







# ANDREWS' SERIES OF LATIN SCHOOL BOOKS.

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The Latin School Books prepared by Prof. E. A. ANDREWS, exclusive of his Latin-English Lexicon, founded on the Latin-German Lexicon of Dr. Freund, constitute two distinct series, adapted to different and distinct purposes. The basis of the First Series is Andrews' First Latin Book; of the Second, Andrews and Stoddard's Latin Grammar.

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## New Series of Latin School Books.

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**9. Cæsar's Commentaries** on the Gallic War, with a Dictionary and Notes. The text of this edition of Cæsar has been formed by reference to the best German editions. The Notes are principally grammatical. The Dictionary, which, like all the others in the series, was prepared with great labor, contains the usual significations of the words, together with an explanation of all such phrases as might otherwise perplex the student.

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ANDREWS AND STODDARD'S LATIN GRAMMAR has long since been introduced into the LATIN SCHOOL OF THE CITY OF BOSTON, and into most of the other principal Classical Schools in this country. It is adopted by all the Colleges in New England, viz., HARVARD, YALE, DARTMOUTH, AMHERST, WILLIAMS, BOWDOIN, WATERVILLE, MIDDLEBURY, BURLINGTON, BROWN UNIVERSITY at Providence, WESLEYAN UNIVERSITY at Middletown, and WASHINGTON COLLEGE at Hartford; also at HAMILTON COLLEGE, New York, NEW YORK UNIVERSITY, city of New York, CINCINNATI COLLEGE and MARIETTA COLLEGE, Ohio, RANDOLPH MACON COLLEGE, Virginia, MOUNT HOPE COLLEGE, near Baltimore, MARYLAND INSTITUTE OF INSTRUCTION and ST. MARY'S COLLEGE, Baltimore, and the UNIVERSITIES OF MICHIGAN and ALABAMA; and has been highly recommended by Professors Kingsley, Woolsey, Olmstead, and Gibbs, of Yale College; Professor Beck, of Harvard College; President Penney and Professor North, of Hamilton College; Professor Packard, of Bowdoin College; Professor Holland, of Washington College; Professor Fisk, of Amherst College, and by Professor Hackett, of Brown University;—also by Messrs. Dillaway and Gardner, of the Boston Latin School, Rev. Lyman Colman, of the English High School, Andover; Hon. John Hall, Principal of the Ellington School, Conn.; Mr. Shaler, Principal of the Connecticut Literary Institution, at Suffield; Simeon Hart, Esq., Farmington, Conn.; Professor Cogswell, of Round Hill School, Northampton; President Shannon, of Louisiana College, and by various periodicals.

As a specimen of the communications received from the above sources, the following extracts are given:—

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr. Stoddard. I express most cheerfully, unhesitatingly, and decidedly, my preference of this Grammar to that of Adam, which has, for so long a time, kept almost undisputed sway in our schools.—*Dr. C. Beck, Professor of Latin in Harvard University.*

I know of no grammar published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools.—*Mr. Charles K. Dillaway, Master of the Public Latin School, Boston.*

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with.—*Professor William M. Holland, Washington College, Hartford, Conn.*

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted—a good Latin grammar for common use.—*Mr. F. Gardner, one of the Masters Boston Lat. Sch.*

The Latin Grammar of Andrews and Stoddard is deserving, in my opinion, of the approbation which so many of our ablest teachers have bestowed upon it. It is believed that, of all the grammars at present before the public, this has greatly the advantage, in regard both to the excellence of its arrangement, and the accuracy and copiousness of its information; and it is earnestly hoped that its merits will procure for it that general favor and use to which it is entitled.—*H. B. Hackett, Professor of Biblical Literature in Newton Theol. Sem.*

The universal favor with which this Grammar is received was not unexpected. It will bear a thorough and discriminating examination. In the use of well-defined and expressive terms, especially in the syntax, we know of no Latin or Greek grammar which is to be compared to this.—*Amer. Quarterly Register.*

The Latin Grammar of Andrews and Stoddard I consider a work of great merit. I have found in it several principles of the Latin language correctly explained which I had myself learned from a twenty years' study of that language, but had never seen illustrated in any grammar. Andrews's First Lessons I con-

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sider a valuable work for beginners, and in the sphere which it is designed to occupy, I know not that I have met its equal. — *Rev. James Shannon, President of College of Louisiana.*

These works will furnish a series of elementary publications for the study of Latin altogether in advance of any thing which has hitherto appeared, either in this country or in England. — *American Biblical Repository.*

We have made Andrews and Stoddard's Latin Grammar the subject both of reference and recitation daily for several months, and I cheerfully and decidedly bear testimony to its superior excellence to any manual of the kind with which I am acquainted. Every part bears the impress of a careful compiler. The principles of syntax are happily developed in the rules, whilst those relating to the moods and tenses supply an important deficiency in our former grammars. The rules of prosody are also clearly and fully exhibited. — *Rev. Lyman Coleman, Principal of Burr Seminary, Manchester, Vt.*

I have examined Andrews and Stoddard's Latin Grammar, and regard it as superior to any thing of the kind now in use. It is what has long been needed, and will undoubtedly be welcomed by every one interested in the philology of the Latin language. We shall hereafter use it as a text-book in this institution. — *Mr. Wm. H. Shaler, Principal of the Connecticut Lit. Institution at Suffield.*

This work bears evident marks of great care and skill, and ripe and accurate scholarship in the authors. It excels most grammars in this particular, that, while by its plainness it is suited to the necessities of most beginners, by its fulness and detail it will satisfy the inquiries of the advanced scholar, and will be a suitable companion at all stages of his progress. We cordially commend it to the student and teacher. — *Biblical Repository.*

Your Grammar is what I expected it would be — an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. — *Rev. J. Penney, D. D., President of Hamilton College, New York.*

Your Grammar bears throughout evidence of original and thorough investigation and sound criticism. I hope, and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship on the other, far preferable to other grammars; a work at the same time highly creditable to yourselves and to our country. — *Professor A. Packard, Bowdoin College, Maine.*

This Grammar appears to me to be accommodated alike to the wants of the new beginner and the experienced scholar, and, as such, well fitted to supply what has long been felt to be a great desideratum in the department of classical learning. — *Professor S. North, Hamilton College, New York.*

From such an examination of this Grammar as I have been able to give it, I do not hesitate to pronounce it superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow. — *Hon. John Hall, Prin. of Ellington School, Conn.*

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use. — *Boston Recorder.*

I am ready to express my great satisfaction with your Grammar, and do not hesitate to say, that I am better pleased with such portions of the syntax as I have perused, than with the corresponding portions in any other grammar with which I am acquainted. — *Professor N. W. Fiske, Amherst College, Mass.*

I know of no grammar in the Latin language so well adapted to answer the purpose for which it was designed as this. The book of Questions is a valuable attendant of the Grammar. — *Simeon Hart, Esq., Farmington, Conn.*

This Grammar has received the labor of years, and is the result of much reflection and experience, and mature scholarship. As such, it claims the attention of all who are interested in the promotion of sound learning. — *N. Y. Obs.*

This Grammar is an original work. Its arrangement is philosophical, and its rules clear and precise, beyond those of any other grammar we have seen — *Portland Christian Mirror*

A  
GRAMMAR  
OF THE  
LATIN LANGUAGE;  
FOR THE  
USE OF SCHOOLS AND COLLEGES.

BY  
E. A. ANDREWS AND S. STODDARD.

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THE SIXTY-FIFTH EDITION.

REVISED WITH CORRECTIONS AND ADDITIONS,

BY E. A. ANDREWS, LL. D.

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## P R E F A C E .

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As more than twenty years have elapsed, since the first publication of this Grammar, it can scarcely be necessary, in offering to the public a revised edition of the work, to make more than a passing allusion to its original plan or to the circumstances to which it owed its origin.

For some years previous to the date of its publication, the progress of classical learning in Europe, and particularly in Germany, had been such, as plainly to indicate the necessity of a corresponding advance in the manuals of Latin grammar employed in the schools of this country. Their deficiencies had indeed become so apparent, that various attempts had already been made to furnish a remedy by means of translations of German grammars; but none of these, however excellent in many respects, had seemed to be fully adapted to the purpose for which they were intended.

To unite the acknowledged excellencies of the older English manuals and of the more recent German grammars was the special aim of the authors of this work; and to this end their attention was directed, first to the preparation of more extended rules for the pronunciation of the language, secondly to a clearer exposition of its inflectional changes, thirdly to the proper basis of its syntax, and fourthly to greater precision in its rules and definitions.

The system of rules for the division and accentuation of Latin words, prepared in pursuance of the plan which has just been specified, was accordingly more copious than any previously found in the Latin grammars in common use in this country. For the purpose also of preventing the formation of erroneous habits of pronunciation in the early part of the student's course, the penultimate quantities of all Latin words occurring in the Grammar were carefully marked, unless determinable by some general rule, and the paradigms were divided and accented in such a manner as to indicate their true pronunciation.

In their treatment of Latin etymology, the authors aimed to render its study less a mere exercise of memory, and in a greater degree an efficient aid in the general cultivation of the mental powers. The principal means adopted for this purpose consisted in the practical distinction, every where made in treating inflected words, between the root, or ground-form, and the termination.

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The third prominent peculiarity of the original work was its direct derivation of the rules of Syntax from the logical analysis of sentences, and its distinct specification of the particular use of each of the several words of which a sentence is composed. This method of treating syntax—a method previously unknown in the schools of this country—has, since that period, been extensively adopted, and in some instances greatly extended, particularly in a portion of the English grammars recently published in this country, and has probably contributed more to the advancement of grammatical science, than any other innovation of modern times.

The errors noticed in the original work have been corrected, as successive editions have issued from the press, but no opportunity has occurred, until the present, of thoroughly revising it in every part. Two years of continuous labor have now been devoted to its revision, and to the purpose of rendering it conformable in all respects to the advanced position which it originally aspired to occupy.

In all the modifications which have now been made, I have aimed to accomplish these two purposes—to preserve, as far as possible, the identity of the work, and at the same time to bring it as near, as should be practicable, to the present state of philological science. Hence, while I have made no changes either in language or arrangement, but such as appeared to me quite necessary, I have omitted none which logical accuracy or requisite fulness of explanation seemed to demand. In doing even this it soon became evident, that the changes and additions must be more numerous, than would well consist with the convenient use of the old and the new editions in the same classes. Though not insensible of the trouble occasioned to the teacher by alterations in a familiar text-book, I could not but suppose, that such modifications as the progress of the last twenty years had rendered necessary, would still be welcomed by him, notwithstanding the personal inconvenience arising from the disturbance of his previous associations. To his pupils, who will have known no other form of the Grammar, than that in which it now appears, the work, it is believed, will not only be as easy of comprehension in its new, as in its old form, but in its practical application far more satisfactory.

Of the minor changes and additions occurring on almost every page, and even of the occasional rearrangement of small portions of the materials, it is unnecessary to speak particularly. The student familiar with former editions will at once detect these slight modifications, and note them in his memory for future use; and though he may fail to find a rule, exception, or remark on the page where he has been wont to see it, he will still meet with it in the same relative position,—in the same section and subdivision of the section in which it formerly appeared.

In the department of Orthoëpy will now be found some account of the Continental mode of pronouncing Latin; and, by means of the joint exhibition of



this and of the English methods, the student will be able to use the Grammar with equal facility, whether choosing to adhere to the usual pronunciation of English and American scholars, or preferring that of the continental schools.

In the Etymology of nouns, no other alteration need be specified, except the introduction, in the third declension, of "Rules for forming the nominative singular from the root." These are copied, in a modified form, from the editor's First Latin Book. In themselves they are of considerable utility in showing the mutual relations between the sounds of certain letters, and they are also closely connected with corresponding changes in some of the verbal roots. In the Etymology of adjectives, besides the minor modifications already alluded to, a few changes in arrangement have been made in those sections which relate to Comparison. To pronouns have been added some remarks on Pronominal Adjectives, which seemed to require a more particular notice, than they had heretofore received, both in their relation to each other and to the Adverbial Correlatives. The Etymology of particles has been treated somewhat more fully than in former editions—a fulness especially observable in relation to adverbs and conjunctions, and which was rendered necessary by the more extended treatment of those particles in the revised Syntax.

In almost every section of the Syntax the student will meet with modifications and especially with additions, which, as in other parts of the work, are introduced in such a manner as seldom to interfere with the references made to former editions in the series based upon this Grammar. The principal exception to the latter remark is to be found in sections 247—251, which relate to certain uses of the ablative.

A comparison of the Prosody in the present and former editions will show, that it has been revised with minute care in every part. Similar attention has also been given to the Appendix, in which will be found some additions relating to Roman Money, Weights and Measures. For the greater convenience of the student the Index in this edition has been much enlarged.

In conclusion, I would briefly indicate the principal sources from which have been derived the various additions and corrections, to which allusion has been made. In preparing the original work, the earlier editions of Zumpt's Grammar were consulted at almost every step, and while frequent use was made of the grammars of Scheller, Grant, Adam, Ruddiman, Hickie and others, the treatises of Zumpt were even then regarded as the most valuable embodiment of the principles of Latin philology. It was therefore natural and almost unavoidable, in revising a work which had in so many points received both its form and its substance from the earlier labors of that distinguished grammarian, to look to his maturer works for many of the materials by means of which our original sketch should be made more complete. Accordingly I have constantly consulted the last edition of his Grammar, translated by Dr. Schmitz, and have freely incorporated in this edition such

of its materials, as were suited to my purpose. In most cases his ideas have been either expressed in my own language, or in language so modified as to suit the general plan of my work. In the Etymology, and not unfrequently in the Syntax also, the copious Grammar of Ramshorn has furnished valuable materials; and the Grammars of Key and of Kühner, the latter translated by Prof. Champlin, have been consulted with profit and satisfaction. In the sections comprising conjunctions, and especially in those relating to grammatical analysis, I am happy to acknowledge my indebtedness to Prof. S. S. Greene of Brown University. To the sources already specified I must add the Latin Lexicon of Dr. Freund, in editing a translation of which I had frequent occasion to note such matters as promised to be of utility in the revision of this Grammar. The additions in the Appendix relating to Roman money, etc., are taken principally from Dr. Riddle's translation of Dr. Freund's School Dictionary. To these references I will only add, that such other notes relating to Latin philology, as I have made during the past twenty years, so far as they were adapted to my purpose, have either been used in my former occasional corrections, or are incorporated in the present edition.

In taking a final leave of the earliest of the elementary Latin works with which my name has been associated, and with which, in my own mind, must ever be connected the pleasant memory of my early friend and associate, Prof. Stoddard, I trust I shall be pardoned in commending it once more to the kind indulgence of the teachers of this country, and in expressing the hope that, in its present form, it will be deemed not altogether unworthy of a continuance of the favor which it has so long received. I cannot indeed venture to indulge the hope, that all the imperfections of the work have even now been removed, or that, in my attempts to render it more perfect, I may not sometimes have fallen into new errors; but this I can truly say, that since its first publication I have devoted much time to its revision, and have sought to manifest my sense of the kindness with which it has been received, by doing all in my power to render it less unworthy of public favor.

E. A. ANDREWS.

*New Britain, Conn., Oct., 1857.*

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# LATIN GRAMMAR.

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§ 1. The Latin language is the language spoken by the ancient Romans. Latin Grammar teaches the principles of the Latin language. These relate,

1. To its written characters;
2. To its pronunciation;
3. To the classification and derivation of its words;
4. To the construction of its sentences;
5. To the quantity of its syllables, and its versification.

The first part is called Orthography; the second, Orthoëpy; the third, Etymology; the fourth, Syntax; and the fifth, Prosody.

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## ORTHOGRAPHY.

§ 2. Orthography treats of the letters, and other characters of written language, and the proper mode of spelling words.

1. The Latin alphabet consists of twenty-five letters. They have the same names as the corresponding characters in English. They are A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z:

2. The Romans used only the capital letters.
3. *I* and *j* were anciently but one character, as were likewise *u* and *v*.
4. *W* is not found in Latin words, and *k* occurs only at the beginning of a few words before *a*, and even in these *c* is commonly used, except in their abbreviated form; as, *K* or *Kal.* for *Kalendæ* or *Calendæ*, the Calends.
5. *Y* and *z* are found only in words derived from the Greek.
6. *H*, though called a letter, only denotes a breathing, or aspiration.

## DIVISION OF LETTERS.

§ 3. Letters are divided into *vowels* and *consonants*.

1. The vowels are . . . . . *a, e, i, o, u, y.*
- The consonants are divided into
- |   |   |                              |                                       |
|---|---|------------------------------|---------------------------------------|
| { | Liquids,                                  | . . . . . <i>l, m, n, r.</i> |                                       |
|   |   | Mutes, {                     | Labials, . . . . . <i>p, b, f, v.</i> |
|   | Palatals, . . . . . <i>c, g, k, q, j.</i> |                              |                                       |
|   | Linguals, . . . . . <i>t, d.</i>          |                              |                                       |
|   | Sibilant, . . . . . <i>s. c.</i>          |                              |                                       |
|   | Double consonants, . . . . . <i>x, z.</i> |                              |                                       |
|   | Aspirate, . . . . . <i>h.</i>             |                              |                                       |

2. *X* is equivalent to *cs* or *gs*; *z* to *ts* or *ds*; and, except in compound words, the double consonant is always written, instead of the letters which it represents. In some Greek words *x* is equivalent to *chs*.

## DIPHTHONGS.

§ 4. Two vowels, in immediate succession, in the same syllable, are called a *diphthong*.

The diphthongs are *ae, ai, au, ei, eu, oe, oi, ua, ue, ui, uo, uu*, and *yi*. *Ae* and *oe* are frequently written together, *æ, œ*.

## PUNCTUATION.

§ 5. The only mark of punctuation used by the ancients was a point, which denoted pauses of different length, according as it was placed at the top, the middle, or the bottom of the line. The moderns use the same marks of punctuation, in writing and printing Latin, as in their own languages, and assign to them the same power.

Marks of *quantity* and of *accent* are sometimes found in Latin authors, especially in elementary works:—

1. There are three marks of quantity, viz.  $\sim$ ,  $-$ ,  $=$ ; the first denotes that the vowel over which it stands is short; the second, that it is long; the third, that it is doubtful, that is, sometimes long and sometimes short.

2. There are also three written accents—the acute ( $\acute{\phantom{a}}$ ), the grave ( $\grave{\phantom{a}}$ ), and the circumflex ( $\circ\grave{\phantom{a}}$ ). These were used by the old grammarians to denote the rising and sinking of the voice in the Roman mode of pronouncing words. (See §§ 14 and 15.) In modern elementary Latin works, the acute marks the emphatic syllable of a word, (§ 16), the grave distinguishes certain particles from other words spelled in the same manner; as, *quòd*, because; *quod*, which; and the circumflex is placed over certain penultimate and final syllables that are formed by contraction.

The diæresis ( $\ddot{\phantom{a}}$ ) denotes that the vowel over which it stands does not form a diphthong with the preceding vowel; as, *aër*, the air. It is used principally with *ae, ai*, and *oe*.



## ORTHOËPY.

### § 6. Orthoëpy treats of the right pronunciation of words.

The ancient pronunciation of the Latin language being in a great measure lost, the learned, in modern times, have applied to it those principles which regulate the pronunciation of their own languages; and hence has arisen, in different countries, a great diversity of practice.

The various systems now prevalent in Europe, may, however, be reduced to two—the *Continental* and the *English*—the former prevailing, with only slight diversities, in most of the countries of continental Europe, and the latter in England. Their principal difference is found in the pronunciation of the vowels and diphthongs, since, in both methods, the consonants are pronounced in nearly the same manner.

#### THE CONTINENTAL METHOD.

[According to this system, each of the vowels, when standing at the end of a syllable, is considered as having but one sound, which, however, may be either short or long. Thus,

Short *ă*, as in hat.

Long *ā*, as in father.

Short *ĕ*, as in met.

Long *ē*, as in there.

Short *ĭ*, as in sit.

Long *ī*, as in machine.

Short *ō*, as in not.

Long *ō*, as in no.

Short *ŭ*, as in tub.

Long *ū*, as in full.

*æ* or *œ*, as *e* in there.

*au*, as *ou* in our.

*eu*, as in feudal.

*ei*, as *i* in ice.

REMARK. These sounds are sometimes slightly modified when followed by a consonant in the same syllable.]

#### THE ENGLISH METHOD.

In the following rules for dividing and pronouncing Latin words, regard has been had both to English analogy and to the laws of Latin accentuation. See § 14 and 15. The basis of this system is that which is exhibited by Walker in his "Pronunciation of Greek and Latin Proper Names." To pronounce correctly, according to this method, a knowledge of the following particulars is requisite:—

1. Of the *sounds* of the letters in all their combinations.
2. Of the *quantities* of the penultimate and final syllables.
3. Of the place of the *accent*, both primary and secondary.
4. Of the mode of dividing words into *syllables*.

### OF THE SOUNDS OF THE LETTERS.

#### I. OF THE VOWELS.

§ 7. A vowel, when ending an accented syllable, has always its long English sound; as,

*pa'-ter*, *de'-dit*, *vi'-vus*, *to'-tus*, *tu'-ba*, *Ty'-rus*; in which the accented vowels are pronounced as in *fatal*, *metre*, *vital*, *total*, *tutor*, *tyrant*.

1. *A*, at the end of an unaccented syllable, has nearly the sound of *a* in *father* or in *ah*, but less distinct or prolonged; as, *mu'-sa*, *e-pis'-tō-la*, *a-cer'-bus*, *Pal-a-mē'-des*; pronounced *mu'-zah*, etc.

2. *E*, *o*, and *u*, at the end of an unaccented syllable, have nearly the same sound as when accented, but shorter and less distinct; as, *re'-te*, *vo'-lo*, *u'-su-i*.

3. (a.) *I* final has always its long sound; as, *qui*, *au'-di*, *le-gā'-ti*.

REM. 1. The final *i* of *tibi* and *sibi* has its short sound.

(b.) *I*, at the end of an unaccented syllable not final, has an indistinct sound like short *e*; as, *Fa'-bi-us* (fa'-be-us), *phi-los'-ō-phus* (phe-los'-o-phus).

EXC. *I* has its long sound in the first syllable of a word the second of which is accented, when it either stands alone before a consonant, as in *i-dō'-ne-us*, or ends a syllable before a vowel, as in *fi-ē'-bam*.

REM. 2. *Y* is always pronounced like *i* in the same situation.

§ 8. A vowel has always its *short* English sound, when followed by a consonant in the same syllable; as,

*mag'-nus*, *reg'-num*, *fin'-go*, *hoc*, *fus'-tis*, *cyg'-nus*, in which the vowels are pronounced as in *magnet*, *seldom*, *finish*, *copy*, *lustre*, *symbol*.

EXCEPTION 1. *A*, when it follows *qu* before *dr* and *rt*, has the sounds of *a* in *quadrant* and in *quart*; as, *quā'-dro*, *quad-ra-gin'-ta*, *quar'-tus*. In other connections *a* before *r* has the sound of *a* in *part*; as, *par-ti'-ceps*, *ar'-ma*; except when followed by another *r*, as in *par-ri-ci'-da*.

EXC. 2. *Es*, at the end of a word, is pronounced like the English word *ease*; as, *ig'-nes*, *au'-des*.

EXC. 3. *Os*, at the end of plural cases, is pronounced like *ose* in *dose*; as, *nos*, *il'-los*, *dom'-i-nos*.

EXC. 4. *Post* is pronounced like the same word in English; so also are its compounds; as, *post'-quam*, *post'-e-a*; but not its derivatives; as, *pos-trē'-mus*.

EXC. 5. *E*, *i* and *y* before final *r*, or before *r* in a syllable not final, when followed in the next syllable by any other consonant, except *r*, have the sound of *e* and *i* in the English words *her* and *fir*; as, *fer*, *fert*, *fer'-ti-lis*; *hir*, *hir'-cus*, *myr'-tus*.

## II. OF THE DIPHTHONGS.

§ 9. *Ae* and *oe* are always diphthongs unless separated by diæresis. They are pronounced as *e* would be in the same situation; as, *æ'-tas*, *æs'-tas*, *pæ'-na*, *æs'-trum*.

1. *Ai*, *ei*, *oi*, and *yi*, usually have the vowels pronounced separately. When they are accented, and followed by another vowel, the *i* is pronounced like initial *y*, and the vowel before it has its long sound; as, *Maia*, *Pompeius*, *Troia*, *Harpyia*; pronounced *Ma'-ya*, *Pom-pe'-yus*, *Tro'-ya*, *Har-py'-ya*.



REMARK 1. *Ei*, when a diphthong and not followed by another vowel, is pronounced like *i*; as in *hei*, *om'-neis*.

2. *Au*, when a diphthong, is pronounced like *aw*; as, *laus*, *au'-rum*, pronounced *laws*, etc.

REM. 2. In the termination of Greek proper names, the letters *au* are pronounced separately; as, *Men-e-lā-us*.

3. *Eu*, when a diphthong, is pronounced like long *u*; as, *heu*, *Orpheus* (or'-phuse), *Eu-phrā-tes*.

REM. 3. The letters *eu* are pronounced separately in the terminations *eus* and *eum* of Latin nouns, and of all adjectives, whether Greek or Latin, ~~except~~ *inter*; as, *ur'-ce-us*, *me'-us*, *me'-um*, *e'-um*. In other situations they form a diphthong; as, *Eu-rō'-pa*, *Thē'-seus*, *e'-heu*.

4. *Ua*, *ue*, *ui*, *uo*, *uu*, when diphthongs, are pronounced like *wa*, *we*, etc.; as, *lin'-gua*, *quē'-ror*, *sua'-de-o*, *quō'-tus*, *ē'-quus*. They are always diphthongs after *q*, usually also after *g*, and often after *s*.

5. *Ui* in *cui* and *huic*, when monosyllables, is pronounced like *wi*, and by some like long *i*.

### III. OF THE CONSONANTS.

§ 10. The consonants have, in general, the same power in Latin as in English words.

The following cases, however, require particular attention.

#### C.

*C* has the sound of *s* before *e*, *i*, and *y*, and the diphthongs *æ*, *æ*, and *eu*; as, *ce'-do*, *cī'-bus*, *Cæ'-sar*, *cæ'-lum*, *cey*, *Cy'-rus*. In other situations, it has the sound of *k*; as, *Ca'-to*, *cru'-dus*, *lac*.

1. *Ch* has always the sound of *k*; as, *charta* (kar'-tah), *machīna* (mak'-ē-nah).

Exc. *C*, following or ending an accented syllable, before *i* followed by a vowel, and also before *eu* and *yo*, has the sound of *sh*; as, *socia* (so'-she-ah), *caduceus* (ca-du'she-us), *Sicyon* (sish'-e-on).

REMARK. In the pronunciation of the ancient Romans, the hard sound of *c* and *g* seems to have been retained in all their combinations.

#### G.

*G* has its soft sound, like *j*, before *e*, *i*, and *y*, and the diphthongs *æ* and *æ*; as *ge'-nus*, *ag'-i-lis*, *Gy'-ges*, *Gæ-tū-li*. In other situations, it has its hard sound, as in *bag*, *go*.

Exc. When *g* comes before *g* soft, it coalesces with it in sound; as, *agger* (aj'-er), *exaggeratio* (ex-aj-e-ra-she-o).

#### S.

§ 11. *S* has generally its hissing sound, as in *so*, *thus*.

Exc. 1. (*a.*) When *si* followed by a vowel is immediately preceded by a consonant in an accented syllable, the *s* has the sound of *sh*; as, *Per'-si-a* (per'-she-a).

## 14 QUANTITIES OF PENULTIMATE AND FINAL SYLLABLES.

(b.) But when *si* or *zi* followed by a vowel is immediately preceded by an accented vowel, the *s* or *z* has the sound of *zh*; as, *As-pa'-si-a* (as-pa'-zhe-ah), *Sa-ba'-zi-a* (sa-ba'-zhe-ah).

NOTE. In a few proper names, *s* preceded by a vowel in an accented syllable and followed by *i* before another vowel, has the sound, not of *zh*, but of *sh*; as, *A'-si-a* (a'-she-a): so *Sosia*, *Theodosia*, *Lysias*.

Exc. 2. *S*, at the end of a word, after *e*, *æ*, *au*, *b*, *m*, *n*, and *r*, has the sound of *z*; as, *res*, *æs*, *laus*, *trabs*, *hi'-ems*, *lens*, *Mars*.

English analogy has also occasioned the *s* in *Cæ'-sar*, *cæ-si'-ra*, *mi'-ser*, *mu'-sa*, *re-sid'-u-um*, *cau'-sa*, *ro'-sa*, and their derivatives, and in some other words, to take the sound of *z*. *Cæs-a-re'-a*, and the oblique cases of *Cæsar*, retain the hissing sound; so likewise the compounds of *trans*; as, *trans'-e-o*.

### T.

§ 12. 1. *T*, following or ending an accented syllable before *i* followed by a vowel, has the sound of *sh*; as, *ratio* (ra'-she-o), *Sulpi-tius* (sul-pish'-e-us).

Exc. *T*, in such case, retains its hard sound (*a*) after *s*, *t*, or *x*; as, *Sal-lus'-ti-us*, *Brut'-ti-i*, *Sex'-ti-us*: (*b*) in proper names in *tion* and *tyon*; as, *Eu-ryl'-i-on*, *Am-phic'-ty-on*; and (*c*) in old infinitives in *er*; as, *flec'-ti-er*, for *flec'-ti*.

### X.

2. *X*, at the beginning of a syllable, has the sound of *z*; at the end, that of *ks*; as, *Xenōphon* (zen'-o-phon); *axis* (ak'-sis).

Exc. 1. When *ex* or *ux* is followed by a vowel in an accented syllable, *x* has the sound of *gz*; as, *exemplum* (eg-zem'-plum), *ux-o'-ri-us* (ug-zo'-re-us), *inexhaustus* (in-eg-zaus'-tus).

Exc. 2. *X*, ending an accented syllable before *i* followed by a vowel, and before *u* ending a syllable, has the power of *ksh*; as, *noxius* (nok'-she-us), *pevui* (pek'-shu-i).

REMARK. *Ch* and *ph*, before *th*, in the beginning of a word, are silent; as, *Chthonia* (tho'-ni-a), *Phthia* (thi'-a). Also in the following combinations of consonants, in the beginning of words of Greek origin, the first letter is not sounded:—*mne-mon'-i-ca*, *gna'-vus*, *tme'-sis*, *Cte'-si-as*, *Ptol-e-mæ'-us*, *psal'-lo*.

## OF THE QUANTITIES OF THE PENULTIMATE AND FINAL SYLLABLES.

§ 13. 1. The *quantity* of a syllable is the relative time occupied in pronouncing it.

2. A *short* syllable requires, in pronunciation, half the time of a *long* one.

REM. The *penultimate* syllable, or *penult*, is the last syllable but one. The *antepenult* is the last syllable but two.

The quantity of a syllable is generally to be learned from the rules of prosody, §§ 282—301; but for the convenience of the student, the following general rules are here inserted:—

3. A vowel before another vowel or *h* is short.

4. Diphthongs, not beginning with *u*, are long.

5. A vowel before *x, z, j*, or any two consonants, except a mute followed by a liquid, is long by *position*, as it is called.

6. A vowel naturally short before a mute followed by a liquid is common, *i. e.* either long or short.

In this Grammar, when the quantity of a penult is determined by one of the preceding rules, it is not marked; in other cases, except in dissyllables, the proper mark is written over its vowel.

To pronounce Latin words correctly, it is necessary to ascertain the quantities of their last two syllables only; and the rules for the quantities of final syllables would, for this purpose, be unnecessary, but for the occasional addition of enclitics. As these are generally monosyllables, and, for the purpose of accentuation, are considered as parts of the words to which they are annexed, they cause the final syllable of the original word to become the penult of the compound. But as the enclitics begin with a consonant, the final vowels of all words ending with a consonant, if previously short, are, by the addition of an enclitic, made long by position. It is necessary, therefore, to learn the quantities of those final syllables *only* which end with a *vowel*.

## OF ACCENTUATION.

### I. OF LATIN ACCENTS.

§ 14. 1. Accent, in Latin, signifies the rising and falling of the voice in pronouncing the syllables of a Latin word. It is a general rule of the Latin language, that every word has its accent. The enclitics, however, have no accent of their own, but they modify the accent of the words to which they are annexed, and prepositions lose their accent, when they precede the cases which they govern.

2. The Latin language has three accents, the acute (´), or rising tone, the grave (`), or falling tone, and the circumflex (^), composed of the acute and the grave, *i. e.* of the rising and the falling tone.

3. A monosyllable, when short by nature, takes the acute, when long by nature; the circumflex accent; as, *pīx, ét, párs; dōs, jūs, spēs*.

4. In words of two syllables, the penult is always accented; as, *pă'ter, mǎ'-ter, pen'-na*.

REM. 1. Words of two syllables have the circumflex accent, when the vowel of the penult is naturally long and that of the last syllable short; as, *Rō-mǎ, mŭ-sǎ, lŭ-cē, jŭ-ris*; if otherwise, they have the acute; as, *hŏ-mŏ, dē'ās, Rŏ-mā* (abl.), and *ar'-tē*, in which *a* is long only by position.

5. In words of more than two syllables, if the *penult* is long, it is accented; but if it is short, the accent is on the *antepenult*; as, *ā-mī'-cus, dom'-ŭ-nus*.

REM. 2. When the accent of a word of more than two syllables falls upon the penult, it may be either the circumflex or the acute according as the last syllable is short or long. The antepenult can take no accent except the acute, and in no case can the accent be drawn farther back than to the antepenult.

EXC. Vocatives of the second declension in *i*, instead of *ie*, from nominatives in *ius*, and genitives in *i*, instead of *ŭ*, are accented as they would be, if the rejected letters were annexed, *i. e.* with the acute upon the penult, even when it is short; as, *Vir-gil-i; Va-lē-ri, in-gē-ni*. So, also, the compounds of *facio* with words which are not prepositions; as, *cal-e-fŭ'-cit, tep-e-fŭ'-cit*.

§ 15. If the penult is common, the accent, in prose, is upon the *antepenult*; as, *vol'-ŭ-cris, phar'-ē-tra, ib'-ŭ-que*: but genitives in *ius*, in which *i* is common, accent their *penult* in prose; as, *u-nŭ'-us, is-tŭ'-us*.



REM. 3. All the syllables of a Latin word, except that on which the acute or circumflex accent falls, are supposed to have the grave accent, and were pronounced with the lower tone.

1. The rules for the *accentuation* of compound and simple words are the same; as, *se'-cum*, *sub'-e-o*.

2. In accentuation, the enclitics *que*, *ne*, *ve*, and also those which are annexed to pronouns,\* are accounted constituent parts of the words to which they are subjoined; as, *i'-ta*, *it'-ă-que*; *vi'-rum*, *vi-rum'-que*.

## II. OF ENGLISH ACCENTS.

§ 16. Accent, in English, is a particular stress of voice upon certain syllables of words. Cf. § 5, 2.

According to the English method of pronouncing Latin, a word may have two, three, or even four accents. That accent which is nearest to the termination of the word, and which always corresponds in position with the Latin accent, is called the *primary* or *principal* accent, and the *secondary* accent is that which next precedes the primary. The *third* and *fourth* accents, in like manner, precede the secondary, and are subject in all respects to the same rules; as, *pĕ'-ter*, *mā'-ter*, *ser-mō'-nes*, *dom'-i-nis*; *pe-ric'-ŭ-lum*, *con'-ju-ra'-ti-o*, *op'''-por-tu'''-ni-tā'-tes*, *ex-er'''-ci-ta'''-ti-on'''-i-bus'-que*.

1. If only two syllables precede the primary accent, the secondary accent is on the first; as, *mod'''-e-rā'-tus*, *tol'''-e-rab'-ĭ-lis*.

2. If three or four syllables stand before the primary accent, the secondary accent is placed, sometimes on the first, and sometimes on the second syllable; as, *de-mon'''-stra-ban'-tur*, *ad'''-o-les-cen'-ti-a*.

3. Some words which have only four syllables before the primary accent, and all which have more than four, have *three* accents; as, *mod'''-e-ra'''-ti-ō'-nis*, *tol'''-e-ra-bĭl'''-i-ō'-rem*, *ex-er'''-ci-ta'''-ti-ō'-nis*.

## DIVISION OF WORDS INTO SYLLABLES.

### VOWELS.

§ 17. Every Latin word is to be divided into as many syllables, as it has separate vowels and diphthongs.

REMARK. In the following rules, the term *vowel* includes not only single vowels, but diphthongs; and when a particular vowel is mentioned, a diphthong, also, ending with that vowel is intended.

### CONSONANTS.

#### SPECIAL RULES.

§ 18. REMARK. The following special rules, relating to particular letters or to particular combinations of letters, are in all cases to be regarded rather than the general rules, §§ 19—23, when the latter are inconsistent with the former.

1. *H*, when standing alone between two vowels, is always joined to the vowel that follows it.

Thus, *mi'-hi*, *tra'-hĕ-re*, *co'-hors*, *co'''-hor-ta'-ti-o*.

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\* These are *te*, *met*, *pte*, *ce*, *cine*, and *dem*; as, *tute*, *egĕmet*, *meapte*, *hicce*, *hiccine*, *idem*.

2. *Ch*, *ph*, and *th*, in the division of words into syllables, are considered, not as separate letters, but as single aspirated mutes, and hence are never separated.

Thus, *A-chil'-les*, *Ach'-ra-di'-na*, *Neph'-ě-le*, *Te'-thys*.

3. *Gl*, *tl*, and *thl*, when standing alone between any two vowels, unless the first be *u*, and *bl* after *u* are always separated.

Thus, *Æg'-le*, *Ag-lau'-rus*, *At'-las*, *ath-let'-i-cus*;—*Pub'-li-us*, *Pub-lic'-ō-la*, *res-pub'-li-ca*.

4. In writing syllables, *x*, when standing alone between two vowels, is united to the vowel before it, but, in pronouncing such syllables, its elementary sounds are separated.

Thus, *sax'-um* (sak'-sum); *ax-il'-la* (ak-sil'-lah); *ex-em'-plum* (eg-zem'-plum); *ux-o'-ri-us* (ug-zo'-re-us).

## GENERAL RULES.

### I. SIMPLE WORDS.

#### § 19. A.—A single Consonant between two Vowels.

1. A single consonant, or a mute with *l* or *r*, between the *last two vowels* of a word, or between the vowels of any two *unaccented* syllables, must be joined to the latter vowel.

Thus, *t* in *pă'-ter* and *au'-tem*; *th* in *œ'-ther*; *cl* in *Hi-er'-ō-cles*; *q* in *ă'-qua*; *cr* in *ă'-cris* and *vol'-ŭ-cris*; *chr* in *ă'-chras*; *r* in *tol''-e-ra-bil'-i-us*; *m* in *et''-y-mo-lo'-gi-a*; *l* in *am''-bu-lā-tō-ri-us*; and *gr* in *per''-e-gri-na'-ti-o*. Respecting *ch* and *th* cf. § 18, 2.

Exc. *Tib'-i* and *sib'-i* are commonly excepted.

§ 20. 2. A single consonant, or a mute with *l* or *r*, *before* the vowel of an accented syllable, must be joined to the accented vowel.

Thus, *t* in *i-tin'-ě-ra*; *d* in *ri-dē'-to*; *th* in *œ-the'-ri-us*; *cl* in *Eu-clī'-des* and *Her''-a-clē'-a*; *gr* in *a-gres'-tis* and *a-gric'-ō-la*; *pr* in *ca-pre'-ō-tus*; *q* in *a-qua'-ri-us*; and *phr* in *Eu-phrā'-tes*.

§ 21. 3. A single consonant *after* the vowel of any accented syllable, except a penult, must be joined to the accented vowel.

Thus, *m* in *dom'-i-nus* and *dom''-i-na'-ti-o*; *t* in *pat'-ě-ra*; *th* in *Scyth'-i-a*; and *q* in *aq'-ui'-la* (ak'-we-lah), and *Aq''-ui-ta'-ni-a* (ak''-we-ta'-ne-ah).

4. When a mute with *l* or *r* follows the vowel of any accented syllable, except the penult, the mute is to be joined to the accented vowel.

Thus, *cr* in *ac'-ri-ter*, *ac''-ri-mo'-ni-a*; *tr* in *det''-ri-men'-tum*; *pr* in *cap'-ri-pes*, *cap''-ri-mul'-gus*, *phl* in *Paph'-la-go'-ni-a*; and *phr* in *Aph''-ro-dis'-i-a*. Respecting *phl* and *phr* cf. § 18, 2.

## EXCEPTIONS TO THE 3D AND 4TH RULES.

Exc. 1. A single consonant, or a mute with *l* or *r*, after an accented *a*, *e*, or *o*, and before two vowels the first of which is *e*, *i*, or *y*, must be joined to the syllable following the accent.

Thus, *d* in *ra'-di-us*, *tæ'-di-um*, *me''-di-ā'-tor*; *r* in *hæ'-re-o*, *Ca''-ry-ā'-tes*; *ch* in *bra'-chi-um*; *q* in *re'-qui-es*, *re''-qui-es-co*; *tr* in *pa'-tri-us*, *Æ-no'-tri-a*; and *r* and *l* in *ce''-re-a'-li-a*.

Exc. 2. A single consonant or a mute with *l* or *r*, after an accent *u*, must be joined to the vowel following it.

Thus, *r* in *lu'-ri-dus*, *au'-re-us*; *cr* in *Eu'-cri-tus*; *gl* in *ju'-glans*; and *pl* in *Nau'-pli-us*, *du'-pli-co*, and *du''-pli-ca'-ti-o*. Cf. § 18, 3.

## § 22. B.—Two Consonants between two Vowels.

Any two consonants, except a mute followed by *l* or *r* in the cases before mentioned, when standing between two vowels, must be separated.

Thus, *rp* in *cor'-pus*, *rm* in *for'-ma* and *ger-mā'nus*; *rv* in *ca-ter'-va*; *sc* in *ad-o-les'-cens*; *nn* in *an'-nus*; *phth* in *aph'-tha*; *cch* in *Bac'-chus* and *Bac''-cha-na'-li-a*; and *thl* in *ath-lē'-ta*.

## C.—Three or four Consonants between two Vowels.

1. When three consonants stand between any two vowels, the last, or, if that be *l* or *r* after a mute, the two last, are joined to the latter vowel.

Thus, *mpt* in *emp'-tor*, *ad-emp'-ti-o*; *str* in *fe-nes'-tra*; *mpl* in *ex-em'-plum*; *rthr* in *ar-thrī'-tis*.

2. When four consonants stand between two vowels, two are joined to each vowel; as, *nstr* in *trans-trum*.

## II. COMPOUND WORDS.

§ 23. 1. In dividing a compound word into syllables the component parts are to be separated, if the former part ends with a consonant; as, *ab-es'-se*, *in'-ers*, *cir'-cum-er'-ro*, *su'-për-est*, *sub'-i-tus*, *præ-ter'-e-a*, *trans'-i-tur*, *sub'-stru-o*. So, also, if a consonant is inserted to prevent hiatus, it is joined to the preceding vowel; as, *prod'-e-o*, *red'-e-o*, *sed-it'-i-o*.

2. But if the former part either ends with a vowel, or has dropped its termination, it is to be divided like a simple word; as, *def'-ē-ro*, *dil'-i-gens*, *be-nev'-o-lus*, *præs'-to*, *eg'-ō-met*;—*po'-tes*, *po-tes'-tis*, *an''-i-mad-ver'-to*, *ve'-ne-o* (from *venum*, *eo*), *mag-nan'-i-mus*, *am-bā'-ges*, *lon-gæ'-vus*.

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## ETYMOLOGY.

§ 24. 1. Etymology treats of the different classes of words, their derivation, and their various inflections.

2. The classes, into which words are divided in reference to their signification, are called *Parts of Speech*.



3. The parts of speech in Latin are eight—*Substantive* or *Noun*, *Adjective*, *Pronoun*, *Verb*, *Adverb*, *Preposition*, *Conjunction*, and *Interjection*.

4. The first four are *inflected*; the last four, which are sometimes called *Particles*, are *not inflected*, except that some adverbs change their termination to express comparison.

REM. Substantives, pronouns, and adjectives are often included by grammarians under the general term *nouns*; but, in this Grammar, the word *noun* is used as synonymous with *substantive* only.

§ 25. 1. To verbs belong *Participles*, *Gerunds*, and *Supines*, which partake of the meaning of the verb, and the inflection of the noun.

2. *Inflection*, in Latin grammar, signifies a change in the termination of a word. It is of three kinds—*declension*, *conjugation*, and *comparison*.

3. Nouns, adjectives, pronouns, participles, gerunds, and supines, are *declined*; verbs are *conjugated*, and adjectives and adverbs are *compared*.

## NOUNS.

§ 26. 1. A substantive or noun is the *name* of an object.

2. A *proper* noun is the name of an individual object; as, *Cæsar*; *Rōma*, Rome; *Tibēris*, the Tiber.

3. A *common* or *appellative* noun is the name of a class of objects, to each of which it is alike applicable; as, *hōmo*, man or a man; *avis*, a bird; *quercus*, an oak; *leo*, a lion; *mendacium*, a falsehood.

4. A *collective* noun is one which, in the singular number, denotes a collection of individuals; as, *exercitus*, an army.

REM. 1. The following are examples of nouns used as collectives, viz. *exercitus*, *gens*, *juventus*, *multitudo*, *nobilitas*, *plebs*, *populus*, *turba*, *vis*, and *vulgus*.

5. An *abstract* noun is the name of a quality, action, or other attribute; as, *bonitas*, goodness; *gaudium*, joy; *festinatio*, haste.

REM. 2. A *concrete*, in distinction from an abstract noun, is one which denotes an object that has an actual and independent existence; as, *Rōma*, *hōmo*, *populus*, *ferrum*.

6. A *material* noun is the name of a substance considered in the gross; as, *lignum*, wood; *ferrum*, iron; *cibus*, food.

REM. 3. Proper, abstract, and material nouns become common, when employed to denote one or more of a class of objects. A verb in the infinitive mood is often used as an abstract noun.

7. To nouns belong *gender*, *number*, and *case*.

REM. 4. Adjectives and participles have likewise different genders, numbers, and cases, corresponding to those of nouns.

## GENDER.

§ 27. 1. The gender of a noun is its distinction in regard to sex.

2. Nouns have three genders—the *masculine*, the *feminine*, and the *neuter*.

3. The gender of Latin nouns is either *natural* or *grammatical*.

4. Those nouns are naturally masculine or feminine, which are used to designate the sexes; as, *vir*, a man; *mulier*, a woman.

5. Those are grammatically masculine or feminine, which, though denoting objects that are neither male nor female, take adjectives of the form appropriated to nouns denoting the sexes.

Thus, *dominus*, a lord, is naturally masculine, because it denotes a male; but *sermo*, speech, is grammatically masculine, because, though not indicative of sex, it takes an adjective of that form which is appropriated to nouns denoting males.

6. The grammatical gender of Latin nouns depends either on their signification, or on their declension and termination. The following are the general rules of gender, in reference to *signification*. Many exceptions to them, on account of *termination*, occur: these will be specified under the several declensions.

§ 28. MASCULINES. 1. Names, proper and appellative, of all male beings are masculine; as, *Homērus*, Homer; *pāter*, a father; *consul*, a consul; *ēquus*, a horse.

As proper names usually follow the gender of the general name under which they are comprehended; hence,

2. Names of rivers, winds, and months, are masculine, because *fluvius*, *ventus*, and *mensis*, are masculine; as, *Tibēris*, the Tiber; *Aquilo*, the north wind; *Aprīlis*, April.

Exc. *Styx* and some names of rivers in *a* and *e* are feminine. §§ 62, and 41, 1.

3. Names of mountains are sometimes masculine, because *mons* is masculine; as, *Othrys*, a mountain of Thessaly; but they usually follow the gender of their termination; as, *hic\* Atlas*, *hæc Ida*, *hoc Soracte*.

§ 29. FEMININES. 1. Names, proper and appellative, of all female beings are feminine; as, *Helēna*, Helen; *māter*, a mother; *juvenca*, a heifer.

2. Names of countries, towns, trees, plants, ships, islands, poems, and gems, are feminine; because *terra*, *urbs*, *arbor*, *planta*, *nāvis*, *insula*, *fabūla*, and *gemma*, are feminine; as,

*Ægyptus*, Egypt; *Corinthus*, Corinth; *pīrus*, a pear-tree; *nardus*, spikenard; *Centaurus*, the ship Centaur; *Sāmos*, the name of an island; *Eunūchus*, the Eunuch, a comedy of Terence; *amethystus*, an amethyst.

Exc. Names of countries and islands in *um*, *i*, and (plur.) *a*, *ōrum*, are neuter.—Names of towns in *i*, *ōrum*; four in *o*, *ōnis*, viz. *Trusīno*, *Hippo*, *Narbo*, and *Sulmo*, with *Tunes*, *Taras*, and *Cunōpus*, are masculine. Names of towns in *um* or *on*, *i*, and (plur.) *a*, *ōrum*; those in *e* and *ur* of the third declension, indeclinable nouns in *i* and *y*, and some barbarous names, as *Suthul*, *Hispul* and *Gadīr* are neuter.—Names of trees and plants in *er* of the third declension, (§ 60), with *baccar* and *rōbur* are neuter. A few names in *us*, *i*, (§ 50), with *oleaster*, *pinaster*, *Styrax* and *unēdo* are masculine.—A few names of gems in *us*, *i*, are also masculine.

\*To distinguish the gender of Latin nouns, grammarians write *hic* before the masculine, *hæc* before the feminine, and *hoc* before the neuter.



§ 30. COMMON AND DOUBTFUL GENDER. Some words are either masculine or feminine. These, if they denote things animate, are said to be of the *common* gender; if things inanimate, of the *doubtful* gender.

Of the former are *pārens*, a parent; *bos*, an ox or cow: of the latter, *finis*, an end.

The following nouns are of the common gender:—

Adolescens, a youth.	Exsul, an exile.	Palumbes, a wood-pigeon.
Affinis, a relative by marriage.	Grus, a crane.	Pārens, a parent.
Ales, a bird.	Hospes, a guest, a host.	Par, a mate.
Antistes, a chief priest.	Hostis, an enemy.	Præses, a president.
Auctor, an author.	Index, an informer.	Præsul, a chief priest.
Augur, an augur.	Infans, an infant.	Princeps, a prince or princess.
Bos, an ox or cow.	Interpres, an interpreter.	Serpens, a serpent.
Cānis, a dog.	Jūdex, a judge.	Sacerdos, a priest or priestess.
Cīvis, a citizen.	Juvēnis, a youth.	Satelles, a life-guard.
Cōmes, a companion.	Martyr, a martyr.	Sus, a swine.
Conjux, a spouse.	Miles, a soldier.	Testis, a witness.
Consors, a consort.	Municeps, a burgess.	Vātes, a prophet.
Conviva, a guest.	Mus, a mouse.	Verna, a slave.
Custos, a keeper.	Nēmo, nobody.	Vindex, an avenger.
Dux, a leader.	Obses, a hostage.	
	Patruēlis, a cousin.	

The following hexameters contain nearly all the above nouns:—

Conjux, atque pārens, princeps, patruēlis, et infans,  
 Affinis, vindex, jūdex, dux, milēs, et hostis,  
 Augūr, et antistes, juvēnis, conviva, sacerdos,  
 Mūnī-que-ceps, vātēs, adolescens, cīvis, et auctor,  
 Custōs, nēmo, cōmes, testis, sus, bōs-que, cānis-que,  
 Pro consorte tōrī par, præsul, verna, sātelles,  
 Mus-que obses, consors, interprēs, et exsul, et hospes.

§ 31. 1. When nouns of the common gender denote males, they take a masculine adjective; when they denote females, a feminine.

2. The following are either masculine or feminine in sense, but masculine only in grammatical construction:—

Artifex, an artist.	Fur, a thief.	Lātro, a robber.
Auspex, a soothsayer.	Hēres, an heir.	Libēri, children.
Eques, a horseman.	Hōmo, a man or woman.	Pēdes, a footman.

To these may be added personal appellatives of the first declension; as, *advēna*, a stranger; and some gentile nouns; as, *Persa*, a Persian.

§ 32. 1. The following, though masculine or feminine in sense, are feminine only in construction:—

Copīæ, troops.	Opēræ, laborers.	Vigiliæ, watchmen.
Custodiæ, guards.	Prōles, }	
Excubiæ, sentinels.	Subōles, } offspring.	

2. Some nouns, signifying persons, are neuter, both in their termination and construction; as,

Acroāma, <i>a buffoon.</i>	Mancipium, }	Scortum, }
Auxilia, <i>auxiliaries.</i>	Servitium, } <i>a slave.</i>	Prostibulum, } <i>a prostitute.</i>

3. (a.) In some personal appellatives masculines and feminines are distinguished by different terminations affixed to the same root. The masculines end in *us, er, o, tor, etc.*; the feminines in *a* or *trix*; as, *cōquus, cōqua*; *magister, magistra*; *lēno, lēna*; *inventor, inventrix*; *tibicen, tibicina*; *āvus, avia*; *rex, regina*; *poēta, poētria*.

(b.) So also in some names of animals; as, *ēquus, ēqua*; *gallus, gallina*; *leo, lea* and *lēna*. Sometimes the words are wholly different; as, *taurus, vacca*.

4. Some names of animals are sometimes masculine and sometimes feminine without regard to difference of sex; as, *anguis, serpens, dāma, talpa, tigris, colūber* and *colūbra, etc.*

§ 33. EPICENES. Names of animals which include both sexes, but admit of an adjective of one gender only, are called *epicene*. These commonly follow the gender of their terminations.

Thus, *passer*, a sparrow, *corvus*, a raven, are masculine; *aquila*, an eagle, *vulpes*, a fox, are feminine; though each of them is used to denote both sexes.

NOTE. This class includes the names of animals, in which the distinction of sex is seldom attended to. When it is necessary to mark the sex, *mas* or *femina* is usually added.

§ 34. NEUTERS. Nouns which are neither masculine nor feminine, are said to be of the neuter gender; such are,

1. All indeclinable nouns; as, *fas, nefas, nihil, gummi, pondo*.

2. Names of letters; as, *o longum*, long *o*. But these are sometimes feminine, *littera* being understood.

3. Words used merely as such, without reference to their meaning; as, *pater est dissyllābum*; *pater* is dissyllabic.

4. All infinitives, imperatives, clauses of sentences, adverbs, and other particles, used substantively; as *scire tuum*, your knowledge; *ultimum vale*, the last farewell; *hoc diu*, this (word) *diu*.

REMARK. 1. Words derived from the Greek retain the gender which they have in that language.

REM. 2. Some nouns have different genders in the singular and plural, and are called *heterogeneous* nouns. See § 92.

## NUMBER.

§ 35. 1. (a.) Number, in nouns, is the form by which they denote whether they represent one object or more than one.

(b.) Latin nouns have two numbers,—the *singular* and the *plural*,—which are distinguished by their terminations. The singular number denotes one object; the plural, more than one.

## PERSON.

2. The person of a noun or pronoun is the character sustained by the object which it represents, as being the speaker, the person addressed, or the person or thing spoken of.

Hence there are three persons. The speaker is of the *first* person, the person addressed is of the *second* person, and the person or thing spoken of is of the *third* person.

## CASES.

§ 36. Many of the relations of objects, which, in English, are denoted by prepositions, are, in Latin, expressed by a change of termination.

*Cases* are those terminations of nouns, which denote their relations to other words. Latin nouns have six cases; viz. *Nominative, Genitive, Dative, Accusative, Vocative, and Ablative*.

REMARK. Though there are six cases in each number, no noun has in each number so many different terminations.

§ 37. 1. The nominative denotes the relation of a *subject* to a finite verb; as, *ego scribo, I write. Caius dicit, Caius says.*

2. The genitive denotes *origin, possession*, and many other relations, which, in English, are expressed by the preposition *of* or by the *possessive* case; as, *Vita Cæsaris, the life of Cæsar, or Cæsar's life.*

3. The dative denotes that *to* or *for* which any thing is, or is done; as, *Ille mihi librum dedit, He gave the book to me.*

4. The accusative is either the *object* of an active verb, or of certain prepositions, or the *subject* of an infinitive.

5. The vocative is the form appropriated to the name of any object which is addressed.

6. The ablative denotes *privation*, and many other relations, especially those expressed in English by the prepositions *with, from, in, or by.*

REMARK. The nominative and vocative are sometimes called *casus recti, i. e. the uninflected cases*; and the others, *casus obliqui; i. e. the oblique or inflected cases.*

## DECLENSIONS.

§ 38. The regular forming of the several cases in both numbers, by annexing the appropriate terminations to the root, is called *declension*.

The Latin language has five declensions or modes of declining nouns, distinguished by the termination of the genitive singular, which, in the first declension, ends in *æ*, in the second in *i*, in the third in *is*, in the fourth in *ūs*, and in the fifth in *ei*

§ 39. The following table exhibits a comparative view of the terminations or case-endings of the five declensions.



## TERMINATIONS.

*Singular.*

	I.	II.	III.	IV.	V.
		M. N.	M. N.	M. N.	
<i>Nom.</i>	ă,	ūs, ěr, ūm,	ör, etc. ě, etc.	ūs,	ūs,
<i>Gen.</i>	æ,	ī,	īs,	ūs,	ē,
<i>Dat.</i>	æ,	ō,	ī,	uī,	ē,
<i>Acc.</i>	ām,	ūm,	ēm, (īm), ě, etc.	ūm,	ēm,
<i>Voc.</i>	ă,	ě, ěr, ūm,	ör, etc. ě, etc.	ūs,	ēs,
<i>Abl.</i>	ā.	ō.	ě, (ī.)	ū.	ē.

*Plural.*

<i>Nom.</i>	æ,	ī,	ă,	ēs, ă, (iă),	ūs,	uă,	ēs,
<i>Gen.</i>	ārūm,	ōrūm,	ūm,	ūm, (iūm),	uūm,	ērūm,	ērūm,
<i>Dat.</i>	īs,	īs,	ībūs,	ībūs,	ībūs, (ūbūs),	ēbūs,	ēbūs,
<i>Acc.</i>	ās,	ōs,	ēs,	ă, (iă),	ūs,	uă,	ēs,
<i>Voc.</i>	æ,	ī,	ēs,	ă, (iă),	ūs,	uă,	ēs,
<i>Abl.</i>	īs.	īs.	ībūs.	ībūs.	ībūs, (ūbūs).	ēbūs.	ēbūs.

*Remarks.*

§ 40. 1. The terminations of the nominative, in the third declension, are very numerous. See §§ 55, 58, 62, 66.

2. The accusative singular of masculines and feminines, always ends in *m*.

3. The vocative singular is like the nominative in all Latin nouns, except those in *us* of the second declension.

4. The nominative and vocative plural always end alike.

5. The genitive plural always ends in *um*.

6. The dative and ablative plural always end alike;—in the 1st and 2d declensions, in *is*; in the 3d, 4th, and 5th, in *bus*.

7. The accusative plural of masculines and feminines, always ends in *s*.

8. Nouns of the neuter gender have the accusative and vocative like the nominative, in both numbers; and these cases, in the plural, always end in *a*.

9. The 1st and 5th declensions contain no nouns of the neuter gender, and the 4th and 5th contain no proper names.

10. Every inflected word consists of two parts—a *root*, and a *termination*. The root or *crude form*, is the part which is not changed by inflection. The termination is the part annexed to the root. The root of a *declined* word may be found by removing the termination of any of its oblique cases. The case commonly selected for this purpose is the genitive singular.

11. The preceding table exhibits terminations only. In the fifth declension, the *e* of the final syllable, though unchanged, is considered as belonging to the termination.

## FIRST DECLENSION.

§ 41. Nouns of the first declension end in *ă, ē, ăs, ės*. Those in *a* and *e* are feminine; those in *as* and *es* are masculine.

Latin nouns of the first declension end only in *a*. They are thus declined:—

Singular.			Plural.		
Nom.	mū'-să,	a muse;	Nom.	mu'-sæ,	muses;
Gen.	mu'-sæ,	of a muse;	Gen.	mu-să'-rŭm,	of muses;
Dat.	mu'-sæ,	to a muse;	Dat.	mu'-sīs,	to muses;
Acc.	mu'-sām,	a muse;	Acc.	mu'-sās,	muses;
Voc.	mu'-să,	O muse;	Voc.	mu'-sæ,	O muses;
Abl.	mu'-să,	with a muse.	Abl.	mu'-sīs,	with muses.

In like manner decline

Au'-la, a hall.	Lit'-ĕ-ra, a letter.	Sa-git'-ta, an arrow.
Cu'-ra, care.	Lus-cin'-i-a, a nightingale.	Stel'-la, a star.
Ga'-le-a, a helmet.	Mach'-ĭ-na, a machine.	Tö'-ga, a gown.
In'-sŭ-la, an island.	Pen'-na, a feather, a quill.	Vĭ'-a, a way.

NOTE. As the Latin language has no article, appellative nouns may be rendered either with or without the English articles *a, an, or the*, according to their connection.

## EXCEPTIONS IN GENDER.

§ 42. 1. Names proper and appellative of men, as, *Sulla, Cinna*; *poëta*, a poet; *nauta*, a sailor; and names of rivers, though ending in *a*, are masculine: § 28, 1 and 2. But the following names of rivers have been used as feminine: viz. *Albŭla, Allia, Druentia, Garumna, Himĕra, Matrŏna, Mosella, Trebia*. *Lĕthe* is always feminine.

*Ossa* and *Ēta*, names of mountains, are masculine or feminine.

2. *Hadria*, the Adriatic sea, *dăma* in Virgil and Statius, and *talpa* in Virgil, are masculine.

## EXCEPTIONS IN DECLENSION.

§ 43. *Genitive singular*. 1. The poets sometimes formed the genitive singular in *ăi*; as, *aula*, gen. *aulăi*.

2. *Famĭlia*, after *păter, măter, filiŭs*, or *fĭlia*, usually forms its genitive in *as*; as, *mater-famĭlias*, the mistress of a family; gen. *matris-famĭlias*; nom. plur. *matres-famĭlias* or *famĭliărŭm*. Some other words anciently formed their genitive in the same manner.

*Genitive plural*. The genitive plural of patronymics in *es*, of several compounds in *cŏla* and *gĕna*, and of some names of nations, is sometimes, especially in poetry, formed in *um* instead of *ărŭm*; as, *Āneădum, Căelicŏlum, terrigĕnum, Lapĭthum*. So *amphŏrŭm, drachmŭm*, for *amphŏrărŭm, drachmărŭm*.

*Dative and Ablative plural*. The following nouns have sometimes *ăbus* instead of *is*, in the dative and ablative plural, especially when it is necessary to distinguish them from the same cases of masculines in *us* of the second declension having the same root; as, *fĭliŭs et fĭliă-bus*, to sons and daughters.

Dea, a goddess.  
Filia, a daughter.

Equa, a mare.  
Mūla, a she mule.

The use of a similar termination in *anima*, *asina*, *liberta*, *nāta*, *conserva*, and some other words, rests on inferior authority.

### GREEK NOUNS.

§ 44. Nouns of the first declension in *ē*, *ās*, and *ēs*, and some also in *ā*, are Greek. Greek nouns in *ā* are declined like *musa*, except that they sometimes have *ān* in the accusative singular; as, *Ossa*; acc. *Ossam*, or *Ossan*.

Greek nouns in *e*, *as*, and *es*, are thus declined in the singular number:—

N. Pe-nel'-ō-pē,	N. Æ-nē'-ās,	N. An-chī'-sēs,
G. Pe-nel'-ō-pēs,	G. Æ-nē'-æ,	G. An-chī'-sæ,
D. Pe-nel'-ō-pæ,	D. Æ-nē'-æ,	D. An-chī'-sæ,
Ac. Pe-nel'-ō-pēn,	Ac. Æ-nē'-ām or ān,	Ac. An-chī'-sēn,
V. Pe-nel'-ō-pē,	V. Æ-nē'-ā,	V. An-chī'-sē or ā,
Ab. Pe-nel'-ō-pē.	Ab. Æ-nē'-ā.	Ab. An-chī'-sā or ē.

§ 45. In like manner decline

Al'-o-e, aloes.	Ti-ā'-ras, a turban.
E-pit'-ō-me, an abridgment.	Co-mē'-tes, a comet.
This'-be.	Dy-nas'-tes, a ruler.
Bo'-rē-as, the north wind.	Pri-am'-ī-des, a son of Priam.
Mi'-das.	Py-rī'-tes, a kind of stone.

1. Most proper names in *es*, except patronymics, follow the third declension; but in the accusative they often have both *em* and *en*, and in the vocative both *es* and *e*. See §§ 80, IV, and 81.

2. Greek nouns of the first declension, which admit of a plural, are declined in that number like the plural of *musa*.

3. The Latins frequently change the terminations of Greek nouns in *ēs* and *ē* into *ā*; as, *Atrides*, *Atrida*, a son of Atreus; *Perses*, *Persa*, a Persian; *geomētres*, *geomētra*, a geometrician; *Circe*, *Circa*; *epitōme*, *epitōma*; *grammaticē*, *grammatica*, grammar; *rhetoricē*, *rhetorica*, oratory.—So also *tiāras*, *tiāra*.

### SECOND DECLENSION.

§ 46. Nouns of the second declension end in *ēr*, *īr*, *ūs*, *ūm*, *os*, *on*. Those ending in *um* and *on* are neuter; the rest are masculine.

Nouns in *er*, *us*, and *um*, are thus declined:—

#### SINGULAR.

A lord.	A son-in-law.	A field.	A kingdom.
N. dōm'-ī-nūs,	gē'-nēr,	ā'-gēr,	reg'-nūm,
G. dom'-ī-nī,	gen'-ē-rī,	a'-grī,	reg'-nī,
D. dom'-ī-nō,	gen'-ē-rō,	a'-grō,	reg'-nō,
Ac. dom'-ī-nūm,	gen'-ē-rūm,	a'-grūm,	reg'-nūm,
V. dom'-ī-nē,	gē'-nēr,	a'-gēr,	reg'-nūm,
Ab. dom'-ī-nō.	gen'-ērō.	a'-grō.	reg'-nō.



## PLURAL.

N. dom'-i-nī,	gen'-ē-rī,	a'-grī,	reg'-nă,
G. dom-i-nō'-rŭm,	gen-e-rō'-rŭm,	a-grō'-rŭm,	reg-nō'-rŭm,
D. dom'-i-nīs,	gen'-ē-rīs,	a'-grīs,	reg'-nīs,
Ac. dom'-i-nōs,	gen'-ē-rōs,	a'-grōs,	reg'-nă,
V. dom'-i-nī,	gen'-ē-rī,	a'-grī,	reg'-nă,
Ab. dom'-i-nīs.	gen'-ē-rīs.	a'-grīs.	reg'-nīs.

Like *dominus* decline

An'-i-mus, *the mind*. Fō'-cus, *a hearth*. Nu'-mē-rus, *a number*.  
 Clip'-e-us, *a shield*. Gla'-di-us, *a sword*. O-ce'-ă-nus, *the ocean*.  
 Cor'-vus, *a raven*. Lŭ'-cus, *a grove*. Trō'-chus, *a trundling-hoop*.

NOTE. Nouns in *us* of the second declension are the only Latin nouns, whose nominative and vocative singular differ in form. See § 40, R. 3.

§ 47. A few nouns in *er*, like *gener*, add the terminations to the nominative singular, as a root. They are the compounds of *gēro* and *fēro*; as, *armiger*, -ēri, an armor-bearer; *Lucifer*, -ēri, the morning star; and the following:—

A-dul'-ter, <i>an adulterer</i> .	Lī'-ber, <i>Bacchus</i> .	Pu'-er, <i>a boy</i> .
Cel'-ti-bēr, <i>a Celtiberian</i> .	Lib'-ē-ri, ( <i>plur.</i> ), <i>children</i> .	Sō'-cer, <i>a father-in-law</i> .
I'-ber, <i>a Spaniard</i> .	Pres'-bŷ-ter, <i>an elder</i> .	Ves'-per, <i>the evening</i> .

*Mul'-ct-ber*, *Vulcan*, sometimes has this form.

§ 48. 1. All other nouns in *er* reject the *e* in adding the terminations, (§ 322, 4), and are declined like *ager*; thus,

A'-per, <i>a wild boar</i> .	Lī'-ber, <i>a book</i> .	Al-ex-an'-der.
Aus'-ter, <i>the south wind</i> .	Ma-gis'-ter, <i>a master</i> .	Is'-ter.
Fă'-ber, <i>a workman</i> .	On'-ă-ger, <i>a wild ass</i> .	Teu'-cer.

2. *Vir*, a man, with its compounds, and the patril *Trēvir*, (the only nouns in *ir*), are declined like *gener*.

Like *regnum* decline

An'-trum, <i>a cave</i> .	Ex-em'-plum, <i>an example</i> .	Præ-sid'-i-um, <i>a defence</i> .
A'-tri-um, <i>a hall</i> .	Ne-go'-ti-um,* <i>a business</i> .	Sax'-um, <i>a rock</i> .
Bel'-lum, <i>war</i> .	Nī'-trum, <i>natron</i> .	Scep'-trum, <i>a sceptre</i> .

## EXCEPTIONS IN GENDER.

§ 49. 1. The following nouns in *us* and *os* are feminine:—

Abyssus, <i>a bottomless pit</i> .	Dialectos, <i>a dialect</i> .	Miltos, <i>vermilion</i> .
Alvus, <i>the belly</i> .	Diphthongus, <i>a diphthong</i> .	Phārus(os), <i>a light-house</i> .
Antidōtus, <i>an antidote</i> .	Dōmus, <i>a house, home</i> .	Plinthus, <i>the base of a column</i> .
Arctos(us), <i>the Northern Bear</i> .	Erēmus, <i>a desert</i> .	Vannus, <i>a corn-fan</i> .
Carbāsus, <i>a sail</i> .	Hūmus, <i>the ground</i> .	

2. Greek nouns in *odus* (ἡ ὄδος), and *mētros*, are likewise feminine; as, *synōdus*, an assembly; *diamētros*, a diameter.

\* Pronounced *ne-go'-she-um*. See § 12.

§ 50. Names of countries, towns, trees, plants, etc. are feminine. See § 29, 2.

Yet the following names of plants are masculine:—

Acanthus, <i>bear's-foot.</i>	Ebŭlus, <i>an elder.</i>	Rŭbus, <i>a blackberry-bush.</i>
Amarantus, <i>amaranth.</i>	Hellebŏrus, <i>hellebore.</i>	Tribŭlus, <i>a caltrops.</i>
Asparāgus, <i>asparagus.</i>	Intŭbus, <i>endive.</i>	
Calāmus, <i>a reed.</i>	Juncus, <i>a bulrush.</i>	And sometimes
Carduus, <i>a thistle.</i>	Raphānus, <i>a radish.</i>	Amarācus, <i>marjoram.</i>
Dŭmus, <i>a bramble.</i>	Rhamnos, <i>buck-thorn.</i>	Cytisus, <i>snail-clover.</i>

*Oleaster* and *pinaster*, names of trees, are also masculine.

The following names of gems are also masculine:—

Beryllus, <i>a beryl.</i>	Chrysoprāsus, <i>chrysoprase.</i>	So also,
Carbuncŭlus, <i>a carbuncle.</i>	Opālus, <i>opal.</i>	Pyrŏpus, <i>gold-bronze.</i>

Chrysolithus, *chrysolite*, and smaragdus, *an emerald*, are doubtful.

Names of females in *um* are feminine: § 29, 1; as, *mea Glycerium*, Ter.

Names of trees and plants in *um* are generally neuter; as, *apium*, parsley; *aconitum*, wolf's bane.

*Canŏpus*, *Pontus*, *Hellespontus*, *Isthmus*, and all plural names in *i* of countries and towns are masculine. *Abŷdus(os)* is doubtful.

Names of countries and towns ending in *um*, or, if plural, in *a*, are neuter as, *Ilum* or *Ilion*; *Ecbātāna*, *ŏrum*.

§ 51. The following are doubtful, but more frequently masculine:—

Balānus, <i>a date.</i>	Grossus, <i>an unripe fig.</i>	Phasēlus, <i>a light vessel.</i>
Barbītos, <i>a lute.</i>	Pampīnus, <i>a vine-leaf.</i>	

*Atŏmus*, an atom, and *cŏlus*, a distaff, are doubtful, but more frequently feminine.

*Pelāgus*, the sea, and *vīrus*, poison, are neuter.

*Vulgus*, the common people, is neuter, and rarely masculine.

## EXCEPTIONS IN DECLENSION.

§ 52. *Genitive singular.* When the genitive singular ends in *ii*, the poets frequently contract it into *i*; as, *ingēnī*, for *ingenii*.

*Vocative singular.* The vocative of nouns in *us* is sometimes like the nominative, especially in poetry; as, *fluviŭs*, *Latīnus*, in Virgil. So, *audi tu, popŭlus Albānus*. Liv.

Proper names in *ius* omit *e* in the vocative; as, *Horatius*, *Horāti*; *Virgilius*, *Virgili*.

*Filius*, a son, and *genius*, a guardian angel, make also *filī* and *genī*. Other nouns in *ius*, including patrials and possessives derived from proper names, form their vocative regularly in *e*; as, *Delius*, *Delie*; *Tirynthius*, *Tirynthie*; *Laertius*, *Laertie*.

§ 53. *Genitive plural.* The genitive plural of some nouns of the second declension, especially of those which denote money, weight and measure, is commonly formed in *um*, instead of *ŏrum*: § 322, 4.

Such are particularly *nummum*, *sestertium*, *denarium*, *medimnum*, *jugĕrum*, *modium*, *talentum*. The same form occurs in other words, especially in poetry; as, *deum*, *libĕrum*, *Danaum*; etc., and sometimes *om* is found instead of *um*; as, *Achivom*. Virg. Cf. § 322, 8.



Deüs, a *god*, is thus declined :—

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i>	de'-us,	<i>N.</i>	dī'-i, dī, or de'-i,
<i>G.</i>	de'-i,	<i>G.</i>	de-ō'-rum,
<i>D.</i>	de'-o,	<i>D.</i>	dī'-is, dīs, or de'-is,
<i>Ac.</i>	de'-um,	<i>Ac.</i>	de'-os,
<i>V.</i>	de'-us,	<i>V.</i>	dī'-i, dī, or de'-i,
<i>Ab.</i>	de'-o.	<i>Ab.</i>	dī'-is, dīs, or de'-is.

*Jēsus*, or *Iēsus*, the name of the Savior, has *um* in the accusative, and *u* in all the other oblique cases.

### GREEK NOUNS.

§ 54. 1. *Os* and *on*, in the second declension, are Greek terminations, and are commonly changed, in Latin, into *us* and *um*; but sometimes both forms are in use; as, *Alphēos*, and *Alphēus*; *Ilion* and *Ilium*. Greek names in *ros* after a consonant commonly change *ros* into *er*; as, *Alexandros*, *Alexander*; *Teucros*, *Teucer*. In a few words *ros* is changed to *rus*; as, *Codrus*, *hydrus*, and once in Virgil, *Teucus*.

Greek nouns are thus declined in the singular number :—

<i>Singular.</i>		
<i>N.</i>	Dē'-lōs,	Andrō'-ge-ōs,
<i>G.</i>	De'-lī,	An-dro'-ge-ō, or ī,
<i>D.</i>	De'-lō,	An-dro'-ge-ō,
<i>Ac.</i>	De'-lōn or ūm,	An-dro'-ge-ō, or ōn,
<i>V.</i>	De'-lē,	An-dro'-ge-ōs,
<i>Ab.</i>	De'-lō.	An-dro'-ge-ō.

		Barbīton, a lyre.
<i>N.</i>	bar'-bī-tōn,	
<i>G.</i>	bar'-bī-tī,	
<i>D.</i>	bar'-bī-tō,	
<i>Ac.</i>	bar'-bī-tōn,	
<i>V.</i>	bar'-bī-tōn,	
<i>Ab.</i>	bar'-bī-tō.	

2. The plurals of Greek nouns in *os* and *on* are declined like those of *dominus* and *regnum*; but the nominative plural of nouns in *os* sometimes ends in *æ*; as, *canephōræ*.

3. In early writers some nouns in *os* have a genitive in *ū* (*ου*); as, *Menandrū*. Ter.

4. A genitive plural in *ōn*, instead of *ōrum*, occurs in the titles of books and in some names of places; as, *Georgicōn*; *Philōnōn aræ*. Sall.

5. Greek proper names in *eus* (see § 9, R. 3), are declined like *dominus*, except that the vocative ends in *eu*; but sometimes in the genitive, dative, and accusative also, they retain the Greek form, viz. gen. *ēos*, dat. *ēi* (contracted *ēi*), acc. *ēā* or *ēā*, and are of the third declension. See §§ 86, and 306, (1.) So in Lucretius the neuter *pelāgus* (Greek *πéλαγος, εος*) has an accusative plural *pelāgē* for *pelagea* after the third declension. § 83, 1.—See also respecting a genitive in *i* of some proper nouns in *es*, § 73, Rem.—*Panthū* occurs in Virgil, A. 2, 822, as the vocative of *Panthūs*. Cf. § 81.

### THIRD DECLENSION.

§ 55. The number of final letters, in this declension, is twelve. Five are vowels—*a, e, i, o, y*; and seven are consonants—*c, l, n, r, s, t, x*. The number of its final syllables exceeds fifty.

REM. The following terminations belong exclusively to Greek nouns; viz. *ma, i, y, ān, in, ōn, ēr, ŷr, ys, eus, yx, ina, yax*, and plurals in *e*.

*Mode of declining Nouns of the Third Declension.*

To decline a word properly, in this declension, it is necessary to know its gender, its nominative singular, and one of its oblique cases; since the root of the cases is not always found entire and unchanged in the nominative. The case usually selected for this purpose is the genitive singular. The formation of the accusative singular, and of the nominative, accusative, and vocative plural, depends upon the gender: if it is masculine or feminine, these cases have one form; if neuter, another.

**§ 56.** The student should first fix well in his memory the terminations of one of these forms. He should next learn the nominative and genitive singular of the word which is to be declined. If *is* be removed from the genitive, the remainder will always be the root of the oblique cases, and by annexing their terminations to this root, the word is declined; thus, *rupes*, genitive (found in the dictionary) *rupis*, root *rup*, dative *rupi*, etc.: so *ars*, gen. *artis*, root *art*, dat. *arti*, etc.; *opus*, gen. *opëris*, root *opër*, dat. *opëri*, etc.

**RULES FOR FORMING THE NOMINATIVE SINGULAR OF THE  
THIRD DECLENSION FROM THE ROOT.**

**I.** Roots ending in *c, g; b, m, p; u, t, d*, and some in *r*, add *s* to form the nominative; as, *trăbis*, *trabs*; *hiëmis*, *hiems*; *gruis*, *grus*.

REMARK 1. *T, d* and *r* before *s* are dropped; as, *nepôtis*, *nepos*; *laudis*, *laus*; *floris*, *flos*. So *bovis*, *bos*, drops *v*.

REM. 2. *C* and *g* before *s* form *x*; as, *vocis*, *vox*; *regis*, *rex*. So *vs* forms *x* in *nivis*, *nix*. Cf. §§ 3, 2, and 171, 1.

REM. 3. Short *i* in the root before *c, b, p, t*, is commonly changed to *ë*; as, *pollicis*, *pollex*; *călibis*, *călebs*; *principis*, *princeps*; *comitis*, *comës*. So *û* is changed to *ë* in *aucûpis*, *auceps*.

REM. 4. Short *ë* or *ö* before *r* in neuters is changed to *û*; as, *genëris*, *genûs*; *tempôris*, *tempûs*.

REM. 5. Short *ë* before *r* is changed to *ï* in the masculines *cinëris*, *cïnis*; *cucumëris*, *cucûmis*; *pulvëris*, *pulvis*; *vomëris*, *vômis*.

REM. 6. A few and those mostly monosyllabic roots of masculines and feminines, not increasing in the genitive, add *es* or *is*, instead of *s* alone; as, gen. *rûpis*, nom. *rûpes*; gen. *auris*, nom. *auris*.

REM. 7. A few neuters add *ë* to the root to form the nominative; as, *rëtis*, *rëtë*; *măris*, *măřë*.

**II.** To roots ending in *l* and *n*, to some in *r* and *s*, and to those of most neuters in *t*, no addition is made in forming the nominative; as, *animălis*, *ănimăl*; *canônis*, *cănôn*; *honôris*, *hônôr*; *assis*, *as*.

REMARK 1. Final *ôn* and *în* in the roots of masculines and feminines, become *o* in the nominative; as, *sermônis*, *sermo*; *arundinis*, *arundo*.

REM. 2. Final *în* in the roots of neuters becomes *ën* in the nominative; as, *fluminis*, *flumën*. So also in the masculines, *oscen*, *pecten*, *tibicen* and *tubicen*.

REM. 3. *Tr* and *br* at the end of a root, take *ë* between them in the nominative; as, *patris*, *păter*; *imbris*, *imber*. Cf. §§ 108, 48, and 106.

REM. 4. Short *ö* is changed to *û* in *ebôris*, *ëbûr*; *femôris*, *fëmûr*; *jecôris*, *jëcûr*; and *robôris*, *rôbûr*.

REM. 5. In the roots of neuters *at* drops *t*, and *it* becomes *ut* in the nominative; as, *poëmătis*, *poëma*; *capitis*, *caput*.

REM. 6. Roots of this class ending in repeated consonants drop one of them in the nominative; as, *fellis*, *fel*; *farris*, *far*; *assis*, *as*; *bessis*, *bes*.

The following are the two forms of termination in this declension:—

<i>Singular.</i>			<i>Plural</i>		
<i>Masc. and Fem.</i>	<i>Neut.</i>		<i>Masc. and Fem.</i>	<i>Neut.</i>	
<i>N.</i> *	*		<i>N.</i> ēs,	ă, (iă),	
<i>G.</i> is,	is,		<i>G.</i> ūm, (iŭm),	ŭm, (iŭm),	
<i>D.</i> i,	i,		<i>D.</i> ibūs,	ibūs,	
<i>Ac.</i> ěm, (im),	*		<i>Ac.</i> ēs,	ă, (iă),	
<i>V.</i> *	*		<i>V.</i> ēs,	ă, (iă),	
<i>Ab.</i> ě, (i).	ě, (i).		<i>Ab.</i> ibūs.	ibūs.	

The asterisk stands for the nominative, and for those cases which are like it.

§ 57. The following are examples of the most common forms of nouns of this declension, declined through all their cases.

Hōnor, *honor* ; masc.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ho'-nor,	ho-nō'-res,
<i>G.</i> ho-nō'-ris,	ho-nō'-rum,
<i>D.</i> ho-nō'-ri,	ho-nor'-i-bus,
<i>Ac.</i> ho-nō'-rem,	ho-nō'-res,
<i>V.</i> ho'-nor,	ho-nō'-res,
<i>Ab.</i> ho-nō'-re.	ho-nor'-i-bus.

Rūpes, *a rock* ; fem.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ru'-pes,	ru'-pes,
<i>G.</i> ru'-pis,	ru'-pi-um,
<i>D.</i> ru'-pi,	ru'-pi-bus,
<i>Ac.</i> ru'-pem,	ru'-pes,
<i>V.</i> ru'-pes,	ru'-pes,
<i>Ab.</i> ru'-pe.	ru'-pi-bus.

Ars, *art* ; fem.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ars,	ar'-tes,
<i>G.</i> ar'-tis,	ar'-ti-um,*
<i>D.</i> ar'-ti,	ar'-ti-bus,
<i>Ac.</i> ar'-tem,	ar'-tes,
<i>V.</i> ars,	ar'-tes,
<i>Ab.</i> ar'-te.	ar'-ti-bus.

Sermo, *speech* ; masc.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ser'-mo,	ser-mō'-nes,
<i>G.</i> ser-mō'-nis,	ser-mō'-num,
<i>D.</i> ser-mō'-ni,	ser-mon'-i-bus,
<i>Ac.</i> ser-mō'-nem,	ser-mō'-nes,
<i>V.</i> ser'-mo,	ser-mō'-nes,
<i>Ab.</i> ser-mō'-ne.	ser-mon'-i-bus.

Turris, *a tower* ; fem.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> tur'-ris,	tur'-res,
<i>G.</i> tur'-ris,	tur'-ri-um,
<i>D.</i> tur'-ri,	tur'-ri-bus,
<i>Ac.</i> tur'-rim, rem,	tur'-res,
<i>V.</i> tur'-ris,	tur'-res,
<i>Ab.</i> tur'-ri, or re.	tur'-ri-bus.

Nox, *night* ; fem.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> nox,	noc'-tes,
<i>G.</i> noc'-tis,	noc'-ti-um,*
<i>D.</i> noc'-ti,	noc'-ti-bus,
<i>Ac.</i> noc'-tem,	noc'-tes,
<i>V.</i> nox,	noc'-tes,
<i>Ab.</i> noc'-te.	noc'-ti-bus.

Miles, *a soldier* ; com. gen.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> mil'-les,	mil'-i-tes,
<i>G.</i> mil'-i-tis,	mil'-i-tum,
<i>D.</i> mil'-i-ti,	mi-lit'-i-bus,
<i>Ac.</i> mil'-i-tem,	mil'-i-tes,
<i>V.</i> mil'-les,	mil'-i-tes,
<i>Ab.</i> mil'-i-te.	mi-lit'-i-bus.

Pāter, *a father* ; masc.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> pa'-ter,	pa'-tres,
<i>G.</i> pa'-tris,	pa'-trum,
<i>D.</i> pa'-tri,	pat'ri-bus,
<i>Ac.</i> pa'-trem,	pa'-tres,
<i>V.</i> pa'-ter,	pa'-tres,
<i>Ab.</i> pa'-tre.	pat'-ri-bus.

\* Pronounced ar'-she-um, noc'-she-um. See § 12.



Sēdile, *a seat* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. se-dī'-le,	se-dil'-i-a,
G. se-dī'-lis,	se-dil'-i-um,
D. se-dī'-li,	se-dil'-ī-bus,
Ac. se-dī'-le,	se-dil'-i-a,
V. se-dī'-le,	se-dil'-i-a,
Ab. se-dī'-li.	se-dil'-ī-bus.

Carmen, *a verse* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. car'-men,	car'-mī-na,
G. car'-mī-nis,	car'-mī-num,
D. car'-mī-ni,	car-min'-ī-bus,
Ac. car'-men,	car'-mī-na,
V. car'-men,	car'-mī-na,
Ab. car'-mī-ne.	car-min'-ī-bus.

Iter, *a journey* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. i'-ter,	i-tin'-ě-ra,
G. i-tin'-ě-ris,	i-tin'-ě-rum,
D. i-tin'-ě-ri,	it-i-ner'-ī-bus,
Ac. i'-ter,	i-tin'-ě-ra,
V. i'-ter,	i-tin'-ě-ra,
Ab. i-tin'-ě-re.	it-i-ner'-ī-bus.

Lāpis, *a stone* ; masc.

<i>Singular.</i>	<i>Plural.</i>
N. la'-pis,	lap'-i-des,
G. lap'-i-dis,	lap'-i-dum,
D. lap'-i-di,	la-pid'-i-bus,
Ac. lap'-i-dem,	lap'-i-des,
V. la'-pis,	lap'-i-des,
Ab. lap'-i-de.	la-pid'-i-bus.

Virgo, *a virgin* ; fem.

<i>Singular.</i>	<i>Plural.</i>
N. vir'-go,	vir'-gī-nes,
G. vir'-gī-nis,	vir'-gī-num,
D. vir'-gī-ni,	vir-gin'-ī-bus,
Ac. vir'-gī-nem,	vir'-gī-nes,
V. vir'-go,	vir'-gī-nes,
Ab. vir'-gī-ne.	vir-gin'-ī-bus.

Añimal, *an animal* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. añ'-i-mal,	an-i-mā'-li-a,
G. an-i-mā'-lis,	an-i-mā'-li-um,
D. an-i-mā'-li,	an-i-mal'-ī-bus,
Ac. añ'-i-mal,	an-i-mā'-li-a,
V. añ'-i-mal,	an-i-mā'-li-a,
Ab. an-i-mā'-li.	an-i-mal'-ī-bus.

Opus, *work* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. ō'-pus,	op'-ě-ra,
G. op'-ě-ris,	op'-ě-rum,
D. op'-ě-ri,	o-per'-ī-bus,
Ac. o'-pus,	op'-ě-ra,
V. o'-pus,	op'-ě-ra,
Ab. op'-ě-re.	o-per'-ī-bus.

Cāput, *a head* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. ca'-put,	cap'-i-ta,
G. cap'-i-tis,	cap'-i-tum,
D. cap'-i-ti,	ca-pit'-ī-bus,
Ac. ca'-put,	cap'-i-ta,
V. ca'-put,	cap'-i-ta,
Ab. cap'-i-te.	ca-pit'-ī-bus.

Poēma, *a poem* ; neut.

<i>Singular.</i>	<i>Plural.</i>
N. po-ē'-ma,	po-em'-ā-ta,
G. po-em'-ā-tis,	po-em'-ā-tum,
D. po-em'-ā-ti,	po-e-mat'-ī-bus, or po-em'-ā-tis,
Ac. po-ē'-ma,	po-em'-ā-ta,
V. po-ē'-ma,	po-em'-ā-ta,
Ab. po-em'-ā-te.	po-e-mat'-ī-bus, or po-em'-ā-tis.

## RULES FOR THE GENDER OF NOUNS OF THE THIRD DECLENSION.

§ 58. Nouns whose gender is determined by their signification, according to the general rules, § 28—34, are not included in the following rules and exceptions.

## MASCULINES.

Nouns ending in *o*, *er*, *or*, *es* increasing in the genitive, *os*, and *n*, are masculine; as,

*sermo*, speech; *dolor*, pain; *flos*, a flower; *carcer*, a prison; *pes*, a foot; *cānon*, a rule.

## Exceptions in O.

§ 59. 1. Abstract and collective nouns in *io* are feminine; as, *ratio*, reason; *legio*, a legion.

REM. 1. But numerals in *io*; as, *binio*, *trinio*, etc., except *unio*, unity, are masculine.

2. Nouns in *do* and *go*, of more than two syllables, are feminine; as, *arundo*, a reed; *imāgo*, an image. So also *grando*, hail. But *comēdo*, a glutton; *unēdo*, the arbute tree; and *harpāgo*, a grappling-hook, are masculine.

REM. 2. *Margo*, the brink of a river, is doubtful. *Cupido*, desire, is often masculine in poetry, but in prose is always feminine.

3. *Cīro*, flesh, and Greek nouns in *o*, are feminine; as, *ēcho*, an echo. *Būbo*, the owl, is once feminine, Virg. A. 4, 462.

## Exceptions in ER.

§ 60. 1. *Laver*, a water plant, and *tūber*, the tuber tree, are feminine, but when the latter denotes the fruit, it is masculine. *Linter*, a boat, is feminine, and once, in Tibullus, masculine. *Sīser*, skirret, is neuter in the singular, but masculine in the plural.

2. The following, in *er*, are neuter:—

<i>Acer</i> , a maple-tree.	<i>Papāver</i> , a poppy.	<i>Tūber</i> , a swelling.
<i>Cadāver</i> , a dead body.	<i>Pīper</i> , pepper.	<i>Über</i> , a teat.
<i>Cīcer</i> , a vetch.	<i>Sīler</i> , an osier.	<i>Ver</i> , the spring.
<i>Iter</i> , a journey.	<i>Spinther</i> , a clasp.	<i>Verber</i> , a scourge.
<i>Lāser</i> , assafetida.	<i>Sūber</i> , a cork-tree.	<i>Zingīber</i> , ginger.

## Exceptions in OR.

§ 61. *Arbor*, a tree, is feminine: *ādor*, spelt; *æquor*, the sea; *marmor*, marble; and *cor*, the heart, are neuter.

## Exceptions in ES increasing in the genitive.

1. The following are feminine:—

<i>Compes</i> , a fether.	<i>Quies</i> , and <i>Requies</i> , rest.	<i>Tēges</i> , a mat.
<i>Mercēs</i> , a reward.	<i>Inquies</i> , restlessness.	
<i>Mergēs</i> , a sheaf of corn.	<i>Sēges</i> , growing corn.	

2. *Ales*, a bird; *cōmes*, a companion; *hospes*, a guest; *interpres*, an interpreter; *mīles*, a soldier; *obses*, a hostage; *præses*, a president; and *satelles*, a life-guard, are common, § 30. *Æs*, brass, is neuter.

*Exceptions in OS.*

3. *Arbos*, a tree; *cos*, a whetstone; *dos*, a dowry; *eos*, the morning; and rarely *nēpos*, a grandchild, are feminine: *sacerdos*, *custos*, and *bos* are common, § 30: *os*, the mouth, and *os*, a bone, are neuter; as are also the Greek words *ēpos*, epic poetry; and *mēlos*, melody.

*Exceptions in N.*

4. Nouns in *men* with four in *n* are neuter—*glūten*, glue; *inguen*, the groin; *pollen*, fine flour; and *ungen*, ointment.

5. Four nouns in *on* are feminine—*aēdon*, a nightingale; *halcyon*, a kingfisher; *icon*, an image; and *sinclon*, muslin.

## FEMININES.

§ 62. Nouns ending in *as*, *es* not increasing in the genitive, *is*, *ys*, *aus*, *s* preceded by a consonant, and *x*, are feminine; *as*,

*ætās*, age; *nūbes*, a cloud; *āvis*, a bird; *chlāmys*, a cloak; *laus*, praise; *trabs*, a beam; *pax*, peace.

*Exceptions in AS.*

1. *Mas*, a male, *vas*, a surety, and *as*, a piece of money, or any unit divisible into twelve parts, are masculine. Greek nouns in *as*, *antis*, are also masculine; as, *adāmas*, adamant. So also *Mēlas*, the name of a river, § 28, 2. *Arcas* and *Nōmas* are common.—2. *Vas*, a vessel, the indeclinable nouns, *fas* and *nēfas*, and Greek nouns in *as*, *ātis*, are neuter; as, *artocreas*, a meat-pie; *bucēras*, a species of herb.

*Exceptions in ES not increasing in the genitive.*

3. *Acināces*, a scimitar, and *cōles* or *cōlis*, a stalk, are masculine. *Antistes*, *pulumbes*, *vātes*, and *vepres*, are masculine or feminine. *Cucoēthes*, *hippomānes*, *nepenthes*, and *panāces*, Greek words, are neuter.

*Exceptions in IS.*

§ 63. 1. Latin nouns in *nis* are masculine or doubtful.

(1.) Masc. *Crinis*, hair; *ignis*, fire; *pānis*, bread; *mānes*, (plur.), departed spirits.—(2.) Masc. or fem. *Amnis*, a river; *cinis*, ashes; *fīnis*, an end; *clūnis*, the haunch; *cānis*, a dog; *fūnis*, a rope. The plurals, *cinēres*, the ashes of the dead, and *fīnes*, boundaries, are always masculine.

2. The following are common or doubtful:—

<i>Anguis</i> , a snake.	<i>Corbis</i> , a basket.	<i>Tigris</i> , a tiger.
<i>Callis</i> , a path.	<i>Pollis</i> , fine flour.	<i>Torquis</i> , a chain.
<i>Canālis</i> , a conduit pipe.	<i>Pulvis</i> , dust.	
<i>Contubernālis</i> , a comrade.	<i>Scrōbis</i> , a ditch.	

3. The following are masculine:—

<i>Axis</i> , an axle.	<i>Cenchris</i> , a serpent.	<i>Follis</i> , a pair of bellows.
<i>Aquālis</i> , a water-pot.	<i>Collis</i> , a hill.	<i>Fustis</i> , a club.
<i>Cassis</i> , a net.	<i>Cucūmis</i> , a cucumber.	<i>Glis</i> , a dormouse.
<i>Caulis</i> , or } a stalk.	<i>Ensis</i> , a sword.	<i>Lāpis</i> , a stone.
<i>Cōlis</i> , }	<i>Fascis</i> , a bundle.	<i>Lemūres</i> , pl., spectres.



Mensis, <i>a month.</i>	Sanguis, <i>blood.</i>	Sentis, <i>a brier.</i>
Mugilis, <i>a mullet.</i>	Sēmis, <i>or</i>	Sodālis, <i>a companion.</i>
Orbis, <i>a circle.</i>	Semissis,	Torris, <i>a firebrand.</i>
Piscis, <i>a fish.</i>	Bessis,	Unguis, <i>a nail.</i>
Postis, <i>a post.</i>	Centussis,	Vectis, <i>a lever.</i>
Quiris, <i>a Roman.</i>	Decussis,	Vermis, <i>a worm.</i>
Samnis, <i>a Samnite.</i>	Tressis,	Vōmis, <i>a ploughshare.</i>

4. Names of male beings, rivers, and months in *is* are masculine; as, *Dis*, Pluto; *Anūbis*, an Egyptian deity; *Tigris*, the river Tigris; *Aprilis*, April. See § 28.

### Exceptions in *YS*.

Names of rivers and mountains in *ys* are masculine; as, *Hūlys*, *Othrys*. See § 28, 2 and 3.

### Exceptions in *S* preceded by a consonant.

§ 64. 1. *Dens*, a tooth; *fons*, a fountain; *mons*, a mountain; and *pons*, a bridge, are masculine. So also are *auceps*, a bird-catcher; *chālybs*, steel; *cliens*, a client; *ellops*, a kind of fish; *ēpops*, a hoopoe; *gryps*, a griffin; *hydrops*, the dropsy; *mērops*, a kind of bird. *Rūdens*, a rope, is masculine and very rarely feminine.

2. The following nouns also are masculine, viz. (a.) these which are properly adjectives—*confluens* and *torrens*, scil. *amnis*; *occidens* and *oriens*, scil. *sol*; (b.) compounds of *dens*—*tridens*, a trident, and *bidens*, a two-pronged mattock;—but *bidens*, a sheep, is feminine; (c.) the parts of *as* ending in *ns*; as, *sextans*, *quadrans*, *triens*, *dodrans*, and *dextans*.

3. The following are common or doubtful:—

Adeps, <i>grease.</i>	Seps, <i>a kind of serpent.</i>	Serpens, <i>a serpent.</i>
Forceps, <i>pincers.</i>	Scrobs, <i>a ditch.</i>	Stirps, <i>the trunk of a tree.</i>

*Animans* an animal, which is properly an adjective, is masculine, feminine, or neuter.

### Exceptions in *X*.

§ 65. 1. AX. *Anthrax*, cinnabar; *cōrax*, a raven; *cordax*, a kind of dance; *drōpax*, an ointment; *stīrax*, a kind of tree; *thōrax*, a breast-plate; and *Atax*, the river Aude, are masculine; *limax*, a snail, is common.

2. EX. Nouns in *ex* are masculine, except *fæx*, *forfex*, *lex*, *nex*, *prex*, (obsolete in nom. and gen. sing.), and *supellex*, which are feminine; to which add (§ 29) *cārex*, *īlex*, *mūrex*, *pellex*, and *vītex*. *Atriplex* is neuter and very rarely masculine or feminine. *Alex*, a fish-pickle; *cortex*, bark; *imbrex*, a gutter-tile; *ōbex*, a bolt; and *silex*, a flint, are doubtful: *sēnex*, an old person; *grex*, a herd; *rūmex*, sorrel; and *pūmex*, pumice-stone, are masculine and very rarely feminine.

3. IX. *Cūlix*, a cup; *fornix*, an arch; *phænix*, a kind of bird; and *spādix*, a palm-branch, are masculine: *lārix*, the larch-tree; *perdix*, a partridge; and *vārix*, a swollen vein, are masculine or feminine.

4. OX. *Box* and *ēsox*, names of fishes, are masculine.

5. UX. *Trādux*, a vine-branch, is masculine.

6. YX. *Bombyx*, a silk-worm; *cūlyx*, the bud of a flower; *coccyx*, a cuckoo; *dryx*, a wild goat, and names of mountains in *yx*, as *Eryx*, are masculine. *Onyx*, a box made of the onyx-stone, and *sardōnyx*, a precious stone; also, *calx*, the heel, and *calx*, lime; *lynx*, a lynx, and *sandyx*, a kind of color, are masculine or feminine.

NOTE. *Bombyx*, when it signifies silk, is doubtful.

7. *Quincunx*, *septunx*, *dēcunx*, *deunx*, parts of *as*, are masculine.

## NEUTERS.

§ 66. Nouns ending in *a, e, i, y, c, l, t, ar, ur, us*, and *men*, are neuter; as,

*diadēma*, a crown; *rēte*, a net; *hydromēli*, mead; *lac*, milk; *vectigal*, revenue; *căput*, the head; *calcar*, a spur; *guttur*, the throat; *pectus*, the breast; and *flumen*, a river.

## Exceptions in L, C, and E.

*Mugil*, a mullet, and *sol*, the sun, are masculine. *Sal*, salt, is masculine or neuter, in the singular; but, in the plural, it is always masculine. *Lac* is neuter and rarely masculine. *Præneste* is neuter, and once in Virgil feminine.

## Exceptions in AR and UR.

§ 67. *Furfur*, bran; *sălar*, a trout; *turtur*, a turtle dove; and *vultur*, a vulture, are masculine.

## Exceptions in US.

1. *Lēpus*, a hare; and Greek nouns in *pus* (πῶς), are masculine; as, *tripus*, a tripod; but *lagōpus*, a kind of bird, is feminine.

2. Nouns in *us*, having *ūtis*, or *ūdis*, in the genitive, are feminine; as, *juventus*, youth; *incus*, an anvil.

3. *Pecus*, -*ūdis*, a brute animal, and *tellus*, the earth, are feminine. *Pessinus*, and *Selinus*, names of towns, are also feminine. See § 29.

4. *Grus*, a crane; *mus*, a mouse; and *sus*, a swine, are masculine or feminine.

5. *Rhus*, sumach, is masculine, and rarely feminine.

## RULES FOR THE OBLIQUE CASES OF NOUNS OF THE THIRD DECLENSION.

## GENITIVE SINGULAR.

§ 68. 1. The genitive singular of the third declension of *Latin* nouns always ends in *is*, in *Greek* nouns it sometimes ends in *os* and *us*.

## A.

2. Nouns in *a* form their genitive in *ātis*; as, *di-a-dē'-ma*, *di-a-dem'-ā-tis*, a crown; *dog'-ma*, *dog'-mā-tis*, an opinion.

## E.

3. Nouns in *e* change *e* into *is*; as, *rē'-te*, *rē'-tis*, a net; *se-dī'-le*, *se-dī'-lis*, a seat.

## I.

4. Nouns in *i* are of Greek origin, and are generally indeclinable; but *hydrom'-ē-li*, mead, has *hyd-ro-mel'-i-tis* in the genitive.

## O.

§ 69. Nouns in *o* form their genitive in *ōnis*; as, *ser'-mo*, *ser-mō'-nis*, speech; *pā'-vo*, *pa-vō'-nis*, a peacock.

REMARK. Patrials in *o* have *ōnis*; as, *Macēdo*, *-ōnis*; but some have *ōnis*; as, *Eburōnes*, etc. See 3d exception to increments in *O*, § 287.

Exc. 1. Nouns in *do* and *go* form their genitive in *īnis*; as, *a-run'-do*, *a-run'-dī-nis*, a reed; *i-mā'-go*, *i-mag'-ī-nis*, an image.

But four dissyllables—*cūdo*, *ūdo*, *līgo* and *mango*; and three trisyllables—*comēdo*, *unēdo*, and *harpāgo*, have *ōnis*.

Exc. 2. The following nouns, also, have *īnis*:—*Apollo*; *hōmo*, a man; *nēmo*, nobody; and *turbo*, a whirlwind.

*Cāro*, flesh, has, by syncope, *carnis*. *Anio*, the name of a river, has *Aniēnis*; *Nerio*, the wife of Mars, *Neriēnis*; from the old nominatives, *Anien*, and *Neriēnes*.

Exc. 3. Some Greek nouns in *o* form their genitive in *ūs*, and their other cases singular, in *o*; as, *Dido*, gen. *Didus*, dat. *Dido*, etc.; *Argo*, *-us*; but they are sometimes declined regularly; as, *Dido*, *Didōnis*.

## Y.

Greek nouns in *y* have their genitive in *yos*; as, *mlsy*, *misȳos*, or, by contraction, *misȳs*.

## C.

§ 70. The only nouns in *c* are *ā'-lec*, *a-lē'-cis*, fish-brine, and *lac*, *lac'-tis*, milk.

## L. N. R.

Nouns in *l*, *n*, and *r*, form their genitive by adding *is*; as, *con'-sul*, *con'-sū-lis*, a consul; *cā'-non*, *can'-ō-nis*, a rule; *hō'-nor*, *ho-nō'-ris*, honor.

So, *An'-ī-mal*, *an-i-mā'-lis*, an animal.

*Vī'-gil*, *vīg'-ī-lis*, a watchman.

*Tī'-tan*, *Tī-tā'-nis*, *Titan*.

*Sī'-ren*, *Sī-rē'-nis*, a Siren.

*Del'-phin*, *del-phī'-nis*, a dolphin.

*Cal'-car*, *cal-cā'-ris*, a spur.

*Car'-cer*, *car'-cē-ris*, a prison.

*A'-mor*, *a-mō'-ris*, love.

*Gut'-tur*, *gut'-tū-ris*, the throat.

*Mar'-tyr*, *mar'-tȳ-ris*, a martyr.

## Exceptions in L.

*Fel*, gall, and *mel*, honey, double *l* before *is*, making *fellis* and *mellis*.

## Exceptions in N.

§ 71. 1. Neuters in *en* form their genitive in *īnis*; as, *flū'-men*, *flū'-mī-nis*, a river; *glū'-ten*, *glū'-tī-nis*, glue.

The following masculines, also, form their genitive in *īnis*:—*oscen*, a bird which foreboded by its notes; *pecten*, a comb; *tibicen*, a piper; and *tubicen*, a trumpeter.

2. Some Greek nouns in *ōn* form their genitive in *ontis*; as, *Laomēdon*, *Lao-medontis*. Some in *īn* and *ȳn* add *is* or *os*; as, *Trāchin*, or *Trāchyn*, *Trachinis* or *Trachȳnos*.

## Exceptions in R.

1. Nouns in *ter* drop *e* in the genitive; as, *pā'-ter*, *pa'-tris*, a father. So also *imber*, a shower, and names of months in *ber*; as, *Octōber*, *Octōbris*.



But *crāter*, a cup; *sōter*, a savior; and *lāter*, a brick, retain *e* in the genitive.

2. *Far*, a kind of corn, has *farris*; *hēpar*, the liver, *hepātis*; *Lar* or *Lars*, *Lartis*; *iter*, a journey, has *itinēris* from the old nominative *itiner*; *Jupiter*, *Jōvis*; and *cor*, the heart, *cordis*.

3. These four in *ur* have *ōris* in the genitive:—*ēbur*, ivory; *fēmur*, the thigh; *jēcū*, the liver; *rōbur*, strength.

*Fēmur* has also *feminis*, and *jēcū*, *jecinōris*, and *jocinōris*.

## AS.

§ 72. Nouns in *as* form their genitive in *ātis*; *as*, *æ'-tas*, *æ-tā'-tis*, age; *pī-ē-tas*, *pī-e-tā'-tis*, piety.

Exc. 1. *As* has *assis*; *mās*, a male, *māris*; *vas*, a surety, *vādīs*; and *vās*, a vessel, *vāsīs*. *Anas*, a duck, has *anātis*.

Exc. 2. Greek nouns in *as* form their genitive according to their gender; the masculines in *antis*, the feminines in *ādīs* or *ādos*, and the neuters in *ātis*; *as*, *adīmas*, *-antis*, adamant; *lampas*, *-ādīs*, a lamp; *Pallas*, *-ādīs* or *-ādos*; *bucē-ras*, *-ātīs*, a species of herb. *Arcas*, an Arcadian, and *Nōmas*, a Numidian, which are of the common gender, form their genitive in *ādīs*. *Mēlas*, the name of a river, has *Melānis*.

## ES.

§ 73. 1. Nouns in *es* form their genitive by changing *es* into *is*, *ītis*, *ētis*, or *ētis*; *as*, *rū'-pes*, *ru'-pis*, a rock; *mī'-les*, *mil'-ī-tis*, a soldier; *sē'-ges*, *seg'-ē-tis*, growing corn; *qui'-es*, *qui-ē'-tis*, rest.

REMARK. A few Greek proper names in *es* (gen. *is*) sometimes form their genitive in *ei*, or, by contraction, *i*, after the second declension; *as*, *Achilles*, *is*, *ei* or *-i*: and a few in *æ* after the first declension; *as*, *Orestes*, *is* or *æ*.

2. Those which make *ītis* are,

<i>Ales</i> , a bird.	<i>Gurges</i> , a whirlpool.	<i>Poples</i> , the ham.
<i>Ames</i> , a fowler's staff.	<i>Hospes</i> , a guest.	<i>Satelles</i> , a lifeguard.
<i>Antistes</i> , a priest.	<i>Līmes</i> , a limit.	<i>Stīpes</i> , the stock of a tree.
<i>Cæspes</i> , a turf.	<i>Merges</i> , a sheaf of corn.	<i>Termes</i> , an olive bough.
<i>Cōmes</i> , a companion.	<i>Miles</i> , a soldier.	<i>Trāmes</i> , a by-path.
<i>Eques</i> , a horseman.	<i>Palmes</i> , a vine-branch.	<i>Vēles</i> , a skirmisher.
<i>Fōmes</i> , touchwood.	<i>Pēdes</i> , a foot-soldier.	

3. The following have *ētis*:—*abies*, a fir-tree; *aries*, a ram; *indiges*, a man deified; *interpretes*, an interpreter; *paries*, a wall; *sēges*, a corn-field; and *tēges*, a mat.

4. The following have *ētis*:—*Cēbes*; *Cres*, a Cretan; *lēbes*, a caldron; *magnes*, a loadstone; *quies* and *requies*, rest; *inquiet*, restlessness; and *tāpes* (used only in acc. and abl.), tapestry.—Some Greek proper names have either *ētis* or *is* in the genitive; *as*, *Chrēmes*, *-ētis*, or *-is*. *Dāres*, *-ētis*, or *-is*.

Exc. 1. *Obses*, a hostage, and *præses*, a president, have *īdis*. *Hēres*, an heir, and *merces*, a reward, have *ēdis*; *pes*, a foot, and its compounds, have *ēdis*.

Exc. 2. *Cēres* has *Cerēris*; *bes*, *bessis*; *præs*, *prædis*; and *æs*, *æris*.

## IS.

§ 74. Nouns in *is* have their genitive the same as the nominative; *as*, *au'-ris*, *au'-ris*, the ear; *ā'-vis*, *ā'-vis*, a bird.

Exc. 1. The following have the genitive in *ĕris*:—*cĭnis*, ashes; *pulvis*, dust; *vōmis* or *vōmer*, a ploughshare. *Cucūmis*, a cucumber, has *ĕris* and rarely *is*.

Exc. 2. The following have *idis*:—*cāpis*, a cup; *cassis*, a helmet; *cuspis*, a point; *lāpis*, a stone; and *prōmulsis*, an antepast.

Exc. 3. Two have *inis*:—*pollis*, fine flour, and *sanguis* or *sanguen*, blood.

Exc. 4. Four have *itis*:—*Dis*, Pluto; *lis*, strife; *Quiris*, a Roman; and *Samnis*, a Samnite.

Exc. 5. *Glis*, a dormouse, has *gliris*.

## GREEK NOUNS.

1. Greek nouns in *is*, whose genitive ends in *ios* or *eos*, (*ιος* or *εως*), form their genitive in Latin in *is*; as (*a.*) verbals in *sis*; as, *basis*, *mathēsis*, etc. (*b.*) compounds of *polis* (*πόλις*); as, *metropōlis*, *Neapōlis*, etc.; and (*c.*) a few other proper names, as *Charybdis*, *Lachēsis*, *Syrtis*, etc. In some nouns of this class the Greek genitive is sometimes found; as, *Nemēsis*, *Nemesios*.

2. Greek nouns in *is*, whose Greek genitive is in *idos* (*ιδος*), form their Latin genitive in *idis*; as, *ægis*, *aspis*, *ephemēris*, *pyrāmis*, *tyrannis*, *Ænēis*, *Iris*, *Nerēis*, etc. *Tigris* has both *is* and *idis*; and in some other words of this class later writers use *is* instead of *idis*.

3. *Chāris* has *Charītis*; *Salāmis*, *Salamīnis*, and *Simōis*, *Simoentis*.

## OS.

§ 75. Nouns in *ōs* form their genitive in *ōris* or *ōtis*; as, *flos*, *flō-ris*, a flower; *nē-pos*, *ne-pō-tis*, a grandchild.

The following have *ōris*:—

<i>Flos</i> , a flower.	<i>Lābos</i> or <i>lābor</i> , labor.	<i>Os</i> , the mouth.
<i>Glos</i> , a husband's sister.	<i>Lēpos</i> or <i>lēpor</i> , wit.	<i>Ros</i> , dew.
<i>Hōnos</i> or <i>hōnor</i> , honor.	<i>Mos</i> , a custom.	

*Arbos* or *arbor*, a tree, has *ōris*.

The following have *ōtis*:—

<i>Cos</i> , a whetstone.	<i>Monocēros</i> , a unicorn.	<i>Nēpos</i> , a grandchild.
<i>Dos</i> , a dowry.	<i>Rhinocēros</i> , a rhinoceros.	<i>Sacerdos</i> , a priest.

Exc. 1. *Custos*, a keeper, has *custōdis*; *bos*, an ox, *bōvis*; and *ōs*, a bone, *ossis*.

Exc. 2. Some Greek nouns in *os* have *ōis* in the genitive; as, *hēros*, a hero; *Mīnos*; *Tros*, a Trojan; and some Greek neuters in *os* are used in the third declension in the nominative and accusative only; as, *Argos*, *cētos*, *ēpos*, *mēlos*.

## US.

§ 76. 1. Nouns in *ūs* form their genitive in *ĕris* or *ōris*; as, *gē-nus*, *gen'-ĕ-ris*, a kind; *tem'-pus*, *tem'-pō-ris*, time.

2. Those which make *ĕris* are, *ācus*, (chaff), *fācus*, *fūnus*, *gēnus*, *glōmus*, *lātus*, *mūnus*, *ōlus*, *ōnus*, *ōpus*, *pondus*, *rūdus*, *scēlus*, *sīdus*, *ulcus*, *vellus*, *viscus* and *vulnus*. In early writers *pignus* has sometimes *pignēris*.

3. Those which make *ōris* are, *corpus*, *dēcus*, *dedēcus*, *facīnus*, *fēnus*, *frīgus*, *lēpus*, *litus*, *nēmus*, *pectus*, *pēcus*, *pēnus*, *pignus*, *stercus*, *tempus*, and *tergus*.

Exc. 1. These three in *ūs* have *ūdis*:—*incūs*, an anvil; *pālūs*, a morass; and *subscūs*, a dove-tail. *Pēcūs*, a brute animal, has *pecūdis*.

Exc. 2. These five have *ūtis*:—*juventūs*, youth; *sālūs*, safety; *senectūs*, old age; *servitūs*, slavery; *virtūs*, virtue.

Exc. 3. Monosyllables in *ūs* have *ūris*; as, *crus*, the leg; *jus*, right; *jus*, broth; *mus*, a mouse; *pus*, matter; *rus*, the country; *tus*, frankincense; except *grus*, and *sus*, which have *gruis*, and *suis*; and *rhus*, which has *rhois* or *roris*. *Tellus*, the earth, has *tellūris*; and *Ligus* or *Ligur*, a Ligurian, has *Ligūris*.

Exc. 4. *Fraus*, fraud, and *laus*, praise, have *fraudis*, *laudis*.

Exc. 5. Greek nouns in *pūs* (πῦς) have *ōdis*; as, *tripus*, *tripōdis*, a tripod; *Œdipus*, *-ōdis*; but this is sometimes of the second declension.

Exc. 6. Some Greek names of cities in *us* have *untis*; as, *Amāthus*, *Amathuntis*. So *Trapēzus*, *Opus*, *Pessinus*, and *Selinus*.

Exc. 7. Greek nouns ending in *eus* are all proper names, and have their genitive in *eos*; as, *Orpheus*, *-eos*. But these nouns are found also in the second declension; as, *Orpheus*, *-ēi* or *-ī*. Cf. § 64, 5.

## YS.

§ 77. 1. Nouns in *ys* are Greek, and make their genitive in *ŷis* (contracted *ŷs*), or, as in Greek, *yos* (ὄς); as,

*Cōtys*, gen. *Cōtys* or *Cotys*; *Tēthys*, *-ŷis* or *ŷos*. So *Atys*, *Cāpys*, *Erinnys*, *Hālys*, *Ōthrys*. A few have *ŷdis*; as, *chlāmys*, *chlāmŷdis*.

## S preceded by a consonant.

2. Nouns in *s*, with a consonant before it, form their genitive by changing *s* into *is* or *tis*; as, *trabs*, *trā'-bis*, a beam; *hŷ-ems*, *hŷ-ē-mis*, winter; *pars*, *par'-tis*, a part; *frons*, *fron'-tis*, the forehead.

(1.) Those in *bs*, *ms*, and *ps*; as, *scrobs*, *hiems*, *stirps*, change *s* into *is*; except *gryps*, a griffin, which has *grŷphis*.

REMARK. Compounds in *eps* from *cāpio* have *ipis*; as, *princeps*, *principis*, a prince. But *auceps* has *aucūpis*.

(2.) Those in *ls*, *ns*, and *rs*, as, *puls*, *gens*, *ars*, change *s* into *tis*.

Exc. 1. The following in *ns* change *s* into *dis*:—*frons*, foliage: *glans*, an acorn; *juglans*, a walnut; *lens*, a nit; and *libripens*, a weigher.

Exc. 2. *Tīryns*, a town of Argolis, has *Tīrynthis* in the genitive.

## T.

§ 78. 1. Nouns in *t* form their genitive in *ītis*. They are, *cāput*, the head, gen. *cap'-ī-tis*; and its compounds, *occīput* and *sincīput*.

## X.

2. Nouns in *x* form their genitive by resolving *x* into *cs* or *gs*, and inserting *i* before *s*; as, *vox* (*vocs*) *vō'-cis*, the voice; *lex* (*legs*) *lē'-gis*, a law.

(1.) Latin nouns in *ax* have *ācis*; as, *fornax*, *fornācis*, except *fax*, *fūcis*. Most Greek nouns in *ax* have *ācis*; as, *thōrax*, *thorācis*; a few have *ācis*; as, *cōrax*, *corācis*; and Greek names of men in *nax* have *nactis*; as, *Astyānax*, *Astyānactis*.

(2.) Nouns in *ex* have *icis*; as, *jūdex*, *judicis*; *obex* has *obīcis* or *objicis*; and *vibex*, *vibicis*. *Nex*, *prex*, (nom. obs.), *rēsex* and *fenīsex* have *ēcis*; *ālex*, *nar-thex*, and *vervex* have *ēcis*, and *fiex*, *fūcis*. *Lex* and *rex* have *ēgis*; *aquīlex* and *grex* have *ēgis*; *rēmex* has *remīgis*; *sēnex*, *sēnis*; and *supellex*, *supellectilis*.



(3.) Nouns in *ix* have *icis*; as, *cerviā*, *cervicis*; and less frequently *icis*; as, *cāliā*, *calicis*. But *nix* has *nivis*; *striā*, foreign names of men, and gentile nouns in *rix* have *igis*; as, *Bitūriā*, *Dumnōriā*, etc.

(4.) Nouns in *ox* have *ōcis*; as, *vox*, *vōcis*; but *Cappādox* has *Cappadōcis*; *Allōbrox*, *Allobrōgis*; and *nox*, *noctis*.

(5.) Of nouns in *ux*, *cruā*, *duā*, *trādūā*, and *nux* have *ūcis*; *lux* and *Pollux*, *ūcis*.—*Conjux* has *conjūgis*, *frux* (nom. obs.) *frūgis*, and *faux*, *faucis*.

(6.) *Yx*, a Greek termination, has *ŷcis*, *ŷcis*, or *ŷgis*, *ŷgis*. *Onyx* and *sardōnyx*, in which *x* is equivalent to *chs* (§ 3, 2) have *ŷchis*; as, *ōnyx*, *onŷchis*.

### DATIVE SINGULAR.

§ 79. The dative singular ends in *i*; as, *sermo*, dat. *sermōni*.

Anciently it also ended in *e*; as, *morte dātus*. Varro in Gellius. So *ære* for *ærī*, Cic. and Liv.; and *jūre* for *jūrī*. Liv.

### ACCUSATIVE SINGULAR.

(a.) The accusative singular of all neuter nouns is like the nominative.

(b.) The accusative singular of masculines and feminines, ends in *em*. Yet some Latin nouns in *is*, which do not increase in the genitive, have *im*, and some Greek nouns have *im*, *in*, or *a*.

1. Many proper names in *is*, denoting places, rivers, or gods, have the accusative singular in *im*; as, *Hispālis*, *Tibēris*, *Anūbis*; so also *Albis*, *Athēsis*, *Bætis*, *Arar* or *Arāris*, *Bilbilis*, *Apis*, *Osiris*, *Syr̄tis*, etc. These sometimes, also, make the accusative in *in*; as, *Albīn*. *Scaldis* has *in* and *em*, and *Liris*, *im*, *in*, and *em*. *Liger* has *Ligērim*.

2. The following also have the accusative in *im*:—

Amussis, <i>a mason's rule</i> .	Mephitis, <i>foul air</i> .	Sināpis, <i>mustard</i> .
Būris, <i>a plough-tail</i> .	Pelvis, <i>a basin</i> .	Sitis, <i>thirst</i> .
Cannābis, <i>hemp</i> .	Rāvis, <i>hoarseness</i> .	Tussis, <i>a cough</i> .
Cucūmis, ( <i>gen. -is</i> ), <i>a cucumber</i> .	Secūris, <i>an axe</i> .	Vis, <i>strength</i> .

3. These have *im*, and sometimes *em*:—

Febris, *a fever*. Puppis, *the stern*. Restis, *a rope*. Turris, *a tower*.

But these have *em*, and rarely *im*:—

Bipennis, <i>a battle-axe</i> .	Nāvis, <i>a ship</i> .	Sementis, <i>a sowing</i> .
Clāvis, <i>a key</i> .	Præsēpis, <i>a stall</i> .	Strigilis, <i>a flesh-brush</i> .
Messis, <i>a harvest</i> .		

4. *Lens* and *pars* have rarely *lentim* and *partim*; and *crātīm* from *crates*, is found in Plautus.

5. Early writers formed the accusative of some other nouns in *im*.

### Accusative of Greek Nouns.

§ 80. The accusative singular of masculine and feminine Greek nouns sometimes retains the Greek terminations *in* and *a*, but often ends, as in Latin, in *em* or *im*.

I. Masculine and feminine Greek nouns, whose genitive increases in *is* or *os*, *impure*, that is, with a consonant going before, have their accusative in *em* or *a*; as, *lampas*, *lampādīs* (Greek -δος), *lampāda*; *chlāmys*, *chlāmŷdis*, *chlāmŷdem*, or *ŷda*; *Helicon*, *Helicōnis*, *Helicōna*.

REMARK. In like manner these three, which have *is* pure in the genitive—*Trōs*, *Trōis*, *Trōem*, and *Trōa*, a Trojan; *hēros*, a hero; and *Mīnos*, a king of Crete.—*Aēr*, the air; *æther*, the sky; *delphīn*, a dolphin; and *pæan*, a hymn, have usually *a*; as, *aëra*, *æthëra*, *delphāna*, *pæāna*. *Pan*, a god, has only *a*.

Exc. 1. Masculines in *is*, whose genitive increases in *is* or *os* impure, have their accusative in *im* or *in*; sometimes in *idem*; *Pāris*, *Parīdis*; *Parim*, or *Paridem*.

Exc. 2. Feminines in *is*, increasing impurely in the genitive, though they usually follow the rule, have sometimes *im* or *in*; as, *Elis*, *Elīdis*; *Elin* or *Elīdem*. So *tigris*, gen. *is* or *īdis*; acc. *tigrim* or *tigrin*.

II. Masculine and feminine Greek nouns in *is* not increasing, and in *ys*, gen. *gos*, form their accusative by changing the *s* of the nominative into *m* or *n*; as, *Charybdīs*, (gen. Lat. *-is*, Gr. *εως*), acc. *Charybdīm* or *-in*; *Hāl̄ys*, *-yis* or *-yos*, *Hālym* or *-yn*. So *rhus*, gen. *rhois*, has *rhun* or *rhum*.

III. Proper names ending in the diphthong *eus*, gen. *ēi* and *ēos*, have the accusative in *ea*; as, *Thēseus*, *Thesea*; *Tydeus*, *Tydea*. See § 54, 5.

IV. Some Greek proper names in *es*, whose genitive is in *is*, have in Latin, along with the accusative in *em*, the termination *en*; as if of the first declension; as, *Achilles*, *Achillen*; *Xerxes*, *Xerxen*; *Sophōcles*, *Sophōclen*. Cf. § 45, 1. Some also, which have either *ētis* or *is* in the genitive, have, besides *etem*, *ēta*, or *em*, the termination *en*; as, *Chrēmes*, *Thāles*.

## VOCATIVE SINGULAR.

§ 81. The vocative is like the nominative.

REMARK. Many Greek nouns, however, particularly proper names, drop *s* of the nominative to form the vocative; as, *Daphnis*, *Daphni*; *Tēthys*, *Tethy*; *Melampus*, *Melampu*; *Orpheus*, *Orpheu*. Proper names in *es* (gen. *is*) sometimes have a vocative in *ē*, after the first declension; as, *Socrātes*, *Socrāte*. § 45, 1.

## ABLATIVE SINGULAR.

§ 82. The ablative singular commonly ends in *e*.

Exc. 1. (a.) Neuters in *e*, *al*, and *ar*, have the ablative in *i*; as, *sedile*, *sedīli*; *anīmal*, *anīmālī*; *calcar*, *calcārī*.

(b.) But names of towns in *e*, and the following neuters in *ar*, have *e* in the ablative; viz. *baccar*, an herb; *far*, corn; *hēpar*, the liver; *jūbar*, a sunbeam; *nectar*, nectar; *par*, a pair; *sal*, salt. *Rēte*, a net, has either *e* or *i*; and *māre*, the sea, has sometimes in poetry *mare* in the ablative.

Exc. 2. (a.) Nouns which have *im* alone, or both *im* and *in* in the accusative, and names of months in *er* or *is*, have *i* in the ablative; as, *vis*, *vīm*, *vi*; *Tībēris*, *-im*, *i*; *December*, *Decembri*; *Aprīlis*, *Aprīli*.

(b.) But *Bētis*, *cannābis*, and *sināpis*, have *e* or *i*. *Tigris*, the tiger, has *tigrīde*; as a river it has both *Tigrīde* and *Tigrī*.

Exc. 3. (a.) Nouns which have *em* or *im* in the accusative, have their ablative in *e* or *i*; as, *turris*, *turre* or *turri*.

(b.) So *Elis*, acc. *Elīdem* and *Elin*, has *Elīde* or *Elī*. But *restis*, and most Greek nouns with *īdis* in the genitive, have *e* only; as, *Pāris*, *-īdis*, *-īde*.

Exc. 4. (a.) Adjectives in *is*, used as nouns, have commonly *i* in the ablative, but sometimes *e*; as, *famīliāris*, a friend; *natālīs*, a birthday; *sodālīs*, a companion; *trirēmīs*, a trireme.—Participles in *ns*, used as nouns, have commonly *e* in the ablative, but *continens* has *i*.

(b.) When adjectives in *is* become proper names, they always have *e*; as, *Juvenālis*, *Juvenāle*. *Affinis* and *edilis* have generally *e*; as have always *juvénis*, a youth; *rūdis*, a rod; and *volūcris*, a bird.

Exc. 5. (a.) The following, though they have only *em* in the accusative, have *e* or *i* in the ablative, but most of them have oftener *e* than *i*:—

Amnis,	Collis,	Ignis,	Pars,	Supellex,
Anguis,	Convallis,	Imber,	Postis,	Tridens,
Avis,	Corbis,	Mugilis,	Pūgil,	Unguis,
Bilis,	Fīnis,	Orbis,	Sordes,	Vectis,
Civis,	Fustis,	Ovis,	Sors,	Vesper.
Classis,				

(b.) *Occiput* has only *i*, and *rus* has either *e* or *i*; but *rure* commonly signifies from the country, and *ruri*, in the country. *Mel* has rarely *i*.

(c.) So also names of towns, when denoting the place where any thing is said to be, or to be done, have the ablative in *i*; as, *Carthagini*, at Carthage; so, *Anxūri* and *Lacedæmōni*, and, in the most ancient writers, many other nouns occur with this termination in the ablative. *Cunālis* has *i*, and very rarely *e*.

Exc. 6. Nouns in *ys*, which have *ym* or *yn* in the accusative, have their ablative in *ye* or *y*; as, *Atys*, *Atye*, or *Aty*.

## NOMINATIVE PLURAL.

§ 83. I. The nominative plural of masculines and feminines ends in *es*; as, *sermōnes*, *rūpes*:—but neuters have *a*, and those whose ablative singular ends in *i* only, or in *e* and *i*, have *ia*; as, *cāput*, *capīta*; *sedīle*, *sedīlia*; *rēte*, *retiā*. *Aplustre* has both *a* and *ia*.

1. Some Greek neuters in *os* have *ē* in the nominative plural; as, *mēlos*; nom. plural, *mele*; (in Greek μέλη, by contraction μέλη). So *Tempe*.

## GENITIVE PLURAL.

II. The genitive plural commonly ends in *um*; sometimes in *ium*.

1. Nouns which, in the ablative singular, have *i* only, or both *e* and *i*, make the genitive plural in *ium*; as, *sedīle*, *sedīli*, *sedīlium*; *turris*, *turre* or *turri*, *turrium*.

2. Nouns in *es* and *is*, which do not increase in the genitive singular, have *ium*; as, *nūbes*, *nubium*; *hostis*, *hostium*.

Exc. *Cānis*, *juvénis*, *fōris*, *mugilis*, *prōles*, *strues*, and *vātes*, have *um*; so oftener have *āpis*, *strigilis*, and *volūcris*; less frequently *mensis*, *sēdes*, and, in the poets only, *ambāges*, *cādes*, *clādes*, *vepres*, and *cālestis*.

3. Monosyllables ending in two consonants have *ium* in the genitive plural; as, *urbs*, *urbium*; *gens*, *gentium*; *arx*, *arcium*.

Exc. *Lynx*, *sphinx*, and *ops* (nom. obsolete) have *um*.

Most monosyllables in *s* and *x* pure have *um*, but the following have *ium*; *dos*, *mas*, *glis*, *lis*, *os* (*ossis*), *faux*, (nom. obs.) *nix*, *nox*, *strix*, *vis*, generally *fraus* and *nus*; so also *fur* and *ren*, and sometimes *lar*.

4. Nouns of two or more syllables, in *ns* or *rs*, and names of nations in *as*, have commonly *ium*, but sometimes *um*; as, *cliens*, *clientium* or *clientum*; *Arpīnas*, *Arpinatium*.



(1.) Other nouns in *as* generally have *um*, but sometimes *ium*; as, *ætās, ælātum* or *ætātium*. *Penātes* and *optimātes* have usually *ium*.

5. The following have *ium*:—*cāro, compes, linter, imber, ūter, venter, Samnis, Quiris*, and usually *Insūber*. *Fornax* and *pālus* have sometimes *ium*.

6. Greek nouns have generally *um*; as, *gīgas, gigantum*; *Arabs, Arābum*; *Thrax, Thrācum*;—but a few, used as titles of books, have sometimes *ōn*; as, *Epigramma, epigrammātōn*; *Metamorphōsis, -eōn*. The patrician *Maleōn* also is found in Curtius, 4, 13.

REMARK 1. *Bos* has *boum* in the genitive plural.

REM. 2. Nouns which want the singular, form the genitive plural as if they were complete; as, *mānes, manium*; *cēlites, cēlitum*; *īlia, īlium*; as if from *mānis, cēles*, and *īle*. So also names of feasts in *alia*; as, *Saturnalia, Saturnaliūm*; but these have sometimes *ōrum* after the second declension. *Ales* has sometimes, by epenthesis, *alitiūm*. See § 322, 3.

## DATIVE AND ABLATIVE PLURAL.

§ 84. The dative and ablative plural end in *ibus*.

Exc. 1. *Bos* has *bōbus* and *būbus*, by contraction, for *bovibus*; *sus* has *sūbus* by syncope, for *suibus*. § 322, 5, and 4.

Exc. 2. Greek nouns in *ma* have the dative and ablative plural more frequently in *is* than in *ibus*; as, *poēma, poemātis*, or *poematibus*.

Exc. 3. The poets sometimes form the dative plural of Greek nouns, that increase in the genitive, in *si*, and, before a vowel, in *sin*; as, *herōis, heroidis*; *heroīsi*, or *heroisin*. Ovid. So in Quintilian, *Metamorphosēsi*.

## ACCUSATIVE PLURAL.

§ 85. The accusative plural ends, like the nominative, in *ēs*, *ā*, *iā*.

Exc. 1. The accusative plural of masculines and feminines, whose genitive plural ends in *ium*, anciently ended in *īs* or *ēis*, instead of *ēs*; as, *partes*, gen. *partium*, acc. *partēs* or *partēs*.

Exc. 2. Greek masculines and feminines, whose genitive increases in *is* or *os* impure, have their accusative in *as*; as, *lampas, lampādīs, lampādas*. So also *hēros, herōis, herōas*, and some barbarian names of nations have a similar form; as, *Brigantas, Allobrōgas*.

*Jupīter*, and *vis*, strength, are thus declined:—

<i>Singular.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> Ju'-pī-ter,	<i>N.</i> vis,	vī'-res,
<i>G.</i> Jō'-vis,	<i>G.</i> vis,	vir'-i-um,
<i>D.</i> Jō'-vi,	<i>D.</i> —	vir'-i-bus,
<i>Ac.</i> Jō'-vem,	<i>Ac.</i> vim,	vī'-res,
<i>V.</i> Ju'-pī-ter,	<i>V.</i> vis,	vī'-res,
<i>Ab.</i> Jō'-ve.	<i>Ab.</i> vi.	vir'-i-bus.

§ 86. The following table exhibits the principal forms of Greek nouns of the third declension :—

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Abl.</i>
<i>S.</i>	Lampas,	{ -ădis, -ădos, }	-ădi,	{ -ădem, -ăda, }	-as,	-ăde.
<i>Pl.</i>	-ădes,	-ădum,	-adibus,	{ -ădes, -ădas, }	-ădes,	-adibus.
<i>S.</i>	Hēros,	-ōis,	-ōi,	{ -ōem, -ōa, }	-os,	-ōe.
<i>Pl.</i>	-ōes,	-ōum,	-oibus,	{ -ōes, -ōas, }	-ōes,	-oibus.
	Chēlys,	{ -ŷis, ŷos, }	-ŷi,	{ -ym, -yn, }	-y,	-ŷe or y.
	Poēsis,	{ -is, -ios, -ēos, }	-i,	{ -im, -in, }	-i,	-i.
	Achilles,	{ -is, -ei, -i, -ēos, }	-i,	{ -em, -ēa, ēn, }	-es, -ē,	-e or -i.
	Orpheus,	-ēos,	-ēi,	-ēa,	-eu,	See § 54.
	Aēr,	-ēris,	-ēri,	-ēra,	-er,	-ēre.
	Didō,	-ūs,	-ō,	-ō,	-ō,	-ō.

## FOURTH DECLENSION.

§ 87. Nouns of the fourth declension end in *us* and *u*. Those in *us* are masculine; those in *u* are neuter, and, except in the genitive, are indeclinable in the singular.

Nouns of this declension are thus declined :—

<i>Fructus, fruit.</i>		<i>Cornu, a horn.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> fruc'-tūs,	fruc'-tūs,	<i>N.</i> cor'-nū,	cor'-nu-ă,
<i>G.</i> fruc'-tūs,	fruc'-tu-ŭm,	<i>G.</i> cor'-nūs,	cor'-nu-ŭm,
<i>D.</i> fruc'-tu-ī,	fruc'-tī-bŭs,	<i>D.</i> cor'-nū,	cor'-nī-bŭs,
<i>Ac.</i> fruc'-tŭm,	fruc'-tūs,	<i>Ac.</i> cor'-nū,	cor'-nu-ă,
<i>V.</i> fruc'-tŭs,	fruc'-tūs,	<i>V.</i> cor'-nū,	cor'-nu-ă,
<i>Ab.</i> fruc'-tū.	fruc'-tī-bŭs.	<i>Ab.</i> cor'-nū.	cor'-nī-bŭs.

In like manner decline

Can'-tus, <i>a song.</i>	Fluc'-tus, <i>a wave.</i>	Se-nă'-tus, <i>the senate.</i>
Cur'-rus, <i>a chariot.</i>	Luc'-tus, <i>grief.</i>	Gě'-lu, <i>ice.</i> (in sing.)
Ex-er'-cī-tus, <i>an army.</i>	Mō'-tus, <i>motion.</i>	Vě'-ru, <i>a spit.</i>

## EXCEPTIONS IN GENDER.

§ 88. 1. The following are feminine :—

Acus, <i>a needle.</i>	Ficus, <i>a fig.</i>	Porticus, <i>a gallery.</i>
Dōmus, <i>a house.</i>	Mānus, <i>a hand.</i>	Tribus, <i>a tribe.</i>

*Cōlus*, a distaff, and the plurals *Quinquātrus*, a feast of Minerva, and *Idus*, the Ides, are also feminine. So *noctu*, by night, found only in the ablative singular.

*Pēnus*, a store of provisions, when of the fourth declension, is masculine or feminine. *Sēcus*, sex, is neuter; see § 94. *Spēcus*, a den, is masculine and rarely feminine or neuter.

2. Some personal appellatives, and names of trees, are feminine by signification; as,

*Anus*, *nūrus*, *socrus*;—*cornus*, *laurus*, and *quercus*. *Myrtus* also is feminine and rarely masculine. See § 29, 1 and 2.

### EXCEPTIONS IN DECLENSION.

§ 89. *Dōmus*, a house, is partly of the fourth declension, and partly of the second. It is thus declined:—

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> <i>do'-mūs</i> ,	<i>do'-mūs</i> ,
<i>G.</i> <i>do'-mūs</i> , or <i>do'-mī</i> ,	<i>dom'-u-ūm</i> , or <i>do-mō'-rūm</i> ,
<i>D.</i> <i>dom'-u-ī</i> , or <i>do'-mō</i> ,	<i>dom'-ī-būs</i> ,
<i>Ac.</i> <i>do'-mūm</i> ,	<i>do'-mūs</i> , or <i>do'-mōs</i> ,
<i>V.</i> <i>do'-mūs</i> ,	<i>do'-mūs</i> ,
<i>Ab.</i> <i>do'-mō</i> .	<i>dom'-ī-būs</i> .

(a.) *Domūs*, in the genitive, signifies, of a house; *domī* commonly signifies, at home. The ablative *domu* is found in Plautus, and in ancient inscriptions. In the genitive and accusative plural the forms of the second declension are more used than those of the fourth.

(b.) *Cornus*, a cornel-tree; *ficus*, a fig, or a fig-tree; *laurus*, a laurel; and *myrtus*, a myrtle, are sometimes of the second declension. *Pēnus* is of the second, third or fourth declension.

(c.) Some nouns in *u* have also forms in *us* and *um*; as, *cornu*, *cornus*, or *cornum*. Adjectives, compounds of *manus*, are of the first and second declensions.

REMARK 1. Nouns of this declension anciently belonged to the third, and were formed by contraction, thus:—

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> <i>fructūs</i> ,	<i>frutuēs</i> , <i>ūs</i> ,
<i>G.</i> <i>fructuīs</i> , <i>-ūs</i> ,	<i>fructuūm</i> , <i>-ūm</i> ,
<i>D.</i> <i>fructuī</i> , <i>-ū</i> ,	<i>fructuībūs</i> , <i>-ūbūs</i> , or <i>-ībūs</i> ,
<i>Ac.</i> <i>fructuēm</i> , <i>-ūm</i> ,	<i>fructuēs</i> , <i>ūs</i> ,
<i>V.</i> <i>fructūs</i> ,	<i>fructuēs</i> , <i>-ūs</i> ,
<i>Ab.</i> <i>fructuē</i> , <i>-ū</i> .	<i>fructuībūs</i> , <i>-ūbūs</i> , or <i>-ībūs</i> .

2. The genitive singular in *is* is sometimes found in ancient authors; as, *anuīs*, Ter. A genitive in *i*, after the second declension, also occurs; as, *senātus*, *senāti*; *tumultus*, *tumultī*. Sall.

3. The contracted form of the dative in *u* is not often used; yet it sometimes occurs, especially in Cæsar, and in the poets.

4. The contracted form of the genitive plural in *um* rarely occurs.

5. The following nouns have *ūbus* in the dative and ablative plural:—

<i>Acus</i> , a needle.	<i>Artus</i> , a joint.	<i>Partus</i> , a birth.	<i>Spēcus</i> , a den.
<i>Arcus</i> , a bow.	<i>Lăcus</i> , a lake.	<i>Pēcus</i> , a flock.	<i>Tribus</i> , a tribe.

*Gēnu*, a knee; *portus*, a harbor; *tonitrus*, thunder; and *vēru*, a spit, have *ibūs* or *ūbus*.



## FIFTH DECLENSION.

§ 90. Nouns of the fifth declension end in *ēs*, and are of the feminine gender.

They are thus declined:—

Res, a thing.		Dies, a day.	
Singular.	Plural.	Singular.	Plural.
N. <i>rēs</i> ,	<i>rēs</i> ,	N. <i>dī'-ēs</i> ,	<i>dī'-ēs</i> ,
G. <i>rē'-ī</i> ,	<i>rē'-rūm</i> ,	G. <i>dī'-ē'-ī</i> ,	<i>dī'-ē'-rūm</i> ,
D. <i>rē'-ī</i> ,	<i>rē'-būs</i> ,	D. <i>dī'-ē'-ī</i> ,	<i>dī'-ē'-būs</i> ,
Ac. <i>rēm</i> ,	<i>rēs</i> ,	Ac. <i>dī'-ēm</i> ,	<i>dī'-ēs</i> ,
V. <i>rēs</i> ,	<i>rēs</i> ,	V. <i>dī'-ēs</i> ,	<i>dī'-ēs</i> ,
Ab. <i>rē</i> .	<i>rē'-būs</i> .	Ab. <i>dī'-ē</i> .	<i>dī'-ē'-būs</i> .

REMARK. Nouns of this declension, like those of the fourth, seem to have belonged originally to the third declension.

## EXCEPTIONS IN GENDER.

1. *Dies*, a day, is masculine or feminine in the singular, and always masculine in the plural; *meridies*, mid-day, is masculine only.

NOTE. *Dies* is seldom feminine, in good prose writers, except when it denotes duration of time, or a day fixed and determined.

## EXCEPTIONS IN DECLENSION.

2. The genitive and dative singular sometimes end in *ē* or in *ī*, instead of *ei*; as, gen. *diē* for *diēi*, Virg.; *fide* for *fidei*, Hor.; *acie* for *aciēi*, Cæs.—gen. *plēbi* for *plēbēi*, Liv.—dat. *fide* for *fidei*, Hor., *perniciē*, Liv., and *perniciū*, Nep., for *perniciēi*. The genitive *rabiēs* contracted for *rabiēs*, after the third declension, is found in Lucretius.

REMARK 1. There are only about eighty nouns of this declension, and of these only two, *res* and *dies*, are complete in the plural. *Acies*, *effigies*, *eluvies*, *facies*, *glacies*, *progenies*, *series*, *species*, *spes*, want the genitive, dative, and ablative plural, and the rest want the plural altogether.

REM. 2. All nouns of this declension end in *ies*, except four—*fides*, faith; *res*, a thing; *spes*, hope; and *plēbes*, the common people;—and all nouns in *ies* are of this declension, except *abies*, *aries*, *paries*, *quies*, and *requies*, which are of the third declension.

## DECLENSION OF COMPOUND NOUNS.

§ 91. When a compound noun consists of two nominatives, both parts are declined; but when one part is a nominative, and the other an oblique case, the nominative only is declined. Of the former kind are *respublica*, a commonwealth, and *jusjurandum*, an oath; of the latter, *mater-familias*, a mistress of a family. Cf. § 43, 2.

Singular.	Plural.
N. V. <i>res-pūb'-lī-ca</i> ,	N. V. <i>res-pub'-lī-cæ</i> ,
G. D. <i>re-i-pub'-lī-cæ</i> ,	G. <i>re-rum-pub-lī-cā'-rum</i> ,
Ac. <i>rem-pub'-lī-cam</i> ,	D. Ab. <i>re-bus-pub'-lī-cis</i> ,
Ab. <i>re-pub'-lī-cā</i> .	Ac. <i>res-pub'-lī-cas</i> .

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>
<i>N.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da,	<i>N.</i> ma-ter-fa-mil'-i-as,
<i>G.</i> ju-ris-ju-ran'-di,	<hr/>	<i>G.</i> ma-tris-fa-mil'-i-as,
<i>D.</i> ju-ri-ju-ran'-do,	<hr/>	<i>D.</i> ma-tri-fa-mil'-i-as,
<i>Ac.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da,	<i>Ac.</i> ma-trem-fa-mil'-i-as,
<i>V.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da.	<i>V.</i> ma-ter-fa-mil'-i-as,
<i>Ab.</i> ju-re-ju-ran'-do.	<hr/>	<i>Ab.</i> ma-tre-fa-mil'-i-as, etc.

NOTE. The preceding compounds are divided and pronounced like the simple words of which they are compounded.

## IRREGULAR NOUNS.

§ 92. Irregular nouns are divided into three classes—*Variable*, *Defective*, and *Redundant*.

### I. VARIABLE NOUNS.

A noun is variable, which, in some of its parts, changes either its gender or declension or both.

Nouns which vary in gender are called *heterogeneous*; those which vary in declension are called *heteroclites*.

#### *Heterogeneous Nouns.*

1. Masculine in the singular, and neuter in the plural; as,

*Avernus*, *Dindymus*, *Ismärus*, *Massicus*, *Mænälus*, *Pangæus*, *Tartärus*, *Taygētus*; plur. *Averna*, etc.

2. Masculine in the singular, and masculine or neuter in the plural; as,

*jocus*, a jest; plur. *jöci*, or *jöca*;—*locus*, a place; plur. *löci*, passages in books, topics, places; *löca*, places;—*sibilus*, a hissing; plur. *sibila*, rarely *sibili*;—*intubus*, endive; plur. *intübi* or *intüba*.

3. Feminine in the singular, and neuter in the plural; as,

*carbäsus*, a species of flax; plur. *carbäsa*, very rarely *carbäsi*, sails, etc., made of it;—*Hierosoljma*, -æ, Jerusalem; plur. *Hierosoljma*, -örum.

4. Neuter in the singular, and masculine in the plural; as,

*cælum*, heaven; plur. *cæli*;—*Elysium*; plur. *Elysii*;—*Argos*; plur. *Argi*. So *siser*, neut., plur. *sisëres*, masc.

5. Neuter in the singular, and masculine or neuter in the plural; as,

*frënum*, a bridle; plur. *frëni* or *frëna*;—*rastrum*, a rake; plur. *rastri*, or, more rarely, *rastra*;—*pugillar*, a writing tablet; plur. *pugillares* or *pugillaria*.

6. Neuter in the singular, and feminine in the plural; as,

*epulum*, a feast; plur. *epulæ*;—*balneum*, a bath; plur. *balneæ* or *balnea*;—*nundinum*, a market-day; plur. *nundinæ*, a fair.

7. Feminine or neuter in the singular, and feminine in the plural; as,

*delicia* or *dëlicium*, delight; plur. *deliciæ*.

*Heteroclites.*

§ 93. 1. Second or third declension in the singular, and third in the plural; as,

nom. and acc. *jugĕrum*, an acre; gen. *jugĕri* or *jugĕris*; abl. *jugĕro* and *jugĕre*; plur., nom., and acc. *jugĕra*; gen. *jugĕrum*; abl. *jugĕris* and *jugeribus*.

2. Third declension in the singular, and second in the plural; as, *vās*, a vessel; plur. *vāsa*, *ōrum*. *Ancile*, a shield, has sometimes *anciliōrum*, in the genitive plural.

NOTE. Variable nouns seem anciently to have been redundant, and to have retained a part of each of their original forms. Thus, *vāsa*, *-ōrum*, properly comes from *vāsum*, *-i*, but the latter, together with the plural of *vas*, *vāsis*, became obsolete.

## II. DEFECTIVE NOUNS.

§ 94. Nouns are defective either in case or in number.

1. Nouns defective in case may want either one or more cases. Some are altogether indeclinable, and are called *aptotes*.

Such are *pondo*, a pound; most nouns in *i*; as, *gummi*, gum: foreign words; as, *Aaron*, *Jacob*: *sēmīs*, a half; *git*, a kind of plant; the singular of *mille*, a thousand; words put for nouns; as, *velle suum*, for *sua voluntas*, his own inclination; and names of the letters of the alphabet.

A noun which is found in one case only, is called a *Monoptote*; if found in two cases, a *Diptote*; if in three, a *Triptote*; if in four, a *Tetraptote*; and if in five, a *Pentaptote*.

The following list contains most nouns defective in case. Those which occur but once in Latin authors are distinguished by an asterisk:—

- |  |  |
|--|--|
| *Abactus, acc. pl.; a driving away.  | Cētos, acc.; a whale;—cēte, nom. and acc. pl.; cetis, dat.             |
| Accītu, abl.; a calling for.   | Chāos, nom. acc.; chao, abl.; chaos.                                   |
| Admissu, abl.; admission.  | Cassem, acc.; casse, abl.; a net;—pl. entire.                          |
| Admonītu, abl.; admonition.  | Circumspectus, nom.; -um; -u; a looking around.                        |
| Æs, not used in gen. pl.   | Coactu, abl.; constraint.  |
| Affātu, abl.; an addressing;—pl. affātus, -ibus.                                 | Cœlite, abl.; pl. entire; inhabitants of heaven.                       |
| Algu, nom.; algum, acc.; algu, abl.; cold.                                       | *Commutātum, acc.; an alteration.                                      |
| Ambāge, abl.; a going around;—pl. entire.  | Compēdis, gen.; compēde, abl.; a fetter;—pl. compēdes, -ium, -ibus.    |
| *Amissum, acc.; a loss.  | Concessu, abl.; permission.  |
| Aplustre, nom. and acc.; the flag of a ship;—pl. aplustria, or aplustra.         | Condiscipulātu, abl.; companionship at school.                         |
| Arbitrātus, nom.; -um, acc.; -u, abl.; judgment.                                 | Crātim, or -em, acc.; -e, abl.; a hurdle;—pl. crātes, -ium, -ibus.     |
| Arcessitu, abl.; a sending for.  | Cupressu, abl.; a cypress.   |
| Astu, nom., acc.; a city.  | Daps, nom., scarcely used; dāpis, gen. etc. pl. dapes, -ibus; a feast. |
| Astus, nom.; astu, abl.; craft;—astus, acc. pl.                                  | *Dātu, abl.; a giving.   |
| Cacoēthes, nom., acc.; an evil custom;—cacoēthe, nom. pl.; -e, and -es, acc. pl. | Derīsus, -ui, dat.; -um, acc.; -u, abl.; ridicule.                     |
| Canities, nom.; -em, acc.; -e, abl.  |  |



- Despicatui, *dat.*; *contempt*.  
 Dīca, *nom.*; dicam, *acc.*; a *legal process*;—dicas, *acc. pl.*  
 Dicis, *gen.*; as, dicis gratiā, *for form's sake*.  
 Ditiōnis, *gen.*; -i, *dat.*; -em, *acc.*; -e, *abl.*; *power*.  
 Diu, *abl.*; *in the day time*.  
 Divisui, *dat.*; a *dividing*.  
 Ebur, *ivory*;—not used in the plural.  
 \*Efflagitātu, *abl.*; *importunity*.  
 \*Ejectus, *nom.*; a *throwing out*.  
 Epos, *nom.* and *acc.*; an *epic poem*.  
 Ergo, *abl.* (or *adv.*); *for the sake*.  
 Essēdas, *acc. pl.*; *war chariots*.  
 Evectus, *nom.*; a *carrying out*.  
 Fæx, *dregs*, wants *gen. pl.*  
 Fāmē, *abl.*; *hunger*.  
 Far, *corn*, not used in the *gen., dat., and abl. pl.*  
 Fas, *nom.*; *acc.*; *right*.  
 Fauce, *abl.*; *the throat*;—*pl. entire*.  
 Fax, a *torch*, wants *gen. pl.*  
 Fel, *gall*, wants *gen. pl.*  
 Feminis, *gen.*; -i, *dat.*; -e, *abl.*; *the thigh*;—*pl. femīna, -ibus*.  
 Flictu, *abl.*; a *striking*.  
 Fōris, *nom.* and *gen.*; -em, *acc.*; -e, *abl.*; a *door*;—*pl. entire*.  
 Fors, *nom.*; -tis, *gen.*; -tem, *acc.*; -te, *abl.*; *chance*.  
 \*Frustratui, *abl.*; a *deceiving*.  
 Frux, *fruit, nom.* scarcely used;—frūgis, *gen.*, etc.  
 Fulgetras, *acc. pl.*; *lightning*.  
 Gausāpe, *nom., acc., abl.*; a *rough garment*;—gausāpa, *acc. pl.*  
 Glos, *nom.*; a *husband's sister*.  
 Grātes, *acc. pl.*;—gratibus, *abl.*; *thanks*.  
 Hebdomādam, *acc.*; a *week*.  
 Hiems, *winter*, not used in *gen., dat., and abl. pl.*  
 Hippomānes, *nom.* and *acc.*  
 \*Hir, *nom.*; *the palm of the hand*.  
 Hortātu, *abl.*; an *exhorting*;—*pl. hortatibus*.  
 Impētis, *gen.*; -e, *abl.*; a *shock*;—*pl. impetibus*.  
 Incītas, or -a, *acc. pl.*; as, ad incītas redactus, *reduced to a strait*.  
 \*Inconsultu, *abl.*; *without advice*.  
 \*Indultu, *abl.*; *indulgence*.  
 Inferiæ, *nom. pl.*; -as, *acc.*; -is, *abl.*; *sacrifices to the dead*.  
 Infītas, *acc. pl.*; a *denial*; as, ire infītas, *to deny*.  
 Ingratiis, *abl. pl.*, (used adverbially); *against one's will*.  
 Injussu, *abl.*; *without command*.  
 Inquies, *nom.*; *restlessness*.  
 Instar, *nom., acc.*; a *likeness*.  
 Interdiu, *abl.* (or *adv.*); *in the day time*.  
 \*Invitātu, *abl.*; an *invitation*.  
 Irrisui, *dat.*; -um, *acc.*; -u, *abl.*; *derision*.  
 Jōvis, *nom.*, rarely used;—*pl. Joves*.  
 Jugēris, *gen.*; -e, *abl.*; an *acre*;—*pl. jugēra, -um, -ibus*.  
 Jussu, *abl.*; *command*.  
 Lābes, a *spot*, wants *gen. pl.*  
 Lūcu, *abl.*; *day-light*.  
 \*Ludificatui, *dat.*; a *mockery*.  
 Lux, *light*, wants the *gen. pl.*  
 Mandātu, *abl.*; a *command*.  
 Māne, *nom., acc.*; *mane, or rarely -i, abl.*; *the morning*.  
 Mel, *honey*, not used in *gen., dat., and abl. pl.*  
 Mēlos, *nom., acc.*; melo, *dat.*; *melody*;—mēle, *nom., acc. pl.*  
 Mētus, *fear*, not used in *gen., dat., and abl. pl.*  
 Missu, *abl.*; a *sending*;—*pl. missus, -ibus*.  
 Monītu, *abl.*; *admonition*;—*pl. monitus*.  
 Nātu, *abl.*; *by birth*.  
 Nauci, *gen.*, with *non*; as, homo non nauci, *a man of no account*.  
 Nēfas, *nom., acc.*; *wickedness*.  
 Nēmo, *nobody*, wants the *voc.* and the *pl.*  
 Nepenthes, *nom., acc.*; an *herb*.  
 Nex, *death*, wants the *voc.*;—nēcēs, *nom., acc. pl.*  
 Nihil, or nihīlum, *nom.* and *acc.*; -i, *gen.*; -o, *abl.*; *nothing*.  
 Noctu, *abl.*; *by night*.  
 Nuptui, *dat.*; -um, *acc.*; -u, *abl.*; *marriage*.  
 Obex, *nom.*; -icem, *acc.*; -ice, or -jice, *abl.*; a *bolt*;—*pl. obīces, -jicibus*.  
 Objectum, *acc.*; -u, *abl.*; an *interposition*;—*pl. objectus*.  
 Obtentui, *dat.*; -um, *acc.*; -u, *abl.*; a *pretext*.  
 Opīs, *gen.*; ōpem, *acc.*; ōpe, *abl.*; *help*;—*pl. entire*.  
 Opposītu, *abl.*; an *opposing*;—*pl. oppositus, acc.*  
 Opus, *nom., acc.*; *need*.  
 Os, *the mouth*, wants the *gen. pl.*  
 Panāces, *nom.*; -is, *gen.*; -e, *abl.*; an *herb*.  
 Pax, *peace*, wants *gen. pl.*  
 Peccātu, *abl.*; a *fault*.  
 Pecūdis, *gen.*; -i, *dat.*; -em, *acc.*; -e, *abl.*;—*pl. entire*.  
 Pelāge, *acc. pl.* of pelāgus; *the sea*.  
 Permissu, *abl.*; -um, *acc.*; *permission*.  
 Piscātus, *nom.*; -i, *gen.*; -um, *acc.*; -u, *abl.*; a *fishing*.

Pix, *pitch*; pīces, *acc. pl.*  
 Pondo, *abl.*; *in weight.* Cf. § 94, 1.  
 Prēci, *dat.*; -em, *acc.*; -e, *abl.*; *prayer*;  
 —*pl. entire.*  
 Procer; *nom.*; -em, *acc.*; *a peer*;—*pl.*  
*entire.*  
 Promptu, *abl.*, *readiness.*  
 Pus wants *gen. dat. and abl. pl.*  
 Relātum, *acc.*;—u, *abl.*; *a recital.*  
 Repetundārum, *gen. pl.*; -is, *abl.*; *money taken by extortion.*  
 Rogātu, *abl.*; *a request.*  
 Ros, *dew*, wants *gen. pl.*  
 Rus, *the country*, wants *gen., dat., and*  
*abl. pl.*  
 Satias, *nom.*; -ātem, *acc.*; āte, *abl.*; *satiety.*  
 Sēcus, *nom., acc.*; *sex.*  
 Sītus, *nom.*; -um, *acc.*; -u, *abl.*; *situation*;—sītus, *nom. and acc. pl.*  
 Sītus, *nom.*; -ūs, *gen.*; -um, *acc.*; -u,  
*abl.*; *rust*;—sītus, *acc. pl.*  
 Sol, *the sun*, wants *gen. pl.*  
 Sordis, *gen.*; -em, *acc.*; -e and -i, *abl.*;  
*filth*;—*pl. sordes, -ium, etc.*  
 Spontis, *gen.*; -e, *abl.*; *of one's own*  
*accord.*  
 Subōles, *offspring*, wants *gen. pl.*

Suppetiæ, *nom. pl.*; -as, *acc.*; *sup-*  
*plies.*  
 Tābum, *nom.*; -i, *gen.*; -o, *abl.*; *cor-*  
*rupt matter.*  
 Tempe, *nom. acc. voc. pl.*; *a vale in*  
*Thessaly.*  
 Tus wants *gen., dat., and abl. pl.*  
 Vēnui and -o, *dat.*; um, *acc.*; -o, *abl.*;  
*sale.*  
 Veprem, *acc.*; -e, *abl.*; *a brier*;—*pl.*  
*entire.*  
 Verbēris, *gen.*; -e, *abl.*; *a stripe*;—*pl.*  
*verbēra, um, ibus.*  
 Vesper, *nom.*; -um, *acc.*; -e, -i, or -o,  
*abl.*; *the evening.*  
 Vespēra, *nom.*; -am, *acc.*; -ā, *abl.*; *the*  
*evening.*  
 Vīcis, *gen.*; -i, *dat.*; -em, *acc.*; -e,  
*abl.*; *change*;—*pl. entire, except gen.*  
 Vīrus, *nom.*; -i, *gen.*; -us, *acc.*; -o, *abl.*;  
*poison.*  
 Vis, *gen. and dat. rare*; *strength*; *pl.*  
*vires, -ium, etc.* See § 85.  
 Viscus, *nom.*; -ēris, *gen.*; -ēre, *abl.*;  
*an internal organ. pl. viscēra, etc.*  
 Vocātu, *abl.*; *a calling*;—vocātus, *acc.*  
*pl.*

REMARK 1. To these may be added nouns of the fifth declension, which either want the plural, as most of them are abstract nouns, or have in that number only the nominative, accusative, and vocative. *Res* and *dies*, however, have the plural entire. Cf. § 90, R. 1.

REM. 2. For the use of the vocative, also, of many nouns, no classical authority can be found.

§ 95. 2. Nouns defective in number, want either the plural or the singular.

(a) Many nouns want the plural from the nature of the things which they express. Such are generally names of persons, most names of places (except those which have only the plural), the names of herbs, of the arts, most material and abstract nouns; but these may have a plural when used as common nouns, (§ 26, R. 3.), and many others.

REM. In Latin the plural of abstract nouns is often used to denote the existence of the quality, attribute, etc. in different objects, or the repetition of an action; and in poetry such plurals are used for the sake of emphasis or metre. See § 98.

The following list contains many of the nouns which want the plural, and also some, marked *p*, which are included in the above classes, but are sometimes used in the plural.

Aconitum, <i>wolfbane</i> , <i>p</i> .	Ævum, <i>age, lifetime</i> , <i>p</i> .	Balaustium, <i>the flower of</i>
Adorea, <i>a military re-</i>	Album, <i>an album</i> .	<i>the pomegranate.</i>
<i>ward.</i>	Allium, <i>garlic</i> , <i>p</i> .	Balsamum, <i>balsam</i> , <i>p</i> .
Ær, <i>the air</i> , <i>p</i> .	Amicitia, <i>friendship</i> , <i>p</i> .	Barathrum, <i>a gulf</i> .
Æs, <i>brass, money</i> , <i>p</i> .	Argilla, <i>white clay</i> .	Callum, <i>hardened skin</i> , <i>p</i> .
Æther, <i>the sky</i> .	Avēna, <i>oats</i> , <i>p</i> .	Cālor, <i>heat</i> , <i>p</i> .



Carduus, <i>a thistle</i> , p.	Lac, <i>milk</i> .	Purpūra, <i>purple</i> , p.
Cāro, <i>flesh</i> , p.	Lætitia, <i>joy</i> , p.	Quies, <i>rest</i> , p.
Cēra, <i>wax</i> , p.	Languor, <i>faintness</i> , p.	Ros, <i>dew</i> , p.
Cestus, <i>a girdle</i> .	Lardum, <i>bacon</i> , p.	Rūbor, <i>redness</i> , p.
Cicūta, <i>hemlock</i> , p.	Lātex, <i>liquor</i> , p.	Sabūlo and
Cœnum, <i>mud</i> .	Lētum, <i>death</i> .	Sabūlum, <i>gravel</i> .
Contagium, <i>contagion</i> , p.	Lignum, <i>wood</i> , p.	Sal, <i>salt</i> .
Crōcum, <i>saffron</i> .	Līnus, <i>mud</i> .	Sālum, <i>the sea</i> .
Crōcus, <i>saffron</i> , p.	Liquor, <i>liquor</i> , p.	Sālus, <i>safety</i> .
Cruor, <i>blood</i> , p.	Lues, <i>a plague</i> .	Sanguis, <i>blood</i> .
Cūtis, <i>the skin</i> , p.	Lūtum, <i>clay</i> , p.	Scrupūlum, <i>a scruple</i> , p.
Dilucūlum, <i>the dawn</i> .	Lux, <i>light</i> , p.	Senium, <i>old age</i> .
Ebur, <i>ivory</i> .	Macellum, <i>the shambles</i> .	Siler, <i>an osier</i> .
Electrum, <i>amber</i> , p.	Māne, <i>the morning</i> .	Sināpi, <i>mustard</i> .
Far, <i>corn</i> , p.	Marmor, <i>marble</i> , p.	Siser, <i>skirret</i> , p.
Fel, <i>gall</i> , p.	Mel, <i>honey</i> , p.	Sitis, <i>thirst</i> .
Fervor, <i>heat</i> , p.	Meridies, <i>mid-day</i> .	Sol, <i>the sun</i> , p.
Fīdes, <i>faith</i> .	Mors, <i>death</i> , p.	Sōpor, <i>sleep</i> , p.
Fīmus, <i>dung</i> .	Munditia, <i>neatness</i> , p.	Specimen, <i>an example</i> .
Fūga, <i>flight</i> , p.	Mundus, <i>female ornaments</i> .	Spūma, <i>foam</i> , p.
Fūmus, <i>smoke</i> , p.	Muscus, <i>moss</i> .	Sulfur, <i>sulphur</i> , p.
Fūror, <i>madness</i> , p.	Nectar, <i>nectar</i> .	Supellex, <i>furniture</i> .
Galla, <i>an oak-apple</i> , p.	Nēmo, <i>no man</i> .	Tābes, <i>a consumption</i> .
Gēlu, <i>frost</i> .	Nequitia, <i>wickedness</i> , p.	Tābum, <i>corrupt matter</i> .
Glarea, <i>gravel</i> .	Nihilum, <i>nihil, or nil, nothing</i> .	Tellus, <i>the earth</i> .
Gloria, <i>glory</i> , p.	Nitrum, <i>natron</i> .	Terror, <i>terror</i> , p.
Glastum, <i>woad</i> .	Oblivio, <i>forgetfulness</i> , p.	Thymum, <i>thyme</i> , p.
Glūten, <i>or</i>	Omāsum, <i>bullock's tripe</i> .	Tribūlus, <i>a thistle</i> , p.
Glutinum, <i>glue</i> .	Opium, <i>opium</i> .	Tristitia, <i>sadness</i> .
Gypsum, <i>white plaster</i> .	Pālea, <i>chaff</i> , p.	Ver, <i>spring</i> .
Hēpar, <i>the liver</i> .	Pax, <i>peace</i> , p.	Vespēra, <i>the evening</i> .
Hespērus, <i>the evening star</i> .	Pēnum, <i>and</i>	Veternus, <i>lethargy</i> .
Hilum, <i>a little thing</i> .	Pēnus, <i>provisions</i> , p.	Vigor, <i>strength</i> , p.
Hordeum, <i>barley</i> , p.	Pīper, <i>pepper</i> .	Vinum, <i>wine</i> , p.
Hūmus, <i>the ground</i> .	Pix, <i>pitch</i> , p.	Virus, <i>poison</i> .
Indōles, <i>native quality</i> , p.	Pontus, <i>the sea</i> .	Viscum, <i>and</i>
Ira, <i>anger</i> , p.	Prolubium, <i>desire</i> .	Viscus, <i>bird-lime</i> .
Jūbar, <i>radiance</i> .	Pūbes, <i>the youth</i> .	Vitrum, <i>wood</i> .
Jus, <i>justice, law</i> , p.	Pulvis, <i>dust</i> , p.	Vulgus, <i>the common people</i> .
Justitium, <i>a law vacation</i> .		Zingiber, <i>ginger</i> .

§ 96. (b). The names of festivals and games, and several names of places and books, want the singular; as, *Bacchanalia*, a festival of Bacchus; *Olympia*, the Olympic games; *Bucolica*, a book of pastorals; and the following names of places:—

Acroceraunia,	Baiaë,	Fundi,	Locri,	Sūsa,
Amŷclæ,	Ceraunia,	Gabii,	Parisii,	Syracūsæ,
Artaxāta,	Ecbatāna,	Gādes,	Philippi,	Thermopŷlæ,
Athēnæ,	Esquiliæ,	Gemoniæ,	Puteōli,	Veii.

NOTE. Some of those in *i* properly signify the people.

The following list contains most other nouns which want the singular, and also some, marked *s*, which are rarely used in that number:—

Acta, <i>records</i> .	Alpes, <i>the Alps</i> , <i>s</i> .	Apīnæ, <i>trifles</i> .
Adversaria, <i>a memorandum-book</i> .	Annāles, <i>annals</i> , <i>s</i> .	Argutiæ, <i>witticisms</i> , <i>s</i> .
Æstīva, <i>sc. castra, summer quarters</i> .	Antæ, <i>door-posts</i> .	Arma, <i>arms</i> .
	Antes, <i>rows</i> .	Artus, <i>the joints</i> , <i>s</i> .
	Antiaë, <i>a foreloc</i> .	Bellaria, <i>sweetmeats</i> .



Bigæ, a two-horse chariot, s.	Induviæ, clothes.	Palearia, the dewlap, s.
Braccæ, breeches.	Ineptiæ, fooleries, s.	Pandectæ, the pandects.
Branchiæ, the gills of fishes.	Inferi, the dead.	Parietinæ, old walls.
Brevia, shallow places.	Inferiæ, sacrifices in honor of the dead.	Partes, a party, s.
Calendæ, the Calends.	Insecta, insects.	Pascua, pastures, s.
Cancelli, balustrades.	Insidiæ, an ambushade, s.	Penâtes, household gods, s.
Câni, gray hairs.	Iusta, funeral rites.	Phalëræ, trappings.
Casses, a hunter's net, s.	Lactes, small entrails, s.	Philtra, love potions.
Caulæ, sheep-folds.	Lamenta, lamentations.	Pleiâdes, the Pleiads or seven stars, s.
Celères, the body-guard of the Roman kings.	Lapidinæ, a stone quarry.	Postëri, posterity.
Cibaria, victuals, s.	Latebræ, a hiding place, s.	Præbia, an amulet.
Clitellæ, a pack-saddle.	Laurices, young rabbits.	Præcordia, the diaphragm, the entrails.
Codicilli, a writing.	Lautia, presents to foreign ambassadors.	Prinitia, first fruits.
Cœlites, the gods, s.	Lemûres, hobgoblins.	Procères, nobles, s.
Crepundia, a rattle.	Lendes, nuts	Pugillaria, or -âres, writing-tablets, s.
Cunabûla, and	Libëri, children, s.	Quadrigæ, a team of four horses, s.
Cûnæ, a cradle.	Lucères, a division of the Roman cavalry.	Quirites, Roman citizens, s.
Cyclâdes, the Cyclades, s.	Magalia, cottages.	Quisquilæ, refuse.
Decimæ, tithes, s.	Majores, ancestors.	Reliquiæ, the remains, s.
Dîræ, the Furies, s.	Mânes, the shades, s.	Salebræ, rugged roads, s.
Divitiæ, riches.	Manubiæ, spoils of war.	Salinæ, salt pits.
Druïdes, the Druids.	Mapalia, huts, s.	Scâlæ, a ladder, s.
Dryâdes, the Dryads, s.	Minaciæ, and	Scatebræ, a spring, s.
Epulæ, a banquet, s.	Minæ, threats.	Scōpæ, a broom.
Eumenides, the Furies, s.	Minōres, posterity.	Scrûta, old stuff.
Excubiæ, watches.	Mœnia, the walls of a city, s.	Sentes, thorns, s.
Exsequiæ, funeral rites.	Multitia, garments finely wrought.	Sponsalia, espousals.
Extæ, entrails.	Munia, official duties.	Stativa, sc. castra, a stationary camp.
Exuviæ, spoils.	Naiâdes, water-nymphs, s.	Supëri, the gods above.
Facetiæ, pleasantry, s.	Nâres, the nostrils, s.	Talaria, winged shoes.
Ferîæ, holidays, s.	Natâles, parentage.	Tenebræ, darkness, s.
Fides, a stringed instrument, s.	Nâtes, the haunches, s.	Tesca, rough places.
Flabra, blasts.	Nômæ, corroding sores or ulcers., s.	Thermæ, warm baths.
Frâces, the lees of oil.	Nōnæ, the nones of a month. § 326, 1.	Tormîna, colic-pains.
Frâga, strawberries, s.	Nūgæ, jests, nonsense.	Transtra, seats for rowers, s.
Gemîni, twins, s.	Nundinæ, the weekly market.	Tricæ, trifles, toys.
Gënæ, cheeks, s.	Nuptiæ, a marriage.	Utensilia, utensils.
Gerræ, trifles.	Oblivia, forgetfulness, s.	Valvæ, folding doors, s.
Grâtes, thanks.	Offuciæ, cheats, s.	Vepres, brambles, s.
Habônæ, reins, s.	Optimâtes, the aristocratic party, s.	Vergiliæ, the seven stars.
Hiberna, sc. castra, winter quarters.		Vindiciæ, a legal claim, s.
Hyâdes, the Hyades, s.		Virgulta, bushes.
Idus, the ides of a month.		
Ilia, the flank.		
Incunabûla, a cradle.		
Indutiæ, a truce.		

§ 97. The following usually differ in meaning in the different numbers.

Ædes, -is, a temple.	Bōnum, a good thing.	Castra, a camp.
Ædes, -ium, a house.	Bōna, property.	Comitum, a part of the Roman forum.
Aqua, water.	Carcer, a prison.	Comitia, an assembly for election.
Aquæ, medicinal springs.	Carcères, the barriers of a race-course.	Copia, plenty.
Auxilium, aid.	Castrum, a castle.	
Auxilia, auxiliary troops.		

Copix, <i>troops, forces.</i>	Impedimentum, <i>a hinderance.</i>	Natālis, <i>a birthday.</i>
Cupedia, -æ, <i>daintiness.</i>	Impedimenta, <i>baggage.</i>	Natāles, <i>birth, lineage.</i>
Cupediæ, -ārum, <i>and</i>	Litēra, <i>a letter of the alphabet.</i>	Opēra, <i>work, labor.</i>
Cupedia, -ōrum, <i>dainties.</i>	Litēræ, <i>an epistle.</i>	Opēræ, <i>workmen.</i>
Facultas, <i>ability.</i>	Lūdus, <i>pastime.</i>	Opis, <i>gen. power.</i>
Facultātes, <i>property.</i>	Lūdi, <i>public games.</i>	Opes, -um, <i>means, wealth.</i>
Fastus, -ūs, <i>pride.</i>	Lustrum, <i>a morass.</i>	Plāga, <i>a region, tract.</i>
Fastus, -uum, <i>and</i>	Lustra, <i>a haunt or den of wild beasts.</i>	Plāgæ, <i>nets, toils.</i>
Fasti, -ōrum, <i>a calendar.</i>	Mos, <i>custom.</i>	Principium, <i>a beginning.</i>
Fortūna, <i>Fortune.</i>	Mōres, <i>manners.</i>	Principia, <i>the general's quarters.</i>
Fortūnæ, <i>wealth.</i>	Nāris, <i>a nostril.</i>	Rostrum, <i>a beak, prow.</i>
Furfur, <i>bran.</i>	Nāres, <i>the nose.</i>	Rostra, <i>the Rostra.</i>
Furfures, <i>dandruff.</i>		Sal, <i>salt.</i>
Gratia, <i>favor.</i>		Sāles, <i>witticisms.</i>
Gratiæ, <i>thanks.</i>		

§ 98. The following plurals, with a few others, are sometimes used in poetry, especially in the nominative and accusative, instead of the singular, for the sake of emphasis or metre.

Æquōra, <i>the sea.</i>	Hymenæi, <i>marriage.</i>	Pectōra, <i>the breast.</i>
Alta, <i>the sea.</i>	Ignes, <i>love.</i>	Reditūs, <i>a return.</i>
Anīmi, <i>courage.</i>	Inguīna, <i>the groin.</i>	Regna, <i>a kingdom.</i>
Auræ, <i>the air.</i>	Iræ, <i>anger.</i>	Rictūs, <i>the jaws.</i>
Carīnæ, <i>a keel.</i>	Jejunia, <i>fasting.</i>	Robōra, <i>strength.</i>
Cervices, <i>the neck.</i>	Jūbæ, <i>a mane.</i>	Silentia, <i>silence.</i>
Colla, <i>the neck.</i>	Limīna, <i>a threshold.</i>	Sīnūs, <i>the bosom of a Roman garment.</i>
Cōmæ, <i>the hair.</i>	Litōra, <i>a shore.</i>	Tædæ, <i>a torch.</i>
Connubia, <i>marriage.</i>	Mensæ, <i>a service or course of dishes.</i>	Tempōra, <i>time.</i>
Corda, <i>the heart.</i>	Nenia, <i>a funeral dirge.</i>	Terga, <i>the back.</i>
Corpōra, <i>a body.</i>	Numīna, <i>the divinity.</i>	Thalāmi, <i>marriage or marriage-bed.</i>
Crepuscūla, <i>twilight.</i>	Odia, <i>hatred.</i>	Tōri, <i>a bed, a couch.</i>
Currūs, <i>a chariot.</i>	Ora, <i>the mouth, the countenance.</i>	Tūra, <i>frankincense.</i>
Exsilia, <i>banishment.</i>	Oræ, <i>confines.</i>	Viæ, <i>a journey.</i>
Frigōra, <i>cold.</i>	Ortus, <i>a rising, the east.</i>	Vultus, <i>the countenance.</i>
Gaudia, <i>joy.</i>	Otia, <i>ease, leisure.</i>	
Gramīna, <i>grass.</i>		
Guttūra, <i>the throat.</i>		

### III. REDUNDANT NOUNS.

§ 99. Nouns are redundant either in termination, in declension, in gender, or in two or more of these respects.

1. In termination: (a.) of the nominative; as, *arbor*, and *arbos*, a tree: (b.) of the oblique cases; as, *tigris*; gen. *tigris*, or *-idis*; a tiger.
2. In declension; as, *laurus*; gen. *-i*, or *-ūs*; a laurel.
3. In gender; as, *vulgus*, masc. or neut.; the common people.
4. In termination and declension; as, *senecta*, -æ, and *senectus*, -ūtis; old age.
5. In termination and gender; as *pileus*, masc., and *pileum*, neut.; a hat.
6. In declension and gender; as *pēnus*, -i or *ūs*, masc. or fem., and *pēnus*, -ōris, neut.; a store of provisions. *Spēcus*, -ūs or -i, masc. fem. or neut.; a cave.
7. In termination, declension, and gender; as, *menda*, -æ, fem. and *mendum*, -i, neut.; a fault.



The following list contains most *Redundant Nouns* of the above classes:—

- Acinus, -um, and -a, a berry.  
 Adagium, and -io, a proverb.  
 Admonitio, -um, and -us, ūs, a reminding.  
 Æthra, and æther, the clear sky.  
 Affectio, and -us, ūs, affection.  
 Agamemno, and -on, Agamemnon.  
 Alabaster, tri, and pl. -tra, ōrum, an alabaster box.  
 Alimonia, and -um, aliment.  
 Alluvio, and -es, a flood.  
 Alvearium, and -āre, a bee-hive.  
 Amaracus, and -um, marjoram.  
 Amygdala, and -um, an almond.  
 Anfractus, and -us, ūs, a winding.  
 Angiportum, and -us, ūs, a narrow lane or alley.  
 Antidōtus, and -um, an antidote.  
 Aranea, and -us, i, a spider.  
 Arar, and Arāris, the river Arar.  
 Arbor, and -um, a tree.  
 Architectus, and -on, an architect.  
 Arcus, -ūs, and i, a bow.  
 Attagēna, and -gen, a moor-hen.  
 Avaritia, and -ies, avarice.  
 Augmentum, and -men, an increase.  
 Baccar, and -āris, a kind of herb.  
 Baculus, and -um, a staff.  
 Balteus, and -os, a belt.  
 Barbaria, and -ies, barbarism.  
 Barbitus, and -on, a harp.  
 Batillus, and -um, a fire-shovel.  
 Blanditia, and -ies, flattery.  
 Buccina, and -um, a trumpet.  
 Būra, and -is, a plough-tail.  
 Buxus, and -um, the box-tree.  
 Cæpa, and cæpe, an onion.  
 Calamister, tri, and -trum, a crimping-pin.  
 Callus, and -um, hardened skin.  
 Cancer, cri, or ēris, a crab.  
 Canitia, and -ies, hoariness.  
 Cāpus, and cāpo, a capon.  
 Carrus, and -um, a kind of waggon.  
 Cassida, and -cassis, a helmet.  
 Catinus, and -um, a bowl, dish.  
 Chirographus, and -um, a hand-writing.  
 Cingula, -us, and -um, a girdle.  
 Clipeus, and -um, a shield.  
 Cochlearium, -ar, and -āre, a spoon.  
 Colluvio, and -ies, filth.  
 Commentarius, and -um, a journal.  
 Compāges, and -go, a joining.  
 Conātum, and -us, ūs, an attempt.  
 Concinnitas, and -tūdo, neatness.  
 Consortium, and -io, partnership.  
 Contagium, -io, and -es, contact.  
 Cornum, -us, i, or ūs, a cornel tree.  
 Costos, i, and -um, a kind of shrub.  
 Cratēra, and crāter, a bowl.  
 Crōcus, and -um, saffron.  
 Crystallus, and -um, crystal.  
 Cubitus, and -um, the elbow.  
 Cupiditas, and -pido, desire.  
 Cupressus, i, or ūs, a cypress-tree.  
 Delicia, and -um, delight.  
 Delphinus, and delphin, a dolphin.  
 Dictamnus, and -um, dittany.  
 Diluvium, -o, and -ies, a deluge.  
 Dōmus, i, or ūs, a house.  
 Dorsus, and -um, the back.  
 Duritia, and -ies, hardness.  
 Effigia, and -ies, an image.  
 Elegia, and -on, i, an elegy.  
 Elēphantus, and -phas, an elephant.  
 Epitōma, and -e, an abridgment.  
 Essēda, and -um, a chariot.  
 Evander, dri, and -drus, Evander.  
 Eventum, and -us, ūs, an event.  
 Exemplar, and -āre, a pattern.  
 Ficus, i, or ūs, a fig-tree.  
 Fimus, and -um, dung.  
 Frētum, and -us, ūs, a strait.  
 Fulgetra, and -um, lightning.  
 Galērus, and -um, a hat, cap.  
 Ganea, and -um, an eating-house.  
 Gausāpa, -es, -e, and -um, frieze.  
 Gibba, -us, and -er, ēri, a hump.  
 Glutinum, and -ten, glue.  
 Gobius, and -io, a gudgeon.  
 Grammatica, and -e, grammar.  
 Grus, gruis, and gruis, is, a crane.  
 Hebdomāda, and -mas, a week.  
 Hellebōrus, and -um, hellebore.  
 Hōnor, and hōnos, honor.  
 Hyssopus, and -um, hyssop.  
 Ilios, -um, and -on, Troy.  
 Incestum, and -us, ūs, incest.  
 Intūbus, and -um, endive.  
 Jugūlus, and -um, the throat.  
 Juventa, -us, ūtis, and -as, youth.  
 Lābor, and lābos, labor.  
 Lacerta, and -us, a lizard.  
 Laurus, i, or ūs, a laurel.  
 Lēpor, and lēpos, wit.  
 Ligur, and -us, ūris, a Ligurian.  
 Lupinus, and -um, a lupine.  
 Luxuria, and -ies, luxury.  
 Mæander, -dros, and -drus, Mæander.  
 Margarita, and -um, a pearl.  
 Materia, and -ies, materials.  
 Medimnus, and -um, a measure.  
 Menda, and -um, a fault.  
 Modius, and -um, a measure.  
 Mollitia, and -ies, softness.  
 Momentum, and -men, influence.  
 Mūgil, and -ilis, a mullet.  
 Mulciber, ēri, or ēris, Vulcan.



Mulctra, and -um, a milk-pail.	Rictum, and -us, ūs, the open mouth.
Munditia, and -ies, neatness.	Sævitia, -ūdo and -ies, ferocity.
Muria, and -ies, brine or pickle.	Sāgus, and -um, a military cloak.
Myrtus, i or ūs, a myrtle.	Sanguis, and sanguen, blood.
Nardus, and -um, nard.	Satrapes, and satraps, a satrap.
Nāsus, and -um, the nose.	Scabritia, and -ies, roughness.
Necessitas, and -ūdo, necessity.	Scorpius, -os, and -io, a scorpion.
Nequitia, and -ies, worthlessness.	Segmentum, and -men, a piece.
Notitia, and -ies, knowledge.	Segnitia, and -ies, sloth.
Oblivium, and -io, forgetfulness.	Senecta, and -us, old age.
Obsidium, and -io, a siege.	Sequester, tri, or tris, a trustee.
Edipus, i, or ōdis, <i>Edipus</i> .	Sesāma, and -um, sesame.
Ostrea, and -um, an oyster.	Sibīlus, and -a, ōrum, a hissing.
Palātus, and -um, the palate.	Sināpi, and -is, mustard.
Palumba, -us, and -es, a pigeon.	Sīnus, and -um, a goblet.
Papīrus, and -um, papyrus.	Spārus, and -a, ōrum, a spear.
Paupertas, and -ies, poverty.	Spurcitia, and -ies, filthiness.
Pāvus, and pāvo, a peacock.	Stramentum, and -men, straw.
Pēnus, i, -ōris, or ūs, and pēnum, provisions.	Suffimentum, and -men, fumigation.
Peplus, and -um, a veil.	Suggestus, and -um, a pulpit, stage.
Perseus, ei, or eos, <i>Perseus</i> .	Suppārus, and -um, a linen garment.
Pileus, and -um, a hat.	Supplicium, -icamentum, and -icatio, a public supplication.
Pīnus, i, or ūs, a pine-tree.	Tapētum, -ēte, and -es, tapestry.
Pistrina, and -um, a bake-house.	Tenēritas, and -tūdo, softness.
Planitia, and -ies, a plain.	Tergum, and -us, ōris, the back.
Plātō, and Plātōn, <i>Plato</i> .	Tiāra, and -as, a turban.
Plēbs, and plēbes, ei, the common people.	Tignus, and -um, a beam, timber.
Porrus, and -um, a leek.	Tigris, is, or idis, a tiger.
Postulātum, and -io, a request.	Titānus, and Titan, <i>Titan</i> .
Præsēpia, -ium, -es, or -is, and -e, a stable.	Tonitruum, and -trus, ūs, thunder.
Prætextum, and -us, ūs, a pretext.	Torāle, and -al, a bed-covering.
Prosapia, and -ies, lineage.	Trābes, and trabs, a beam.
Rāpa, and -um, a turnip.	Tribūla, and -um, a threshing sledge.
Requies, ētis or ēi, rest.	Vespēra, -per, ēri and ēris, the evening.
Rēte, and rētis, a net.	Vinacēus, and -a, ōrum, a grape-stone.
Reticūlus, and -um, a small net.	Viscus, and -um, the mistletoe.
	Vulgus, masc. and neut., the common people.

REMARK 1. To these may be added some other verbals in *us* and *io*, and Greek nouns in *o* and *on*; as, *Dio* and *Dion*; also some Greek nouns in *es* and *e*, which have Latin forms in *a*; as, *Atrides* and *Atrīda*. See § 45.

REM. 2. Some proper names of places also are redundant in number; as, *Argos* and *Argi*; *Fidēna* and *Fidēnæ*; *Thēbe* and *Thēbæ*.

NOTE. The different forms of most words in the above list are not equally common, and some are rarely used, or only in particular cases.

## DERIVATION OF NOUNS.

§ 100. Nouns are derived from other nouns, from adjectives, and from verbs.

### I. FROM NOUNS.

From nouns are derived the following classes:—

1. A *patronymic* is the name of a person, derived from that of his father or other ancestor, or of the founder of his nation.

NOTE 1. Patronymics are properly Greek nouns, and have been borrowed from that language by the Latin poets.

(a.) Masculine patronymics end in *ides*, *īdes*, *ādes*, and *īādes*.

(1.) Nouns in *us* of the second declension, and those nouns of the third declension, whose root ends in a short syllable, form their patronymics in *ides*; as, *Priāmus*, *Priāmīdes*; *Agamemnōn*, gen. *ōnis*, *Agamemnōnīdes*.

(2.) Nouns in *ūs* and *cles* form their patronymics in *ides*; as, *A-trēūs*, *Atrīdes*; *Hēracles* (i. e. Hercules,) *Heraclīdes*.

REM. 1. *Ēnīdes*, in Virg. A. 9, 653, is formed in like manner, as if from *Ēnēūs*, instead of *Ēnēas*.

(3.) Nouns in *ās* and *ēs* of the first declension form their patronymics in *ādes*, as *Ēnēās*, *Ēnēādes*; *Hippōtēs*, *Hippōtādes*.

(4.) Nouns in *ius* of the second declension, and those nouns of the third declension, whose root ends in a long vowel, form their patronymics in *īādes*; as, *Thestius*, *Thestīādes*; *Amphitryō* (gen. *ōnis*), *Amphitryoniādes*.

REM. 2. A few nouns also of the first declension have patronymics in *īādes*; as, *Anchīses*, *Anchisiādes*.

(b.) Feminine patronymics end in *is*, *ēis*, and *ias*, and correspond in termination to the masculines, viz. *is* to *īdes*, *ēis* to *īdes*, and *ias* to *īādes*; as, *Tyndārus*, masc. *Tyndarīdes*, fem. *Tyndāris*; *Nereus*, masc. *Nereīdes*, fem. *Nerēis*; *Thestius*, masc. *Thestīādes*, fem. *Thestīas*.

REM. 3. A few feminines are found in *īne*, or *īōne*; as, *Nerīne*, *Acrisiōne*, from *Nereus* and *Acrisius*.

NOTE 2. Patronymics in *des* and *ne* are of the first declension; those in *is* and *as*, of the third.

2. A *patrial* or *gentile* noun is derived from the name of a country; and denotes an inhabitant of that country; as,

*Trōs*, a Trojan man; *Trōas*, a Trojan woman: *Macēdo*, a Macedonian; *Samnis*, a Samnite; from *Trōja*, *Macedonia*, and *Samnium*.

NOTE 3. Most patrials are properly adjectives, relating to a noun understood; as, *hōmo*, *civis*, etc. See § 128, 6.

3. A *diminutive* signifies a small thing of the kind denoted by the primitive; as, *liber*, a book; *libellus*, a little book.

Diminutives generally end in *ūlus*, *ūla*, *ūlum*, or *cūlus*, *cūla*, *cūlum*, according as the primitive is masculine, feminine, or neuter.

A. 1. If the primitive is of the first or second declension, or its root ends in *c*, *g*, *d*, or *t* after a vowel, the diminutive is formed by annexing *ūlus*, *a*, *um* to the root; as, *avūla*, *servūlus*, *puerūlus*, *scutūlum*, *cornicūla*, *regūlus*, *capitūlum*, *mercedūla*; from *āra*, *servus*, *puer*, *scūtum*, *cornix*, (*-icis*), *rex*, (*rēgis*), *caput*, (*-itis*), *merces*, (*-edis*).

2. Primitives of the first or second declension whose root ends in *e* or *i*, instead of *ūlus*, *a*, *um*, add *ōlus*, *a*, *um*; as, *filīōlus*, *gloriōla*, *horreōlum*; from *filius*, *gloria*, *horreum*.

3. Primitives of the first or second declension whose root ends in *l*, *n*, or *r*, form diminutives by contraction in *ellus*, *a*, *um*, and some in *illus*, *a*, *um*; as, *ocellus*, *asellus*, *libellus*, *lucellum*; from *ocūlus*, *asīna*, *liber*, *lucrum*; and *sigillum*, *tigillum*, from *signum*, *tignum*.

B. 1. If the primitive is of the third, fourth, or fifth declension, the diminutive is formed in *cūlus*, (or *icūlus*), *a*, *um*.

2. Primitives of the third declension whose nominative ends in *r*, or in *os* or *us* from roots ending in *r*, annex *cūlus* to the nominative; as, *fratercūlus*, *soror-*



*cŭla*, *oscŭlum*, *corpuscŭlum*; from *frāter*, *sŏror*, *ŏs*, (*ŏris*), *corpus*, (*-ŏris*).—So also primitives in *es* and *is*, but these drop the *s* of the nominative; as, *ignicŭlus*, *nŭbecŭla*, *diecŭla*; from *ignis*, *nŭbes*, *dies*.

3. Primitives of other terminations of the third declension, and those of the fourth, add *icŭlus* to the root; as, *ponticŭlus*, *coticŭla*, *ossicŭlum*, *versicŭlus*, *cornicŭlum*; from *pons*, *cos*, *ŏs*, (*ossis*), *versus*, *cornu*.

4. Primitives in *o*, (*inis* or *ŏnis*), in adding *cŭlus*, *a*, *um*, change the final vowel of the root (*i* or *o*) into *u*; as, *homuncŭlus*, *sermuncŭlus*; from *hŏmo* and *sermo*; and a few primitives of other terminations form similar diminutives; as, *avuncŭlus*, *domuncŭla*; from *āvus* and *dŏmus*.

C. 1. A few diminutives end in *uleus*, as, *equuleus*, *aculeus*; from *ēquus* and *ācus*; and a few also in *io*; as, *homuncio*, *senecio*, from *hŏmo* and *sēnex*.

2. Diminutives are sometimes formed from other diminutives; as, *asellŭlus*, from *asellus*; sometimes two or more diminutives with different terminations are formed from the same primitive, as, *homuncŭlus*, *homullus*, and *homuncio*; from *hŏmo*; and sometimes the primitive undergoes euphonic changes; as *rumuscŭlus*, from *rŭmor*.

REM. Some diminutives differ in gender from their primitives; as *ranuncŭlus*, *scamillus*, from *rāna* and *scamnum*.

4. (a.) An amplificative is a personal appellation denoting an excess of that which is expressed by its primitive; as,

*Capito*, one who has a large head: so *nāso*, *labeo*, *bucco*, *fronto*, *mento*, one who has a large nose, lips, or cheeks, a broad forehead or long chin; from *cāput*, *nāsus*, *labia*, *bucca*, *frons*, and *mentum*.

(b.) A few personal appellatives in *io* denote the trade or profession to which a person belongs; as, *ludŏ*, an actor; *pellio*, a furrier; from *lŭdus*, and *pellis*.

5. The termination *ium* added to the root of a noun, indicates the office or condition, and often, derivatively, an assemblage of the individuals denoted by the primitive; as, *collegium*, collegueship, and thence an assembly of colleagues; *servitium*, servitude, and collectively the servants; so *sacerdotium*, and *ministerium*; from *collēga*, *servus*, *sacerdos*, and *minister*.

6. The termination *imonium* is added to the root of a few nouns, denoting something derived from the primitives, or imparting to it its peculiar character; as, *testimonium*, testimony; so *vadimonium*, *patrimonium*, *matrimonium*; from *testis*, *vās* (*vādīs*), *pāter*, and *māter*.

7. The termination *ētum*, added to the root of names of plants, denotes a place where they grow in abundance; as, *quercētum*, *laurētum*, *olivētum*, from *quercus*, *laurus*, and *oliva*.

So, also, *æsculētum*, *dumētum*, *myrtētum*, and by analogy *saxētum*. But some drop *e*; as, *carectum*, *salictum*, *virgultum*, and *arbustum*.

8. The termination *ārium*, added to the root of a noun, denotes a receptacle of the things signified by the primitive; as, *aviārium*, an aviary; *plantārium*, a nursery; from *āvis*, a bird, and *planta*, a plant.

9. The termination *ile*, added to the root of names of animals, marks the place where they are kept; as, *bovile*, a stall for oxen; so *caprile*, *ovile*; from *bŏs*, an ox, *cāper*, a goat, and *ŏvis*, a sheep.

NOTE 1. This class and the preceding are properly neuter adjectives.

NOTE 2. Abstract nouns are derived either from adjectives or from verbs. See § 26, 5.

## II. FROM ADJECTIVES.

§ 101. 1. Abstract nouns are formed by adding the termination *itas*, *itūdō*, *ia*, *itia* or *ities*, *ēdo*, and *imōnia* to the root of the primitive.



2. Abstracts in *itas*, (equivalent to the English *ty* or *ity*), are formed from adjectives of each declension ; as, *cupiditas*, *teneritas*, *celeritas*, *crudelitas*, *felicitas* ; from *cupidus*, *têner*, *cêler*, *crudelis*, and *felix*.

(1.) When the root ends in *i*, the abstract is formed in *êtas* ; as, *piêtas*, from *pius* ; and when it ends in *t*, as only is added ; as, *honestas* from *honestus*.

(2.) In a few abstracts *i* before *tas* is dropped ; as, *libertas*, *juventas*, from *liber*, *juvênis*. In *facultas* and *difficultas*, from *facilis*, *difficilis*, there is a change also in the root-vowel from *i* to *u*.

(3.) A few abstracts are formed in *itus* or *tus*, instead of *itas* ; as, *servitus*, *juventus*, from *servus* and *juvênis*. See § 76, Exc. 2.

3. Abstracts in *itudo* are formed from adjectives in *us*, and some from adjectives of the third declension of two or three terminations ; as, *magnitudo*, *altitudo*, *fortitudo*, *acritudo*, from *magnus*, *altus*, *fortis*, *âcer*. Polysyllabic adjectives in *tus*, generally form their abstracts by adding *udo* instead of *itudo* to their root ; as, *consuetudo*, from *consuetus*.

4. Abstracts in *ia* (equivalent to the English *ce* or *cy*), are for the most part formed from adjectives of one termination ; as, *clementia*, *constantia*, *impudentia*, from *clemens*, *constans*, *impudens*. But some adjectives in *us* and *er*, including verbals in *cundus*, likewise form their verbals in *ia* ; as, *miseria*, *angustia*, *facundia*, from *miser*, *angustus*, *facundus*.

5. Abstracts in *itia* and *ities* are formed from adjectives in *us* and *is* ; as, *justitia*, *tristitia*, *duritia*, and *durities*, *segnitia* and *segnities*, from *justus*, *tristis*, *dûrus*, and *segnis*.

6. A few abstracts are formed in *êdo*, and a few in *imônia* ; and sometimes two or more abstracts of different terminations are formed from the same adjective ; as, *acritas*, *acritudo*, *acrêdo*, and *acrimonia*, from *âcer*. In such case those in *itudo* and *imonia* seem to be more intensive in signification than those in *itas*.

REMARK. Adjectives, as distinguished from the abstracts which are formed from them, are called *concretes*.

### III. FROM VERBS.

#### § 102. Nouns derived from verbs are called *verbal nouns*.

The following are the principal classes :—

1. Abstract nouns expressing the action or condition denoted by a verb, especially by a neuter verb, are formed by annexing *or* to their first root ; as, *âmor*, love ; *fâvor*, favor ; *mæror*, grief ; *splendor*, brightness ; from *âmo*, *fâveo*, *mæreo*, and *splendeo*.

2. (a.) Abstracts are also formed from many verbs by annexing *ium* to the first or to the third root ; as, *colloquium*, a conference ; *gaudium*, joy ; *exordium*, a beginning ; *exitium*, destruction ; *solatium*, consolation ; from *collôquor*, *gaudeo*, *exordior*, *exeo* and *sôlor*.

3. Some verbal abstracts are formed by annexing *êla*, *imônia*, or *imônium*, to the first root of the verb ; as, *querêla* and *querimonia*, a complaint ; *suadêla*, persuasion ; from *quêror* and *suadeo*.

4. (a.) The terminations *men* and *mentum*, added to the first root of the verb, generally with a connecting vowel, denote the thing to which the action belongs, both actively and passively, or a means for the performance of the action ; as, *fulmen* from *fulgeo*, *flûmen* from *fluo*, *agmen* from *âgo*, *solâmen* from *sôlor*, *documentum* from *dôceo*, *blandimentum* from *blandior*.

(b.) The final consonant of the root is often dropped, and the preceding and connecting vowels contracted into one syllable ; as, *âgo*, (*âgimen*), *agmen* ; *fôveo*, (*fôvimentum*), *fômentum*.

(c.) Some words of this class have no primitive verb in use ; as, *atramentum*, ink ; but, in this case, the connecting vowel seems to imply its reference to such a verb as *atrāre*, to blacken.

5. (a.) The terminations *ūlum*, *būlum*, *cūlum* ; *brum*, *crum*, *trum*, annexed to the first root of a verb, denote an instrument for performing the act expressed by the verb, or a place for its performance ; as, *cingūlum*, *opercūlum*, *venabūlum*, *ventilābrum*, *fulcrum*, *spectrum*, from *cingo*, *opĕrio*, *vĕnor*, *ventilo*, *fulcio*, *spĕcio*.

(b.) Sometimes *cūlum* is contracted into *clum* ; as, *vinculum* for *vincūlum*. Sometimes, also, *s* is inserted before *trum* ; as, *rostrum*, from *rōdo*, and a connecting vowel is placed before this and some of the other terminations ; as, *arātrum*, *stabūlum*, *cubicūlum*, from *āro*, *sto*, and *cūbo*.

(c.) Some words of this kind are formed from nouns ; as, *acetabūlum*, a vinegar cruet ; *turibūlum*, a censer ; from *acĕtum* and *tus*.

6. (a.) Nouns formed by adding *or* and *rix* to the third root of the verb, denote respectively the male and female agent of the action expressed by the verb ; as, *adjutor*, *adjutrix*, an assistant ; *fautor*, *fautrix*, a favorer ; *victor*, *victrix*, a conqueror ; from *adjūvo* (*adjūt-*), *fāveo* (*faut-*), *vinco* (*vict-*). They are often likewise used as adjectives. The feminine form is less common than the masculine, and when the third root of the verb ends in *s*, the feminine is sometimes formed in *trix* ; as, *tondeo* (*tons-*) *tonstrix*.

(b.) Some nouns in *tor* are formed immediately from other nouns ; as, *viātor*, a traveller ; *janitor*, a door-keeper ; from *via* and *janua*. In *meretrix* from *mereo*, *i* of the third root becomes *e*.

(c.) The agent of a few verbs is denoted by the terminations *a* and *o* annexed to the first root ; as, *convīva*, a guest ; *advēna*, a stranger ; *scriba*, a scribe ; *erro*, a vagrant ; *bībo*, a drunkard ; *comēdo*, a glutton, from *convīvo*, *advēnio*, etc.

7. Many abstract nouns are formed by annexing *io* and *us* (gen. *ūs*) to the third root of a verb ; as, *actio*, an action ; *lectio*, reading ; from *āgo* (*act-*), *lēgo* (*lect-*) ;—*cantus*, singing ; *vīsus*, sight ; *ūsus*, use ; from *cāno* (*cant-*), *video* (*vīs-*), *ūtor* (*ūs-*).

REMARK 1. Nouns of both forms, and of like signification, are frequently derived from the same verb ; as, *concurſio* and *concurſus*, a running together ; *mōtio* and *mōtus*, etc.

REM. 2. Nouns formed by adding the termination *ūra* to the third root of a verb, sometimes have the same signification as those in *io* and *us*, and sometimes denote the result of an action ; as, *positūra*, position ; *vincūra*, a binding together ; from *pōno*, and *vincio* ; and the termination *ēla* has sometimes the same meaning ; as, *querēla*, complaint ; *loquēla*, speech, from *quĕror* and *lōquor*.

NOTE. One of these forms is generally used to the exclusion of the others, and when two or more are found, they are usually employed in somewhat different senses.

8. The termination *ōrium*, added to the third root of a verb, denotes the place where the action of the verb is performed ; as, *audītōrium*, a lecture-room ; *condītōrium*, a repository ; from *audio* and *condo*.

## COMPOSITION OF NOUNS.

### § 103. Compound nouns are formed variously :—

1. Of two nouns ; as, *rupicapra*, a wild goat, of *rūpes* and *capra*. In some words, compounded of two nouns, the former is a genitive ; as, *senātusconsultum*, a decree of the senate ; *jurisconsultus*, a lawyer ; in others, both parts are declined ; as, *respublica*, *jusjurandum*. See § 91.

2. Of a noun and a verb ; as, *artifex*, an artist, of *ars* and *fācio* ; *fidĕcen*, a harper, of *fides* and *cāno* ; *agrīcōlā*, a husbandman, of *āger* and *cōlo*.

3. Of an adjective and a noun; as, *æquinoctium*, the equinox, of *æquus* and *nox*; *millepēda*, a millepede, of *mille* and *pes*.

In *duumvir*, *triumvir*, *decemvir*, *centumvir*, the numeral adjective is in the genitive plural.

REMARK 1. When the former part of a compound word is a noun or an adjective, it usually ends in *i*; as, *artifex*, *rupicapra*, *agricola*, etc. If the second word begins with a vowel, an elision takes place; as, *quinquennium*, of *quinque* and *annus*; *magnanimus*, of *magnus* and *animus*.

4. Of an adverb and a noun; as, *nēfas*, wickedness; *nēmo*, nobody; of *ne*, *fas*, and *hōmo*. So *biduum*, of *bis* and *dies*.

5. Of a preposition and a noun: as, *incuria*, want of care, of *in* and *cūra*. So *intervallum*, an interval; *præcordia*, the diaphragm; *proverbium*, a proverb; *subsellium*, a low seat; *superficies*, a surface.

REM. 2. When the former part is a preposition, its final consonant is sometimes changed, to adapt it to that which follows it: as, *ignobilis*, *illepīdus*, *imprudentia*, *irrumpe*, of *in* and *nobilis*, *lepīdus*, etc. See § 196.

## ADJECTIVES.

§ 104. An adjective is a word which qualifies or limits the meaning of a substantive.

Adjectives may be divided, according to their *signification*, into various classes; as denoting,

1. Character or quality; as, *bōnus*, good; *albus*, white; *amicus*, friendly.
2. State or condition; as, *fēlix*, happy; *dīves*, rich.
3. Possession; as, *herilis*, a master's; *patrius*, a father's.
4. Quantity; as, *magnus*, great; *tōtus*, entire; *parvus*, small.
5. Number; as, *ūnus*, one; *secundus*, second; *tot*, so many; *quot*, as many. These are called *numerals*.
6. Time; as, *annuus*, yearly; *hesternus*, of yesterday; *bīmus*, of two years; *trimestris*, of three months.
7. Place; as, *altus*, high; *vicinus*, near; *aërius*, aerial; *terrestris*, terrestrial.
8. Material; as, *aureus*, golden; *fagineus*, beechen; *terrēnus*, earthen.
9. Part; as, *nullus*, no one; *aliquis*, some one. These are called *partitives*.
10. Country; as, *Romānus*, Roman; *Arpīnas* of *Arpinum*. These are called *patrials*.
11. Diminution; as, *parvūlus*, from *parvus*, small; *misellus*, from *miser*, miserable. These are called *diminutives*.
12. Amplification; as, *vinōsus* and *vinolentus*, much given to wine; *auritus*, having long ears. These are called *amplificatives*.
13. Relation; as, *avidus*, desirous of; *mēmor*, mindful of; *insuētus*. These are called *relatives*.
14. Interrogation; as, *quantus*? how great; *qualis*? of what kind; *quot*? how many? *quotus*? of what number? These are called *interrogatives*; and, when not used interrogatively, they are called *correlatives*.
15. Specification; as, *tālis*, such; *tantus*, so great; *tot*, so many. These are called *demonstratives*.



## DECLENSION OF ADJECTIVES.

§ 105. 1. Adjectives are declined like substantives, and are either of the first and second declensions, or of the third only.

## ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

2. The masculine of adjectives belonging to the first and second declensions, ends either in *us* or in *er*. The feminine and neuter are formed respectively by annexing *a* and *um* to the root of the masculine. The masculine in *us* is declined like *dominus*; that in *er* like *gēner* or *āger*; the feminine always like *mūsa*; and the neuter like *regnum*.

REMARK 1. The masculine of one adjective, *sātur*, *-ūra*, *-ūrum*, full, ends in *ur*, and is declined like *gēner*.

Bōnūs, *good*.

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	bo'-nūs,	bo'-nǎ,	bo'-nūm,
<i>G.</i>	bo'-nī,	bo'-nǎe,	bo'-nī,
<i>D.</i>	bo'-nō,	bo'-nǎe,	bo'-nō,
<i>Ac.</i>	bo'-nūm,	bo'-nǎm,	bo'-nūm,
<i>V.</i>	bo'-nē,	bo'-nǎ,	bo'-nūm,
<i>Ab.</i>	bo'-nō.	bo'-nā.	bo'-nō.

*Plural.*

<i>N.</i>	bo'-nī,	bo'-nǎe,	bo'-nǎ,
<i>G.</i>	bo-nō'-rūm,	bo-nā'-rūm,	bo-nō'-rūm,
<i>D.</i>	bo'-nīs,	bo'-nīs,	bo'-nīs,
<i>Ac.</i>	bo'-nōs,	bo'-nās,	bo'-nǎ,
<i>V.</i>	bo'-nī,	bo'-nǎe,	bo'-nǎ,
<i>Ab.</i>	bo'-nīs.	bo'-nīs.	bo'-nīs.

In like manner decline

Al'-tus, <i>high</i> .	Fī'-dus, <i>faithful</i> .	Lon'-gus, <i>long</i> .
A-vā'-rus, <i>covetous</i> .	Im'-prō-bus, <i>wicked</i> .	Plē'-nus, <i>full</i> .
Be-nig'-nus, <i>kind</i> .	In-ī'-quus, <i>unjust</i> .	Tac'-i-tus, <i>silent</i> .

REM. 2. Like *bōnus* are also declined all participles in *us*; as,

A-mā'-tus. Am-a-tū'-rus. A-man'-dus.

Rem. 3. The masculine of the vocative singular of adjectives in *us* is sometimes like the nominative; as, *O vir fortis atque amicus*. Hor. *Meus* has both *mī* and *meus*.

REM. 4. The genitive plural of distributive numerals ends commonly in *um* instead of *orum*; as, *crassitudo binūm digitorūm*. Plin.

3. Těner, *tender*.

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	te'-něr,	ten'-ě-ră,	ten'-ě-rŭm,
<i>G.</i>	ten'-ě-rĭ,	ten'-ě-ræ,	ten'-ě-rĭ,
<i>D.</i>	ten'-ě-rō,	ten'-ě-ræ,	ten'-ě-rō,
<i>Ac.</i>	ten'-ě-rŭm,	ten'-ě-rām,	ten'-ě-rŭm,
<i>V.</i>	te'-něr,	ten'-ě-ră,	ten'-ě-rŭm,
<i>Ab.</i>	ten'-ě-rō.	ten'-ě-ră.	ten'-ě-rō.

*Plural.*

<i>N.</i>	ten'-ě-rĭ,	ten'-ě-ræ,	ten'-ě-ră,
<i>G.</i>	ten-e-rō'-rŭm,	ten-e-ră'-rŭm,	ten-e-rō'-rŭm,
<i>D.</i>	ten'-ě-rĭs,	ten'-ě-rĭs,	ten'-ě-rĭs,
<i>Ac.</i>	ten'-ě-rōs,	ten'-ě-rās,	ten'-ě-ră,
<i>V.</i>	ten'-ě-rĭ,	ten'-ě-ræ,	ten'-ě-ră,
<i>Ab.</i>	ten'-ě-rĭs.	ten'-ě-rĭs.	ten'-ě-rĭs.

In like manner are declined

As'-per, <i>rough</i> .	Lă'-cer, <i>torn</i> .	Pros'-per, <i>prosperous</i> .
Ex'-ter, <i>foreign</i> .	Lĭ'-ber, <i>free</i> .	Să'-tur, <i>full</i> .
Gib'-ber, <i>crook-backed</i> .	Mĭ'-ser, <i>wretched</i> .	

So also *alter*, except in the genitive and dative singular (see § 107), *semifer*, and the compounds of *gěro* and *fěro*; as, *laniger*, *opifer*.

NOTE. *Prosper* is less frequent than *prospĕrus*, and *exter* is scarcely used in the nominative singular masculine.

§ 106. The other adjectives in *er* drop *e* in declension; as,

*Piger, slothful.*

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	pĭ'-gěr,	pĭ'-gră,	pĭ'-grŭm,
<i>G.</i>	pĭ'-grĭ,	pĭ'-græ,	pĭ'-grĭ,
<i>D.</i>	pĭ'-grō,	pĭ'-græ,	pĭ'-grō,
<i>Ac.</i>	pĭ'-grŭm,	pĭ'-grām,	pĭ'-grŭm,
<i>V.</i>	pĭ'-gěr,	pĭ'-gră,	pĭ'-grŭm,
<i>Ab.</i>	pĭ'-grō.	pĭ'-gră.	pĭ'-grō.

*Plural.*

<i>N.</i>	pĭ'-grĭ,	pĭ'-græ,	pĭ'-gră,
<i>G.</i>	pi-grō'-rŭm,	pi-gră'-rŭm,	pi-grō'-rŭm,
<i>D.</i>	pĭ'-grĭs,	pĭ'-grĭs,	pĭ'-grĭs,
<i>Ac.</i>	pĭ'-grōs,	pĭ'-grās,	pĭ'-gră,
<i>V.</i>	pĭ'-grĭ,	pĭ'-græ,	pĭ'-gră,
<i>Ab.</i>	pĭ'-grĭs.	pĭ'-grĭs.	pĭ'-grĭs.

## In like manner decline

Æ'-ger, <i>sick</i> .	Mă'-cer, <i>lean</i> .	Scă'-ber, <i>rough</i> .
A'-ter, <i>black</i> .	Ni'-ger, <i>black</i> .	Si-nis'-ter, <i>left</i> .
Crē'-ber, <i>frequent</i> .	Pul'-cher, <i>fair</i> .	Tē'-ter, <i>foul</i> .
Glă'-ber, <i>smooth</i> .	Rū'-ber, <i>red</i> .	Vă'-fer, <i>crafty</i> .
In-tē-ger, <i>entire</i> .	Să'-cer, <i>sacred</i> .	

*Dexter*, right, has *-tra*, *-trum*, and less frequently *-tēra*, *-tērum*.

§ 107. Six adjectives in *us*, and three in *er*, have their genitive singular in *ius*, and their dative in *i*, in all the genders:—

<i>Alius</i> , <i>another</i> .	<i>Tōtus</i> , <i>whole</i> .	<i>Alter</i> , <i>-tēra</i> , <i>-tērum</i> , <i>the other</i> .
<i>Nullus</i> , <i>no one</i> .	<i>Ullus</i> , <i>any</i> .	<i>Uter</i> , <i>-tra</i> , <i>-trum</i> , <i>which of the two</i> .
<i>Sōlus</i> , <i>alone</i> .	<i>Unus</i> , <i>one</i> .	<i>Neuter</i> , <i>-tra</i> , <i>-trum</i> , <i>neither</i> .

To these may be added the other compounds of *ūter*,—namely, *uterque*, each of two; *utercumque*, *uterlibet*, and *utervis*, which of the two you please; gen. *utriusque*, etc.—also, *alterūter*, one of two; gen. *alterutrius*, and sometimes *alterius utrius*; dat. *alterutri*. So *alteruterque*, and *unusquisque*. See § 138, 4.

*Nullus*, *sōlus*, *tōtus*, *ullus*, and *ūnus* are thus declined:—

	<i>Masc.</i>	<i>Singular.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	ū-nūs,	ū-nā,	ū-nūm,
<i>G.</i>	u-nī'-ūs,*	u-nī'-ūs,	u-nī'-ūs,
<i>D.</i>	u'-nī,	u'-nī,	u'-nī,
<i>Ac.</i>	u'-nūm,	u'-nām,	u'-nūm,
<i>V.</i>	u'-nē,	u'-nā,	u'-nūm,
<i>Ab.</i>	u'-nō.	u'-nā.	u'-nō.

The plural is regular, like that of *bōnus*.

REMARK 1. *Alius* has *aliud* in the nominative and accusative singular neuter, and in the genitive *alius*, contracted for *alius*.

REM. 2. Except in the genitive and dative singular, *alter* is declined like *tēner*, and *ūter* and *neuter* like *piger*.

REM. 3. Some of these adjectives, in early writers, and occasionally even in Cicero, Cæsar, and Nepos, form their genitive and dative regularly, like *bōnus*, *tēner*, or *piger*.

## ADJECTIVES OF THE THIRD DECLENSION.

§ 108. Some adjectives of the third declension have three terminations in the nominative singular; some two; and others only one.

I. Those of three terminations end in *er*, masc.; *is*, fem.; and *e*, neut.; and are thus declined:—

*Acer*, sharp.*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	ā'-cēr,	ā'-crīs,	ā'-crē,
<i>G.</i>	a'-crīs,	a'-crīs,	a'-crīs,
<i>D.</i>	a'-crī,	a'-crī,	a'-crī,
<i>Ac.</i>	a'-crēm,	a'-crēm,	a'-crē,
<i>V.</i>	a'-cēr,	a'-crīs,	a'-crē,
<i>Ab.</i>	a'-crī.	a'-crī.	a'-crī.

\* See § 15.



*Plural.*

<i>N.</i>	<i>a'-crēs,</i>	<i>a'-crēs,</i>	<i>a'-cri-ā,</i>
<i>G.</i>	<i>a'-cri-ūm,</i>	<i>a'-cri-um,</i>	<i>a'-cri-ūm,</i>
<i>D.</i>	<i>ac'-rī-būs,</i>	<i>ac'-rī-būs,</i>	<i>ac'-rī-būs,</i>
<i>Ac.</i>	<i>a'-crēs,</i>	<i>a'-crēs,</i>	<i>a'-cri-ā,</i>
<i>V.</i>	<i>a'-crēs,</i>	<i>a'-crēs,</i>	<i>a'-cri-ā,</i>
<i>Ab.</i>	<i>ac'-rī-būs.</i>	<i>ac'-rī-būs.</i>	<i>ac'-rī-būs.</i>

In like manner are declined the following;—

<i>Al'-ācer, cheerful.</i>	<i>Pa-lus'-ter, marshy.</i>	<i>Sil-ves'-ter, woody.</i>
<i>Cam-pes'-ter, campaign.</i>	<i>Pe-des'-ter, on foot.</i>	<i>Ter-res'-ter, terrestrial.</i>
<i>Cel'-ē-ber, famous.</i>	<i>Pū'-ter, rotten.</i>	<i>Vol'-ū-cer, winged.</i>
<i>E-ques'-ter, equestrian.</i>	<i>Sa-lū'-ber, wholesome.</i>	

To these add names of months in *-ber*, used as adjectives; as, *Octōber*, etc. (cf. § 71), and *cēler*, swift, which has *celēris*, *celēre*; gen. *celēris*, etc.

REMARK 1. The termination *er* was anciently sometimes feminine; as, *volūcer fama*. Petr.: and, on the other hand, the masculine often ends in *is*; as, *collis silvestris*, Cæs.

REM. 2. *Volūcer* has *um* in the genitive plural.

§ 109. II. Adjectives of two terminations end in *is* for the masculine and feminine, and *e* for the neuter, except comparatives, which end in *or* and *us*.

Those in *is*, *e*, are thus declined:—

*Mitis mild.*

		<i>Singular.</i>			<i>Plural.</i>
	<i>M. &amp; F.</i>	<i>N.</i>		<i>M. &amp; F.</i>	<i>N.</i>
<i>N.</i>	<i>mī'-tis,</i>	<i>mī'-tē,</i>	<i>N.</i>	<i>mī'-tēs,</i>	<i>mit'-i-ā,*</i>
<i>G.</i>	<i>mī'-tis,</i>	<i>mī'-tis,</i>	<i>G.</i>	<i>mit'-i-ūm,*</i>	<i>mit'-i-ūm,</i>
<i>D.</i>	<i>mī'-tī,</i>	<i>mī'-tī,</i>	<i>D.</i>	<i>mit'-i-būs,</i>	<i>mit'-i-būs,</i>
<i>Ac.</i>	<i>mī'-tēm,</i>	<i>mī'-tē,</i>	<i>Ac.</i>	<i>mī'-tēs,</i>	<i>mit'-i-ā,</i>
<i>V.</i>	<i>mī'-tis,</i>	<i>mī'-tē,</i>	<i>V.</i>	<i>mī'-tēs,</i>	<i>mit'-i-ā,</i>
<i>Ab.</i>	<i>mī'-tī.</i>	<i>mī'-tī.</i>	<i>Ab.</i>	<i>mit'-i-būs.</i>	<i>mit'-i-būs.</i>

In like manner decline

<i>Ag'-ī-lis, active.</i>	<i>Dul'-cis, sweet.</i>	<i>In-col'-ū-mis, safe.</i>
<i>Brē'-vis, short.</i>	<i>For'-tis, brave.</i>	<i>Mi-rab'-i-lis, wonderful.</i>
<i>Cru-dē'-lis, cruel.</i>	<i>Grā'-vis, heavy.</i>	<i>Om'-nis, all.</i>

*Tres*, three, is declined like the plural of *mitis*.

NOTE. Several adjectives of this class have forms also in *us*, *a*, *um*. See § 116.

§ 110. (a.) All comparatives, except *plus*, more, are thus declined:—

\* Pronounced *mish'-e-a*, etc. See § 12.

Mitior,\* *milder*.*Singular.*

	<i>M. &amp; F.</i>	<i>N.</i>
<i>N.</i>	mit'-i-ōr,	mit'-i-ūs,
<i>G.</i>	mit-i-ō'-rīs,	mit-i-ō'-rīs,
<i>D.</i>	mit-i-ō'-rī,	mit-i-ō'-rī,
<i>Ac.</i>	mit-i-ō'-rēm,	mit'-i-ūs,
<i>V.</i>	mit'-i-ōr,	mit'-i-ūs,
<i>Ab.</i>	mit-i-ō'-rē, or -rī.	mit-i-ō'-rē, or -rī.

*Plural.*

	<i>M. &amp; F.</i>	<i>N.</i>
<i>N.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>G.</i>	mit-i-ō'-rūm,	mit-i-ō'-rūm,
<i>D.</i>	mit-i-or'-ī-būs,	mit-i-or'-ī-būs,
<i>Ac.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>V.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>Ab.</i>	mit-i-or'-ī-būs.	mit-i-or'-ī-būs.

In like manner decline

Al'-ti-or, <i>higher</i> .	Dul'-ci-or, <i>sweeter</i> .	Gra'-vi-or, <i>heavier</i> .
Au-da'-ci-or, <i>bolder</i> .	Fe-lic'-i-or, <i>happier</i> .	Pru-den'-ti-or, <i>more prudent</i> .
Bre'-vi-or, <i>shorter</i> .	Fe-ro'-ci-or, <i>fiercer</i> .	U-be'-ri-or, <i>more fertile</i> .
Cru-de'-li-or, <i>more cruel</i> .	For'-ti-or, <i>braver</i> .	

Plūs, *more*, is thus declined:—*Singular.*

<i>N.</i>
<i>N.</i> plus,
<i>G.</i> plū'-rīs,
<i>D.</i> _____,
<i>Ac.</i> plus,
<i>V.</i> _____,
<i>Ab.</i> (plū'-rē, <i>obs.</i> )

*Plural.*

<i>M. &amp; F.</i>	<i>N.</i>
<i>N.</i> plū'-rēs,	plū'-rā, <i>rarely</i> plu'-ri-ā,
<i>G.</i> plu'-ri-ūm,	plu'-ri-ūm,
<i>D.</i> plu'-rī-būs,	plu'-rī-būs,
<i>Ac.</i> plū'-rēs,	plū'-rā,
<i>V.</i> _____,	_____
<i>Ab.</i> plu'-rī-būs.	plu'-rī-būs.

So, but in the plural number only, *complures*, a great many.

§ 111. III. Other adjectives of the third declension have but one termination in the nominative singular for all genders. They all end in *l*, *r*, *s*, or *x*, and increase in the genitive.

They are thus declined:—

Fēlix, *happy*.*Singular.*

<i>M. &amp; F.</i>	<i>N.</i>
<i>N.</i> fe'-lix,	fe'-lix,
<i>G.</i> fe-li'-cīs,	fe-li'-cīs,
<i>D.</i> fe-li'-cī,	fe-li'-cī,
<i>Ac.</i> fe-li'-cēm,	fe'-lix,
<i>V.</i> fe'-lix,	fe'-lix,
<i>Ab.</i> fe-li'-cē, or -cī.	fe-li'-cē, or -cī.

\* Pronounced *mish'-e-or*, etc. See § 12.

*Plural.*

<i>M. &amp; F.</i>		<i>N.</i>
<i>N.</i>	fe-li'-cēs,	fe-lic'-i-ă,*
<i>G.</i>	fe-lic'-i-ŭm,*	fe-lic'-i-ŭm,
<i>D.</i>	fe-lic'-i-bŭs,	fe-lic'-i-bŭs,
<i>Ac.</i>	fe-li'-cēs,	fe-lic'-i-ă,
<i>V.</i>	fe-li'-cēs,	fe-lic'-i-ă,
<i>Ab.</i>	fe-lic'-i-bŭs.	fe-lic'-i-bŭs.

*Præsens, present.**Singular.*

<i>M. &amp; F.</i>		<i>N.</i>
<i>N.</i>	præ'-sens,	præ'-sens,
<i>G.</i>	præ-sen'-tīs,	præ-sen'-tīs,
<i>D.</i>	præ-sen'-tī,	præ-sen'-tī,
<i>Ac.</i>	præ-sen'-tēm,	præ'-sens,
<i>V.</i>	præ'-sens,	præ'-sens,
<i>Ab.</i>	præ-sen'-tē, or -tī.	præ-sen'-tē, or -tī.

*Plural.*

<i>N.</i>	præ-sen'-tēs,	præ-sen'-ti-ă,†
<i>G.</i>	præ-sen'-ti-ŭm,	præ-sen'-ti-ŭm,
<i>D.</i>	præ-sen'-ti-bŭs,	præ-sen'-ti-bŭs,
<i>Ac.</i>	præ-sen'-tēs,	præ-sen'-ti-ă,
<i>V.</i>	præ-sen'-tēs,	præ-sen'-ti-ă,
<i>Ab.</i>	præ-sen'-ti-bŭs.	præ-sen'-ti-bŭs.

*In like manner decline*

Au'-dax, -ācis, <i>bold.</i>	Par'-tī-ceps, -īpis, <i>part-</i>	Sol'-lers, -tis, <i>shrewd.</i>
Com'-pos, -ōtis, <i>master of.</i>	icipant.	Sos'-pes, -ītis, <i>safe.</i>
Fē'-rox, -ōcis, <i>fierce.</i>	Præ'-pes, -ētis, <i>swift.</i>	Sup'-plex, -īcis, <i>sup-</i>
In'-gens, -tis, <i>huge.</i>	Prū'-dens, -tis, <i>prudent.</i>	pliant.

REMARK. All present participles are declined like *præsens*; as, A'-mans. Mō'-nens. Rē'-gens. Ca'-pi-ens. Au'-di-ens.

NOTE. A few adjectives of one termination have redundant forms in *us*, *a*, *um*; see § 116.

## RULES FOR THE OBLIQUE CASES OF ADJECTIVES OF THE THIRD DECLENSION.

### GENITIVE SINGULAR.

§ 112. Most adjectives of the third declension form their genitive singular like nouns of the same termination.

The following may here be specified:—

1. Of those in *es* (cf. § 73) some have *-ētis*; as, *hēbes*, *perpes*, *præpes*, and *tēres*;—*inquis* and *locuples* have *-ētis*;—some have *-ītis*; as, *dives*, *sospes*, and *superstes*;—some have *-idis*; as, *dēses*, and *rēses*;—*bipes*, and *tripēs* have *-pēdis*;—*pūbes* has *pubēris*, and *impūbes*, *impubēris* and *impūbis*.

\* Pronounced *fe-lish'-e-um*, etc. See § 10, Exc., and § 7, 3, (b.)

† Pronounced *pre-zen'-she-a*, etc.



2. *Compos* and *impos* have -*ōtis*, and *exos*, *exossis*.—*Exlex* has *exlēgis*, *pernox* has *pernoctis* (§ 78), *præcox*, *præcōcis*, and *redux*, *reducis*.—*Cælebs* has *cælibis*, (§ 77); *intercus*, *intercūtis*, and *vētus*, *vetēris*. Those in *ceps* which are compounds of *cāput*, have -*cipitis*; as, *anceps*, *præceps* (§ 78, 1); but the compounds of *ceps* from *cāpio* have -*ipis*; as, *particeps*, *participis*.—Those in *cors*, compounds of *cor*, have -*cordis*; as, *concors*, *concordis* (§ 71, Exc. 2).—*Mēmor* and *immēmor* have -*ōris*.

### ABLATIVE SINGULAR.

§ 113. 1. Adjectives which have *e* in the nominative singular neuter have only *i* in the ablative.

Exc. 1. The ablatives *bimestre*, *cæleste*, and *perenne* are found in Ovid, and *cognomine* in Virgil.

2. Comparatives and participles in *ns*, when used as participles, especially in the ablative absolute, have rather *e* than *i*; but participial adjectives in *ns* have rather *i* than *e*.

3. Adjectives of one termination have either *e* or *i* in the ablative.

Exc. 2. The following adjectives of one termination have only *e* in the ablative:—

*Bicorpor*, *bipes*, *cælebs*, *compos*, *dēses*, *discolor*, *hospes*, *impos*, *impūbes*, *juvēnis*, *locuples*, *pauper*, *princeps*, *pūber* or *pūbes*, *sēnex*, *sospes*, *superstes*, *tricorpor*, *tricuspis*, and *tripes*.

Exc. 3. The following adjectives of one termination have only *i* in the ablative:—

*Anceps*, *concors*, *discors*, *hēbes*, *immēmor*, *īners*, *ingens*, *īnops*, *mēmor*, *par*, *præceps*, *rēcens*, *rēpens*, *vīgil*, and most adjectives in *x*, especially those in *plex*.

REM. 1. *Inerte* occurs in Ovid, *recente* in Ovid and Catullus, and *præcipe* in Ennius.

REM. 2. *Præsens*, when used of things, makes the ablative in *i*; when used of persons, it has *e*.

### NOMINATIVE, ACCUSATIVE, AND GENITIVE PLURAL.

§ 114. 1. The neuter of the nominative and accusative plural ends in *ia*, and the genitive plural of all genders in *ium*; but comparatives in *or*, with *vētus*, old, and *ūber*, fertile, have *a*, and *um*.

2. The accusative plural of masculine and feminine adjectives, whose genitive plural ends in *ium*, anciently ended in *īs* or *ēīs*, instead of *ēs*. Cf. § 85, Exc. 1.

Exc. 1. Those adjectives that have only *e* in the ablative singular, have *um* in the genitive plural.

Exc. 2. Compounds of *fācio*, *cāpio*, and of such nouns as make *um* in their genitive plural, with *cēler*, *compar*, *cicur*, *dives*, *mēmor*, *immēmor*, *præpes*, *supplex*, and *vīgil*, make their genitive plural in *um*.

Exc. 3. *Dis*, *locuples*, *sons*, and *īnsons* have either *um* or *ium*. The poets and the later prose writers sometimes form the genitive plural of other adjectives and of participles in *ns*, by syncope, in *um*, instead of *ium*; as, *cælestum*, Virg. Ovid, etc.

## IRREGULAR ADJECTIVES.

§ 115. Some adjectives are defective, others redundant.

## DEFECTIVE ADJECTIVES.

1. (a.) Many adjectives denoting personal qualities or attributes want the neuter gender, unless when occasionally joined to a neuter substantive used figuratively. Such are the following :—

Bicorpor, bipes, cælebs, compos, consors, degēner, dīves, impos, impūbes, industrius, inops, insons, invitū, juvēnis, locuples, mēmor, pauper, particeps, princeps, pūber, or pūbes, rēdux, sēnex, sons, sospes, superstes, supplex, tricorpor, vīgil.

(b.) *Victrix* and *ultrix* are feminine in the singular, seldom neuter; in the plural, they are feminine and neuter. Such verbals partake of the nature both of substantives and adjectives, and correspond to masculines in *tor*. See § 102, 6, (a.)

2. The following want the genitive plural, and are rarely used in the neuter gender :—

Concōlor, dēses, hēbes, perpes, rēses, tēres, versicōlor.

3. The names of months, which are properly adjectives, have only the masculine and feminine genders.

4. Some adjectives are wholly indeclinable.

Such are *frūgi*, temperate; *nēquam*, worthless; *sāt* or *sātis*, sufficient; the plurals *aliquot*, *tōt*, *quōt*, *totidem*, *quotquot*; and the cardinal numbers from *quatuor* to *centum* inclusive, and also *mille*. Cf. § 118, 1, and 6, (b.)

5. The following adjectives are used only in certain cases :—

Bilicem, *acc.*; doubly-tissued. Cetēra, cetērum, *the rest*, wants the *nom. sing. masc.* Decemplicem, *acc.*; tenfold. Exspes, *nom.*; hopeless. Inquies, *nom.*; -ētem, *acc.*; -ēte, *abl.*; restless. Mactus, *and macte, nom.*; macte, *acc.*; honored; -macti, *nom. plur.* Necesse, *and necessum, nom., acc.*; necessary. Plus, *nom., acc.*; plūris, *gen.*; more; -pl. plūres, -a, *nom. acc.*; -ium *gen.*; ibus, *dat., abl.* Cf. § 110. Postēra, postērum, *coming after*, wants the *nom. sing. masc.* Pōtis, *nom. sing. and pl., all genders*; able. Pōte, *nom. sing.*, for potest; possible. Septemplicis, *gen.*; -ce, *abl.*; seven-fold. Siremps, *and sirempse, nom. and acc.*; alike. Tantundem, *nom. acc.*; tantidem, *gen.*; tantandem, *acc.*; so much. Trilicem, *acc.*; trebly-tissued; trilices, *nom. and acc. pl.*

## REDUNDANT ADJECTIVES.

§ 116. The following adjectives are redundant in termination and declension. Those marked *r* are more rarely used.

Acclivis, *and -us, r, ascending.*  
 Auxiliāris, *and -ius, auxiliary.*  
 Bijūgis, *and -us, yoked two together.*  
 Declivis, *and -us, r, descending.*  
 Exanimis, *and -us, r, lifeless.*  
 Hilāris, *and -us, cheerful.*  
 Imbecillis, *r, and -us, weak.*  
 Impūbes, *and -is, r, -is or -ēris, not grown up.*  
 Inermis, *and -us, r, unarmed.*  
 Infrēnis, *and -us, unbridled.*

Inquies, *and -ētus, restless.*  
 Jocularis, *and -ius, r, laughable.*  
 Multijūgis, *r, and -us, yoked many together.*  
 Opūlens, *and -lentus, rich.*  
 Præcox, -cōquis, *and -cōquus, early ripe.*  
 Proclivis, *and -us, r, sloping.*  
 Quadrijūgis, *and -us, yoked four together.*  
 Semianimis, *and -us, half alive.*

Semiermis, *and* -us, *half armed*.  
 Semisomnis, *and* -us, *r*, *half asleep*.  
 Singulāris, *and* -ius, *single*.

Sublīmis, *and* -us, *r*, *high*.  
 Unānīmis, *r*, *and* -us, *unanimous*.  
 Viōlens, *r*, *and* -lentus, *violent*.

To these may be added some adjectives in *er* and *is*; as, *salūber* and *-bris*, *celeber* and *-bris*. Cf. § 108, R. 1.

### NUMERAL ADJECTIVES.

§ 117. Numeral adjectives are divided into three principal classes—*Cardinal*, *Ordinal*, and *Distributive*.

I. Cardinal numbers are those which simply denote the number of things, in answer to the question *Quot?* ‘How many?’ They are,

1. Unus,	<i>one.</i>	I.
2. Duo,	<i>two.</i>	II.
3. Tres,	<i>three.</i>	III.
4. Quātuor,	<i>four.</i>	III. or IV.
5. Quinque,	<i>five.</i>	V.
6. Sex,	<i>six.</i>	VI.
7. Septem,	<i>seven.</i>	VII.
8. Octo,	<i>eight.</i>	VIII.
9. Nōvem,	<i>nine.</i>	VIII. or IX.
10. Dēcem,	<i>ten.</i>	X.
11. Undēcim,	<i>eleven.</i>	XI.
12. Duodēcim,	<i>twelve.</i>	XII.
13. Tredēcim,	<i>thirteen.</i>	XIII.
14. Quatuordēcim,	<i>fourteen.</i>	XIII. or XIV.
15. Quindēcim,	<i>fifteen.</i>	XV.
16. Sedēcim, or sexdēcim,	<i>sixteen.</i>	XVI.
17. Septendēcim,	<i>seventeen.</i>	XVII.
18. Octodēcim,	<i>eighteen.</i>	XVIII.
19. Novendēcim,	<i>nineteen.</i>	XVIII. or XIX.
20. Viginti,	<i>twenty.</i>	XX.
21. Viginti unus, or unus et viginti, }	<i>twenty-one.</i>	XXI.
22. Viginti duo, or duo et viginti, etc., }	<i>twenty-two.</i>	XXII.
30. Trīginta,	<i>thirty.</i>	XXX.
40. Quādrāginta,	<i>forty.</i>	XXXX. or XL.
50. Quinquaginta,	<i>fifty.</i>	L.
60. Sexaginta,	<i>sixty.</i>	LX.
70. Septuaginta,	<i>seventy.</i>	LXX.
80. Octoginta, or octuaginta,	<i>eighty.</i>	LXXX.
90. Nōnāginta,	<i>ninety.</i>	LXXXX. or XC.
100. Centum,	<i>a hundred.</i>	C.
101. Centum unus, or centum et unus, etc., }	<i>a hundred and one.</i>	CI.
200. Dūcenti, -æ, a,	<i>two hundred.</i>	CC.
300. Trēcenti, etc.,	<i>three hundred.</i>	CCC.
400. Quadrīngenti,	<i>four hundred.</i>	CCCC. or CD.
500. Quīngenti,	<i>five hundred.</i>	IO, or D.
600. Sexcenti,	<i>six hundred.</i>	IO C, or DC.
700. Septīngenti,	<i>seven hundred.</i>	IO CC, or DCC.
800. Octīngenti,	<i>eight hundred.</i>	IO CCC, or DCCC.
900. Nongenti,	<i>nine hundred.</i>	IO CCCC, or DCCCC.
1000. Mille,	<i>a thousand.</i>	CIO, or M.
2000. Duo millia, or bis mille, }	<i>two thousand.</i>	CIO CIO, or MM.



5000.	Quinque millia, or quinquies mille, }	five thousand.	IIOO.
10000.	Decem millia, or decies mille, }	ten thousand.	CCIOO.
50000.	Quinquaginta millia, or quinquagies mille, }	fifty thousand.	IIOOO.
100000.	Centum millia, or centies mille, }	a hundred thousand.	CCCIOOO.

§ 118. 1. The first three cardinal numbers are declined; from four to a hundred inclusive they are indeclinable; those denoting hundreds are declined like the plural of *bōnus*.

For the declension of *ūnus* and *tres*, see §§ 107 and 109.

*Duo* is thus declined:—

*Plural.*

<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> dū'-o,	du'-æ,	du'-o,
<i>G.</i> du-ō'-rum,	du-ā'-rum,	du-ō'-rum,
<i>D.</i> du-ō'-bus,	du-ā'-bus,	du-ō'-bus,
<i>Ac.</i> du'-os, or du'-o,	du'-as,	du'-o,
<i>V.</i> du'-o,	du'-æ,	du'-o,
<i>Ab.</i> du-ō'-bus.	du-ā'-bus.	du-ō'-bus.

REMARK 1. *Duōrum*, *duārum*, are often contracted into *duūm*, especially in compounds; as, *duūm*vir, and when joined with *millium*.—*Ambo*, both, which partakes of the nature of a numeral and of a pronoun, is declined like *duo*.

2. The cardinal numbers, except *ūnus* and *mille*, are used in the plural only.

REM. 2. The plural of *unus* is used with nouns which have no singular, or whose singular has a different sense from the plural; as, *unæ nuptiæ*, one marriage; *una castra*, one camp. It is used also with nouns denoting several things considered as one whole; as, *una vestimenta*, one suit of clothes. So, also, when it takes the signification of "alone" or "the same"; as, *uni Ubii*, the Ubians alone; *unīs moribus vivere*,—with the same manners.

3. (a.) Thirteen, sixteen, seventeen, eighteen, and nineteen, are often expressed by two numbers, the greater of which usually precedes, united by *et*; thus, *dēcem et tres*, *dēcem et novēm*, or, omitting *et*, *dēcem novēm*. *Octodēcim* has no good authority. See *infra*, 4.

(b.) From twenty to a hundred, the smaller number with *et* is put first, or the greater without *et*; as, *unus et viginti*, or *viginti unus*. Above one hundred, the greater precedes, with or without *et*; as, *centum et unus*, or *centum unus*; *trecenti sexaginta sex*, or *trecenti et sexaginta sex*. *Et* is never twice used, but the poets sometimes take *ac*, *atque*, or *que*, instead of *et*.

4. For eighteen, twenty-eight, etc., and for nineteen, twenty-nine, etc. (excepting sixty-eight, sixty-nine, and ninety-eight), a subtractive expression is more frequent than the additive form; as, *duodeviginti*, two from twenty; *undeviginti*, one from twenty; *duodetriginta*, *undetriginta*, etc. Neither *un* (*unus*) nor *duo* can be declined in these combinations. The additive forms for thirty-eight, etc. to ninety-eight, and for forty-nine, etc. to ninety-nine, except those for sixty-nine, seem not to occur.

5. (a.) Thousands are generally expressed by prefixing the smaller cardinal numbers to *millia*; as, *dēcem millia*, ten thousand; *ducenta millia*, two hundred thousand. As there is in Latin no unit above *mille*, a thousand, the higher units of modern numeration are expressed by prefixing the numeral adverbs to the

combination *centēna millia*; as, *decies centēna millia*, a million; *centies centēna millia*, ten millions. In such combinations *centēna millia* is sometimes omitted; as, *decies, scil. centēna millia*.

(b.) The poets sometimes make use of numeral adverbs in expressing smaller numbers; as, *bis sex* for *duodēcim*; *bis centum* for *ducenti*, etc.

## 6. *Mille* is used either as a substantive or as an adjective.

(a.) When taken substantively, it is indeclinable in the singular number, and, in the plural, has *millia, millium, millibus*, etc.; as, *mille hominum*, a thousand men; *duo millia hominum*, two thousand men, etc. When *mille* is a substantive, the things numbered are put in the genitive, as in the preceding examples, unless a declined numeral comes between; as, *habuit tria millia trecentos milites*.

(b.) As an adjective, *mille* is plural only, and indeclinable: as, *mille homines* a thousand men; *cum bis mille hominibus*, with two thousand men.

7. Capitals were used by the Romans to mark numbers. The letters employed for this purpose were C. I. L. V. X., which are, therefore, called *Numeral Letters*. I. denotes *one*; V. *five*; X. *ten*; L. *fifty*; and C. *a hundred*. By the various combinations of these five letters, all the different numbers are expressed.

(a.) The repetition of a numeral letter repeats its value. Thus, II. signifies *two*; III. *three*; XX. *twenty*; XXX. *thirty*; CC. *two hundred*, etc. But V. and L. are never repeated.

(b.) When a letter of a less value is placed before a letter of a greater value, the less takes away its value from the greater; but being placed after, it adds its value to the greater; thus,

IV. Four.	V. Five.	VI. Six.
IX. Nine.	X. Ten.	XI. Eleven.
XL. Forty.	L. Fifty.	LX. Sixty.
XC. Ninety.	C. A hundred.	CX. A hundred and ten.

(c.) A *thousand* was marked thus, CIO, which, in later times, was contracted into M. *Five hundred* is marked thus, IO, or, by contraction, D.

(d.) The annexing of the *apostrophus* or inverted C (O) to IO makes its value ten times greater; thus, IOO marks *five thousand*; and IOOO, *fifty thousand*.

(e.) The prefixing of C, together with the annexing of O, to the number CIO, makes its value ten times greater; thus, CCIOO denotes *ten thousand*; and CCCIOOO, *a hundred thousand*. The Romans, according to Pliny, proceeded no further in this method of notation. If they had occasion to express a larger number, they did it by repetition; thus, CCCIOOO, CCCIOOO, signified *two hundred thousand*, etc.

(f.) We sometimes find *thousands* expressed by a straight line drawn over the top of the numeral letters. Thus, III. denotes *three thousand*; X., *ten thousand*.

§ 119. II. *Ordinal* numbers are such as denote order or rank, and answer to the question, *Quōtus?* Which of the numbers? They all end in *us*, and are declined like *bōnus*; as, *primus*, first; *secundus*, second.

III. *Distributive* numbers are those which indicate an equal division among several persons or things, and answer to the question, *Quotēni?* How many apiece? as, *singūli*, one by one, or, one to each; *bīni*, two by two, or two to each, etc. They are always used in the plural, and are declined like the plural of *bōnus*, except that they usually have *um* instead of *orum* in the genitive plural. Cf. § 105, R. 4.

The following table contains the ordinal and distributive numbers, and the corresponding numeral adverbs, which answer to the question, *Quoties?* How many times? —

<i>Ordinal.</i>	<i>Distributive.</i>	<i>Numeral Adverbs.</i>
1. Primus, <i>first</i> .	Singūli, <i>one by one</i> .	Sēmel, <i>once</i> .
2. Sēcundus, <i>second</i> .	Bīni, <i>two by two</i> .	Bis, <i>twice</i> .
3. Tertius, <i>third</i> .	Terni, or trīni.	Ter, <i>thrice</i> .
4. Quartus, <i>fourth</i> .	Quaterni.	Quāter, <i>four times</i> .
5. Quintus, <i>fifth</i> .	Quīni.	Quinquies.
6. Sextus, <i>sixth</i> .	Sēni.	Sexies.
7. Septīmus, <i>seventh</i> .	Septēni.	Septies.
8. Octāvus, <i>eighth</i> .	Octōni.	Octies.
9. Nōnus, <i>ninth</i> .	Novēni.	Novies.
10. Dēcīmus, <i>tenth</i> , etc.	Dēni.	Dēcies.
11. Undecīmus.	Undēni.	Undecies.
12. Duodecīmus.	Duodēni.	Duodecies.
13. Tertius decīmus.	Terni dēni.	Terdecies.
14. Quartus decīmus.	Quaterni dēni.	Quatuordecies.
15. Quintus decīmus.	Quīni dēni.	Quindecies.
16. Sextus decīmus.	Sēni dēni.	Sedecies.
17. Septīmus decīmus.	Septēni dēni.	Decies et septies.
18. Octāvus decīmus.	Octōni dēni.	Duodevicies.
19. Nōnus decīmus.	Novēni dēni.	Undevicies.
20. { Vicēsīmus, or } vigesīmus. }	Vicēni.	Vicies.
21. Vicesīmus primus.	Vicēni singūli.	Semel et vicies.
22. Vicesīmus secundus.	Vicēni bīni, etc.	Bis et vicies, etc.
30. { Trīcesīmus, or } trigesīmus. }	Trīcēni.	Trīcies.
40. Quadrāgesīmus.	Quadragēni.	Quadrages.
50. Quinquagesīmus.	Quinquagēni.	Quinquagies.
60. Sexagesīmus.	Sexagēni.	Sexagies.
70. Septuagesīmus.	Septuagēni.	Septuagies.
80. Octogesīmus.	Octogēni.	Octogies.
90. Nonagesīmus.	Nonagēni.	Nonagies.
100. Centesīmus.	Centēni.	Centies.
200. Dūcentesīmus.	Ducēni.	Ducenties.
300. Trēcentesīmus.	Trecēni, or trecentēni.	{ Trecenties, or } tricenties. }
400. Quadringentesīmus.	{ Quadringēni, or } quadringentēni. }	Quadringenties.
500. Quingentesīmus.	Quingēni.	Quingenties.
600. Sexcentesīmus.	Sexcēni, or sexcentēni.	Sexcenties.
700. Septingentesīmus.	Septingēni.	Septingenties.
800. Octingentesīmus.	Octingēni.	Octingenties.
900. Nongentesīmus.	Nongēni.	Noningenties.
1000. Millesīmus.	{ Millēni, or } singūla millia.	Millies.
2000. Bis millesīmus.	{ Bis millēni, or } bina millia. }	Bis millies.

§ 120. 1. In the ordinals, instead of *primus*, *prior* is used, if only two are spoken of. *Alter* is often used for *secundus*.

2. (a.) From thirteenth to nineteenth, the smaller number is usually put first, without *et*; as, *tertius decīmus*, but sometimes the greater with or without *et*; as, *decīmus et tertius*, or *decīmus tertius*.

(b.) Twenty-first, thirty-first, etc., are often expressed by *unus et vicesīmus*, *unus et tricesīmus*, etc., one and twentieth, etc.; and twenty-second, etc., by *duo*, or *alter et vicesīmus*, etc., in which *duo* is not changed. In the other compound numbers, the larger precedes without *et*, or the smaller with *et*; as, *vicesīmus quartus*, or *quartus et vicesīmus*.



(c.) For eighteenth, etc., to fifty-eighth, and for nineteenth, etc. to fifty-ninth, the subtractive forms, *duodevicesimus*, etc., and *undevicesimus*, etc., are often used.

3. In the distributives, eighteen, thirty-eight, forty-eight, and nineteen and twenty-nine, are often expressed by the subtractives *duodevicensi*, etc., *undevicensi*, etc.

4. (a.) Distributives are sometimes used by the poets for cardinal numbers; as, *bina spicula*, two darts. Virg. So likewise in prose, with nouns that want the singular; as, *binæ nuptiæ*, two weddings.

(b.) The singular of some distributives is used in the sense of multiplicatives; as, *binus*, twofold. So *ternus*, *quinus*, *septenus*.

5. In the numeral adverbs, for the intermediate numbers 21, 22, etc., the larger number also may be put first, either with or without *et*; and for twenty-eight times and thirty-nine times, *duodetrices* and *undequadragies* are found.

## § 121. To the preceding classes may be added the following:—

1. *Multiplicatives*, which denote how many fold, in answer to the question, *quotuplex*? They all end in *plex*, and are declined like *fēlix*; as,

Simplex, *single*.

Dūplex, *twofold*, or *double*.

Triplex, *threefold*.

Quadrūplex, *fourfold*.

Quincūplex, *fivefold*.

Septemplex, *sevenfold*.

Decemplex, *tenfold*.

Centūplex, *a hundred fold*.

2. *Proportionals*, which denote how many times one thing is greater than another; as, *dūplus*, *a*, *um*, twice as great; so *tripulus*, *quadrūplus*, *octūplus*, *decūplus*. They are generally found only in the neuter.

3. *Temporals*, which denote time; as, *bimulus*, *a*, *um*, two years old; so *trimus*, *quadrīmus*, etc. Also, *biennis*, lasting two years, biennial; so *quadriennis*, *quinquennis*, etc. So also, *bimestris*, of two months' continuance; *trimestris*, etc., *biduus*, etc. To these may be added certain nouns, compounds of *annus* and *dies* with the cardinal numbers; as, *biennium*, *triennium*, etc., a period of two, etc. years; *biduum*, *triduum*, etc., a period of two, etc. days.

4. Adjectives in *arius*, derived from the distributives, and denoting of how many equal parts or units a thing consists; as, *binarius*, of two parts; *ternarius*, etc.

5. *Interrogatives*; as, *quot*, how many? *quōtus*, of what number? *quotēni*, how many each? *quoties*, how many times? Their correlatives are *tot*, *totidem*, so many; *aliquot*, some; which, with *quot*, are indeclinable; and the adverbs, *toties*, so often; *aliquoties*, several times.

6. *Fractional expressions*, which denote the parts of a thing. These are expressed in Latin by *pars* with *dimidia*, *tertia*, *quarta*, etc. Thus,  $\frac{1}{2}$ , *dimidia pars*;  $\frac{1}{3}$ , *tertia pars*, etc. When the number of parts into which a thing is divided exceeds by one only the parts mentioned, as in  $\frac{2}{3}$ ,  $\frac{3}{4}$ , etc. the fraction is expressed simply by *duæ*, *tres*, etc. *partes*, denoting two out of three, three out of four, etc.

## COMPARISON OF ADJECTIVES.

§ 122. 1. Adjectives may be divided into two classes—those which denote a *variable*, and those which denote an *invariable*, quality or limitation.

Thus, *bōnus*, good, *altus*, high, and *opācus*, dark, denote variable attributes; but *æneus*, brazen, *triplex*, threefold, and *diurnus*, daily, do not admit of different degrees in their signification.

2. The *comparison* of an adjective is the expression of its quality in different degrees.

3. There are three degrees of comparison—the *positive*, the *comparative*, and the *superlative*.

4. The positive simply denotes a quality, without reference to other degrees of the same quality; as, *altus*, high; *mītis*, mild.

5. The comparative denotes that a quality belongs to one of two objects, or sets of objects, in a greater degree than to the other; as, *altior*, higher; *mitior*, milder.

6. The superlative denotes that a quality belongs to one of several objects, or sets of objects, in a greater degree than to any of the rest; as, *altissimus*, highest; *mitissimus*, mildest.

REM. 1. Sometimes also the comparative denotes that a quality, at different times or in other circumstances, belongs in different degrees to the *same* object; as, *est sapientior quam fuit*, he is wiser than he was.

REM. 2. The comparative sometimes expresses the proportion between two qualities of the same object; as, *est doctior quam sapientior*, he is more learned than wise; that is, his learning is greater than his wisdom.

REM. 3. The comparative is also used elliptically instead of our 'too' or 'rather'; as, *vivit liberius*, he lives too freely, or, rather freely. Cf. § 256, R. 9.

REM. 4. The superlative, like the positive with *per*, (cf. § 127, 2), often indicates a high degree of a quality without direct comparison with the same quality in other objects; as, *amicus carissimus*, a very dear friend.

§ 123. 1. Degrees of a quality *inferior* to the positive may be denoted by the adverbs *minus*, less; *minime*, least, prefixed to the positive; as, *jucundus*, pleasant; *minus jucundus*, less pleasant; *minime jucundus*, least pleasant.

2. A small degree of a quality is indicated by *sub* prefixed to the positive; as, *amārus*, bitter; *subamārus*, bitterish, or, somewhat bitter.

3. An *equal* degree of a quality may be denoted by *tam* followed by *quam*, *æque* followed by *ac*, *sic* followed by *ut*, etc.; as, *hēbes, æque ac pēcus*, as stupid as a brute.

§ 124. 1. The comparative and superlative in Latin, as in English, are denoted either by peculiar terminations, or by certain adverbs prefixed to the positive. Cf. § 127, 1.

2. The terminational comparative ends in *ior*, *ior*, *ius*; the terminational superlative in *issimus*, *issīma*, *issimum*.

3. These terminations are added to the root of the positive; as,  
*altus*, *altior*, *altissimus*; high, higher, highest.  
*mītis*, *mitior*, *mitissimus*; mild, milder, mildest.  
*fēlix*, (gen. *fēlicis*), *felicior*, *felicissimus*; happy, happier, happiest.

In like manner compare

Arc'-tus, *strait*.  
 Cā'-rus, *dear*.  
 Doc'-tus, *learned*.

Cru-dē'-lis, *cruel*.  
 Fer'-ti-lis, *fertile*.  
 Lē'-vis, *light*.

Cā'-pax, *capacious*.  
 Clē'-mens, (gen. -tis) *merciful*.  
 In'-ers, (gen. -tis), *sluggish*.

#### IRREGULAR COMPARISON.

§ 125. 1. Adjectives in *er* form their superlative by adding *rīmus* to that termination; as, *ācer*, active; gen. *acris*; comparative, *acrior*; superlative, *acerrīmus*.



In like manner, *pauper*, *pauperrimus*. *Vetus* has a similar superlative, *veter-rimus*, from the old collateral form *veter*.

2. Six adjectives in *lis* form their superlative by adding *lissimus* to the root:—

Facilis,	facilior,	facillimus,	easy.
Difficilis,	difficilior,	difficillimus,	difficult.
Gracilis,	gracilior,	gracillimus,	slender.
Humilis,	humilior,	humillimus,	low.
Similis,	similior,	simillimus,	like.
Dissimilis,	dissimilior,	dissimillimus,	unlike.

*Imbecillus* or *imbecillis*, weak, has two forms, *imbecillissimus* and *imbecillimus*.

3. (a.) Five adjectives in *ficus* (from *facio*) derive their comparatives and superlatives from supposed forms in *ens*:—

Beneficus,	beneficentior,	beneficentissimus,	beneficent.
Honorificus,	honorificentior,	honorificentissimus,	honorable.
Magnificus,	magnificentior,	magnificentissimus,	splendid.
Munificus,	munificentior,	munificentissimus,	liberal.
Maleficus,	_____	maleficentissimus,	hurtful.

(b.) Adjectives in *dicens* and *völens* form their comparatives and superlatives regularly; but instead of those positives, forms in *dicus* and *völus* are more common; as,

*Maledicens* or *dicus*, *maledicentior*, *maledicentissimus*, *slanderosus*.

*Benevölens*, or *-völus*, *benevolentior*, *benevolentissimus*, *benevolent*.

4. These five have regular comparatives, but irregular superlatives:—

Dexter,	dexterior,	dextimus,	right.
Extëra, (fem.)	exterior,	extrëmus, or extimus,	outward.
Postëra, (fem.)	posterior,	postrëmus, or postumus,	hind.
Inferus,	inferior,	infimus, or imus,	below.
Supërus,	superior,	suprëmus, or summus,	above.

REMARK 1. The nominative singular of *postëra* does not occur in the masculine, and that of *extëra* wants good authority.

5. The following are very irregular in comparison:—

Bonus,	melior,	optimus,	good,	better,	best.
Malus,	pejor,	pessimus,	bad,	worse,	worst.
Magnus,	major,	maximus,	great,	greater,	greatest.
Parvus,	minor,	minimus,	little,	less,	least.
Multus,	—	plurimus,	much,	more,	most.
Multa,	—	plurima,			
Multum,	plus,*	plurimum,			
Nequam,	nequior,	nequissimus,	worthless, etc.		
Frugi,	frugalior,	frugalissimus,	frugal, etc.		

REM. 2. All these, except *magnus*, whose regular forms are contracted, either form their comparatives and superlatives from obsolete adjectives, or take them from other words of similar signification.

#### DEFECTIVE COMPARISON.

§ 126. 1. Seven adjectives want the positive:—

Citerior, citimus, nearer.	Prior, primus, former.
Deterior, deterrimus, worse.	Propior, proximus, nearer.
Interior, intimus, inner.	Uterior, ultimus, farther.
Ocior, ocissimus, swifter.	



## 2. Eight want the terminational comparative:—

Consultus, consultissimus, *skilful*.  
 Inclūtus, inclutissimus, *renowned*.  
 Invictus, invictissimus, *invincible*.  
 Invitus, invitissimus, *unwilling*.  
 Meritus, meritissimus, (very rare,) *deserving*.

Par, parissimus, (very rare), *equal*.  
 Persuāsus, persuasissimus (neuter),  
*persuaded*.  
 Sacer, sacerrimus, *sacred*.

## 3. Eight have very rarely the terminational comparative:—

Apricus, apricissimus, *sunny*.  
 Bellus, bellissimus, *fine*.  
 Cōmis, comissimus, *courteous*.  
 Diversus, diversissimus, *different*.

Falsus, falsissimus, *false*.  
 Fīdus, fidissimus, *faithful*.  
 Nōvus, novissimus, *new*.  
 Vetus, veterrimus, *old*.

## 4. The following want the terminational superlative:—

Adolescens, adolescentior, *young*.  
 Agrestis, agrestior, *rustic*.  
 Alācer, alacrior, *active*.  
 Ater, atrior, *black*.  
 Cæcus, cæcior, *blind*.  
 Dēses, desidior, *inactive*.  
 Diuturnus, diuturnior, *lasting*.  
 Infinitus, infinitior, *unlimited*.  
 Ingens, ingentior, *great*.  
 Jejūnus, jejunior, *fasting*.  
 Juvēnis, junior, *young*.  
 Licens, licentior, *unrestrained*.  
 Longinquus, longinquior, *distant*.  
 Opinus, opimior, *rich*.

Proclivis, proclivior, *sloping*.  
 Prōnus, pronior, *bending down*.  
 Protervus, protervior, *violent*.  
 — sequior, *worse*.  
 Propinquus, propinquior, *near*.  
 Salūtāris, salutarior, *salutary*.  
 Sātis, sufficient; satius, *preferable*.  
 Sātur, saturior, *full*.  
 Sēnex, senior, *old*.  
 Silvestris, silvestrior, *woody*.  
 Sinister, sinisterior, *left*.  
 Supīnus, supinior, *lying on the back*.  
 Surdus, surdior, *deaf*.  
 Tēres, teretior, *round*.

REMARK 1. The superlative of *juvēnis* and *adolescens* is supplied by *minimus nātu*, youngest; and that of *sēnex* by *maximus nātu*, oldest. The comparatives *minor nātu* and *māior nātu* sometimes also occur.

REM. 2. Most adjectives also in *īlis*, *īlis*, *ālis*, and *bīlis*, have no terminational superlative.

5. Many variable adjectives have no terminational comparative or superlative. Such are,

(a.) Adjectives in *bundus*, *imus*, *inus* (except *divīnus*), *ōrus*, most in *ivus*, and in *us* pure (except *-quus*.) Yet *arduus*, *assiduus*, *egregius*, *exiguus*, *industrius*, *perpetuus*, *pīus*, *strenuus*, and *vacuus*, have sometimes a terminational comparison. So, dropping *i*, *noxior*, *innoxior*, *sobrior*.

(b.) The following—*almus*, *calvus*, *cānus*, *cicur*, *claudus*, *degēner*, *delirus*, *dispar*, *egēnus*, *impar*, *impiger*, *invidus*, *lācer*, *mēmōr*, *mīrus*, *nūdus*, *præcox*, *præditus*, *rūdis*, *salvus*, *sōspes*, *superstes*, *vulgāris*, and some others.

§ 127. 1. The comparative and superlative may also be formed by prefixing to the positive the adverbs *māgis*, more, and *maxīme*, most; as, *idoneus*, fit; *magis idoneus*, *maxīme idoneus*.

2. Various degrees of a quality above the positive are expressed by *admōdum*, *aliquanto*, *apprīme*, *bēne*, *imprimis*, *multum*, *oppīdo*, *perquam*, and *valde*, and also by *per* compounded with the positive; as, *diffīcilis*, difficult; *perdiffīcilis*, very difficult. To a few adjectives *præ* is in like manner prefixed; as, *prædūrus*, very hard.

3. The force of the comparative is increased by prefixing *etiam*, even, still, or yet; and that of both comparative and superlative, by

prefixing *longe* or *multo*, much, far; as, *longe nobilissimus*; *longe melior*; *iter multo facilius*; *multo maxima pars*.

4. *Vel*; 'even', and *quam*, with or without *possum*, 'as much as possible', before the superlative, render it more emphatic; as, *Cicero vel optimus oratorum Romanorum*. *Quam maximum potest militum numerum colligit*; *quam doctissimus*, extremely learned; *quam celerrime*, as speedily as possible.

NOTE 1. Instead of *quam* with *possum*, *quantus* is sometimes used, in the same case as the superlative; as, *Quantis maximis potuit itineribus contendit*.

NOTE 2. *Unus*, with or without *omnium*, is sometimes added to superlatives to increase their force; as, *Hoc ego uno omnium plurimum utor*. Cic. *Urbem unam mihi amicissimam declinavi*, Id. It is used in like manner with *excello*.

5. All adjectives whose signification admits of different degrees, if they have no terminational comparison, may be compared by means of adverbs.

6. Instead of the comparative and superlative degrees, the positive with the prepositions *prae*, *ante*, *præter*, or *supra*, is sometimes used; as, *prae nobis beatus*, happier than we. Cic. *Ante alias pulchritudine insignis*, most beautiful. Liv. Sometimes the preposition is used in connection with the superlative; as, *Ante alios pulcherrimus omnes*. Virg.

7. Among adjectives which denote an invariable quality or limitation, and which, therefore, cannot be compared, are those denoting matter, time, number, possession, country, part, interrogation; also compounds of *jūgum*, *somnus*, *gēro*, and *fēro*, and many others.

## DERIVATION OF ADJECTIVES.

§ 128. Derivative adjectives are formed chiefly from nouns, from other adjectives, and from verbs.

I. Those derived from nouns and adjectives are called *denominatives*. The following are the principal classes:—

1. (a.) The termination *ēus*, added to the root, denotes the material of which a thing is made, and sometimes similarity; as, *aureus*, golden; *argenteus*, of silver; *ligneus*, wooden; *vitreus*, of glass; *virgineus*, maidenly; from *aurum*, *argentum*, etc. See § 9, Rem. 3.

(b.) Some adjectives of this kind have a double form in *neus* and *nus*; as, *eburneus* and *eburnus*, of ivory.

(c.) The termination *inus* has the same meaning; as, *adamantinus*, of adamant; *cedrinus*, of cedar; from *adāmas* and *cedrus*. So, also, *ēnus*; as, *terrēnus*, of earth, from *terra*.

(d.) The termination *ēus* or *ius* (Greek *ιος*), and also *icus*, belong to adjectives formed from Greek names of men, and denote 'of' or 'pertaining to'; as, *Achillēus*, *Sophoclēus*, *Aristotelius*, *Platonīcus*; *Pythagorēus* and *Pythagoricus*; *Homerius* and *Homericus*. Names in *ias* make adjectives in *iācus*; as, *Archias*, *Archīācus*. Sometimes, though rarely in the purest Latin authors, adjectives in *ēus* or *ius* are formed from Latin names; as, *Marcellia* or *-ēa*, a festival in honor of the Marcelli.

2. (a.) The terminations *ālis*, *āris*, *ārius*, *īlis*, *atilis*, *icius*, *icus*, *ius*, *ēus*, and *īnus*, denote 'belonging' 'pertaining,' or 'relating to'; as, *capitālis*, relating to the life; from *caput*.



So *comitiālis*, *regālis*; *Apollināris*, *consulāris*, *populāris*; *argentarius*; *civilis*, *hostilis*, *juvenilis*; *aquatilis*, *fluviatilis*; *tribunicus*, *patricius*; *bellicus*, *civicus*, *Germanicus*; *accusatorius*, *imperatorius*, *regius*; *Hectorēus*; *caninus*, *equinus*, *ferinus*, *masculinus*; from *comitia*, *rex*, *Apollo*, *consul*, *populus*, *argentum*, *civis*, etc.

(b.) The termination *ilis* sometimes expresses character; as, *hostilis*, hostile; *puerilis*, boyish; from *hostis* and *puer*.

(c.) The termination *inus* belongs especially to derivatives from names of animals, and other living beings.

3. The termination *arius*, as a substantive, scil. *fāber*, etc., generally denotes profession or occupation; as, *argentarius*, a silversmith; from *argentum*;—*coriarius*, *statuarius*; from *corium* and *statua*. When added to numeral adjectives, it denotes how many equal parts a thing contains. See § 121, 4.

4. The terminations *osus* and *lentus* denote abundance, fullness; as, *animosus*, full of courage; *fraudulentus*, given to fraud; from *animus* and *fraus*. So *lapidosus*, *vinosus*, *portuosus*, *turbulentus*, *sanguinolentus*, *violentus*. Before *lentus*, a connecting vowel is inserted, which is commonly *u*, but sometimes *o*.

NOTE.—Adjectives of this class are called *amplificatives*. See § 104, 12.

5. From adjectives are formed *diminutives* in *ulus*, *culus*, etc., in the same manner as from nouns; as, *dulciculus*, sweetish; from *dulcis*. So *lentulus*, *missellus*, *parvulus*, etc. See § 100, 3, and § 104, 11. Diminutives are sometimes formed from comparatives; as, *majusculus*, *duriusculus*, somewhat great, somewhat hard, etc. Double diminutives are formed from *paucus*, viz *pauillus* and *pauillulus*; and from *bonus*, (*bēnus*) are formed *bellus* and *bellulus*.

6. (a.) From the names of places, and especially of towns, are derived *patrial* adjectives in *ensis*, *inus*, as, and *ānus*, denoting of or belonging to such places.

(b.) Thus from *Cannæ* is formed *Cannensis*; from *Sulmo*, *Sulmonensis*. In like manner, from *castra* and *circus* come *castrensis*, *circensis*. But *Athēne* makes *Atheniensis*; and some Greek towns in *ia* and *ēa* drop *i* and *e* in their adjectives; as, *Antiochensis*, *Nicomedensis*.

(c.) Those in *inus* are formed from names of places ending in *ia* and *ium*; as, *Arīcia*, *Arīcinus*; *Caudium*, *Caudinus*; *Capitolium*, *Capitolinus*; *Latium*, *Latinus*. Some names of towns, of Greek origin, with other terminations, also form adjectives in *inus*; as, *Tarentum*, *Tarentinus*.

(d.) Most of those in *as* are formed from nouns in *um*; some from nouns in *a*; as, *Arpīnum*, *Arpīnas*; *Capēna*, *Capēnas*.

(e.) Those in *ānus* are formed from names of towns of the first declension, or from certain common nouns; as, *Alba*, *Albānus*; *Rōma*, *Romānus*; *Cūma*, *Cumānus*; *Thēbæ*, *Thebānus*; also from some of the second declension; as, *Tuscūlum*, *Tusculānus*; *Fundi*, *Fundānus*:—*fons*, *fontānus*; *mons*, *montānus*; *urbs*, *urbānus*; *oppidum*, *oppidānus*.

(f.) Adjectives with the terminations *ānus*, *iānus*, and *inus* are formed from names of men; as, *Sulla*, *Sullānus*; *Tullius*, *Tullīanus*; *Jugurtha*, *Jugurthinus*.

(g.) Greek names of towns in *pōlis* form *patrial* adjectives in *politānus*; as, *Neapōlis*, *Neapolitānus*.

(h.) Greek names of towns generally form *patrials* in *ius*; as, *Rhodus*, *Rhodiūs*; *Lacedæmon*, *Lacedæmonius*;—but those in *a* form them in *æus*; as, *Larissa*, *Larissæus*; *Smyrna*, *Smyrnæus*.

(i.) From many *patrials*; as, *Britannus*, *Gallus*, *Afer*, *Persa*, *Arabs*, etc., adjectives are formed in *icus* and *ius*; as, *Britannicus*, *Gallicus*, *Africus*, *Persicus*, *Arabicus*; so *Sýrus*, *Syrius*; *Thrax*, *Thracius*.

7. A large class of derivative adjectives, though formed from nouns, have the terminations of perfect participles. They generally signify *wearing* or *furnished with*; as,

*alātus*, winged; *barbātus*, bearded; *galeātus*, helmeted; *auritus*, long-eared; *turritus*, turreted; *cornūtus*, horned; from *ala*, *barba*, *galea*, *auris*, etc.



8. The termination *aneus*, annexed to the root of an adjective or participle in *us*, expresses a resemblance to the quality denoted by the primitive; as, *supervacaneus*, of a superfluous nature.

§ 129. II. Adjectives derived from verbs are called *verbal* adjectives. Such are the following classes:—

1. The termination *bundus*, added to the first root of the verb, with a connecting vowel, which is commonly that of the verb, (see § 150, 5,) has the general meaning of the present participle; as,

*errābundus*, *moribundus*, from *erro*, *morior*, equivalent to *errans*, *moriens*.

(a.) In many the meaning is somewhat strengthened; as, *gratulābundus*, full of congratulations; *lacrimābundus*, weeping profusely.

(b.) Most verbals in *bundus* are from verbs of the first conjugation, a few from those of the third, and but one from the second and fourth respectively, viz. *pudibundus* and *lascivibundus*.

(c.) Some verbal adjectives in *cundus* have a similar sense; as, *rubicundus*, *verēcundus*, from *rubeo* and *vereor*.

2. The termination *idus*, added to the root, especially of neuter verbs, denotes the quality or state expressed by the verb; as,

*algidus*, cold; *calidus*, warm; *madidus*, moist; *rapidus*, rapid; from *algeo*, *caleo*, *madeo*, *rapio*.

3. The termination *uus*, also, denotes the quality expressed by the verb; and adjectives in *uus* derived from active verbs take a passive meaning; as,

*congruus*, agreeing, from *congruo*; so, *assiduus*, *nocuus*, *innocuus*:—*irriguus*, well watered; *conspiciuus*, visible; from *irriigo*, *conspicio*.

4. (a.) The terminations *ilis* and *bilis*, added to the root of a verb, with its connecting vowel, denote passively, capability, or desert; as,

*amabilis*, worthy to be loved; *credibilis*, deserving credit; *placabilis*, easy to be appeased; *agilis*, active; *ductilis*, ductile; from *āmo*, *crēdo*, *plāco*; *āgo*, *dūco*. They are rarely active; as, *horribilis*, *terribilis*, *fertilis*; *aër per cuncta meabilis*. Plin.

(b.) In adjectives of these forms, derived from verbs of the third conjugation, the connecting vowel is *i*; sometimes, also, in those from verbs of the second conjugation, in these and other forms, *i* is used instead of *e*; as, *horribilis*, *terribilis*, from *horreo* and *terreo*.

(c.) These terminations, with the connecting vowel, are sometimes added to the third root; as, *flexilis*, *flexibilis*; *coctilis*, *coctibilis*, from *flecto* (*flex-*), etc.

5. The termination *icius* or *itius*, added to the third root of the verb, has a passive sense; as, *fictitius*, feigned; *conductitius*, to be hired; from *fingo* (*fict-*), etc.

6. The termination *ax*, added to the root of a verb, denotes an inclination, often one that is faulty; as,

*audax*, audacious; *loquax*, talkative; *rapax* rapacious; from *audeo*, *loquor*, *rapio*.

7. The termination *ivus*, annexed to the third root of a verb, denotes fitness or ability to produce the action expressed by the verb; as, *disjunctivus*, disjunctive, from *disjungo*.

8. Verbals in *tor* and *trix*, (see § 102, 6, (a.)), are often used as adjectives, especially in poetry; as, *victor exercitus*, *victrices littære*. In the plural they become adjectives of three terminations; as, *victōres*, *victrices*, *victricia*. So also *hospes*, especially by the later poets, is used as an adjective, having *hospita* in the feminine singular and also in the neuter plural.

§ 130. III. Adjectives derived from participles, and retaining their form, are called *participial adjectives*; as, *āmans*, fond of; *doc-tus*, learned.

IV. Some adjectives are derived from adverbs; as, *crastinus*, of to-morrow; *hodiernus*, of this day; from *cras* and *hodie*.

V. Some adjectives are derived from prepositions; as, *contrarius*, contrary, from *contra*; *posterus*, subsequent, from *post*.

## COMPOSITION OF ADJECTIVES.

§ 131. Compound adjectives are formed variously:—

1. Of two nouns; as, *capripes*, goat-footed—of *cāper* and *pes*; *ignicōmus*, having fiery hair—of *ignis* and *cōma*.

NOTE.—See, respecting the connecting short *ī*, in case the first part of the compound is a noun or an adjective, § 103, Rem. 1.

2. Of a noun and an adjective; as, *noctivāgus*, wandering in the night—of *nox* and *vāgus*. So *lucifūgax*, shunning the light—of *lux* and *fūgax*.

3. Of a noun and a verb; as, *corniger*, bearing horns—of *cornu* and *gēro*; *letifer*, bringing death—of *lētum* and *fēro*. So *carnivōrus*, *causidicus*, *ignivō-mus*, *lucifūgus*, *particeps*.

4. Of an adjective and a noun; as, *æquævus*, of the same age—of *æquus* and *ævum*; *celeripes*, swift-footed—of *cēler* and *pes*. So *centimānus*, *decennis*, *magnānimus*, *miserīcors*, *unānimis*.

5. Of two adjectives; as, *centumgeminus*, a hundred-fold; *multicāvus*, having many cavities; *quintusdecimus*, the fifteenth.

6. Of an adjective and a verb; as, *brevilōquens*, speaking briefly—of *brēvis* and *lōquor*; *magnificus*, magnificent—of *magnus* and *fācio*.

7. Of an adjective and a termination; as, *qualiscumque*, *quotcumque*, *uterque*.

8. Of an adverb and a noun; as, *bicorpor*, two-bodied—of *bis* and *corpus*.

9. Of an adverb and an adjective; as, *maledicax*, slanderous—of *māle* and *dicax*. So *antemeridiānus*, before mid-day.

10. Of an adverb and a verb; as, *beneficus*, beneficent—of *bēne* and *fācio*; *malevōlus*, malevolent—of *māle* and *vōlo*.

11. Of a preposition and a noun; as, *āmens*, mad—of *a* and *mens*. So *consors*, *decōlor*, *deformis*, *implūmis*, *inermis*.

12. Of a preposition and an adjective; as, *concāvus*, concave; *infidus*, unfaithful. So *improvīdus*, *percārus*, *prædives*, *subalbidus*.

13. Of a preposition and a verb; as, *continuus*, uninterrupted—of *con* and *teneo*; *insciens*, ignorant—of *in* and *scio*. So *præcipuus*, *promiscuus*, *substillus*, *superstes*.

REMARK. When the former part is a preposition, its final consonant is sometimes changed, to adapt it to the consonant which follows it; as, *imprūdēns*—of *in* and *prūdēns*. See § 196; and cf. § 103, R. 2.

## PRONOUNS.

§ 132. 1. A pronoun is a word which supplies the place of a noun.

2. There are eighteen simple pronouns:—

Ego, <i>I</i> .	Hic, <i>this, the latter</i> .	Suus, <i>his, hers, its, etc.</i>
Tu, <i>thou</i> .	Is, <i>that or he</i> .	Cujus? <i>whose?</i>
Sui, <i>of himself, etc.</i>	Quis? <i>who?</i>	Noster, <i>our</i> .
Ille, <i>that, the former</i> .	Qui, <i>who</i> .	Vester, <i>your</i> .
Ipse, <i>himself</i> .	Meus, <i>my</i> .	Nostras, <i>of our country</i> .
Iste, <i>that, that of yours</i> .	Tuus, <i>thy</i> .	Cujas? <i>of what country?</i>

3. *Ego, tu, and sui*, and commonly also *quis* and its compounds, are substantives: the other pronouns, both simple and compound, are adjectives, but are often by ellipsis used as substantives.

4. *Ego, tu, and sui* are commonly called *personal pronouns*. They are a species of appellatives (§ 26, 3,) of general application. *Ego* is used by a speaker to designate himself; *tu*, to designate the person whom he addresses. Hence *ego* is of the first person, *tu* of the second. (§ 35, 2.) *Sui* is of the third person, and has always a reflexive signification, referring to the subject of the sentence. The oblique cases of *ego* and *tu* are also used reflexively, when the subject of the proposition is of the first or second person.

5. The remaining pronouns, except *quis* and its compounds, are adjectives, as they serve to limit the meaning of substantives; and they are pronouns, because, like substantive pronouns, they may designate any object in certain situations or circumstances.

6. *Meus, tuus, suus, noster, vester, and cujus*, have the same extent of signification as the pronouns from which they are derived, and are equivalent to the genitive cases of their primitives.

7. Pronouns, like substantives and adjectives, are declined; but most of them want the vocative. *Sui*, from the nature of its signification, wants also the nominative in both numbers.

8. The substantive pronouns take the gender of the objects which they denote. The adjective pronouns, like adjectives, have three genders.

## SUBSTANTIVE PRONOUNS.

§ 133. The substantive pronouns are thus declined:—

*Singular.*

N. ě'-gŏ, <i>I</i> .	tū, <i>thou</i> .	
G. me'-ī, <i>of me</i> .	tu'-ī, <i>of thee</i> .	{ su'-ī, <i>of himself, herself, itself</i> . sib'-ī,* <i>to himself, etc.</i> sē, <i>himself, etc.</i>
D. mĭ'-hĭ, <i>to me</i> .	tĭb'-ī,* <i>to thee</i> .	
Ac. mē, <i>me</i> .	tē, <i>thee</i> .	
V. ———	tū, <i>O thou</i> .	
Ab. mē, <i>with me</i> .	tē, <i>with thee</i> .	sē, <i>with himself, etc.</i>

\* See § 19, 1, Exc.



*Plural.*

<i>N.</i> nōs, <i>we.</i>	vōs, <i>ye or you.</i>	
<i>G.</i> { nos'-trum } <i>of us.</i>	ves'-trum or	su'-ī, <i>of themselves.</i>
	ves'-trī,	
<i>D.</i> nō'-bīs, <i>to us.</i>	vō'-bīs, <i>to you.</i>	sīb'-ī, <i>to themselves.</i>
<i>Ac.</i> nōs, <i>us.</i>	vōs, <i>you.</i>	sē, <i>themselves.</i>
<i>V.</i> _____	vōs, <i>O ye or you.</i>	
<i>Ab.</i> nō'-bīs, <i>with us.</i>	vō'-bīs, <i>with you.</i>	sē, <i>with themselves.</i>

REMARK 1. *Mē* and *mī* are ancient forms for *mīhi*. So *min'* for *mihine*, Pers. 1, 2.

REM. 2. The syllable *met* is sometimes annexed to the substantive pronouns, in an intensive sense, either with or without *ipse*; as, *egōmet*, I myself; *mīhi-met ipsi*, for myself. It is not annexed, however, to the genitives plural, nor to *tu* in the nominative or vocative. In these cases of *tu*, *tūtē* or *tutēmet* is used. In the accusative and ablative the reduplicated forms *mēmē* and *tētē* in the singular, and *sēsē* in both numbers, are employed intensively. *Mepte*, intensive, *med* and *ted*, for *me* and *te*, and *mis* and *tis* for *mei* and *tui*, occur in the comic writers.

3. *Nostrum* and *vestrum* are contracted from *nostrōrūm*, *nostrārūm*, and *vestrōrūm*, *vestrārūm*. Respecting the difference in the use of *nostrum* and *nostrī*, *vestrum* and *vestrī*, see § 212, R. 2, N. 2.

4. The preposition *cum* is affixed to the ablative of these pronouns in both numbers; as, *mēcum*, *nobiscum*, etc. Cf. § 136, R. 1.

ADJECTIVE PRONOUNS.

§ 134. Adjective pronouns may be divided into the following classes:—*demonstrative*, *intensive*, *relative*, *interrogative*, *indefinite*, *possessive*, and *patrial*.

NOTE. Some pronouns belong to two of these classes.

DEMONSTRATIVE PRONOUNS.

Demonstrative pronouns are such as specify what object is meant.

They are *ille*, *iste*, *hic*, and *is*, and their compounds, and are thus declined:—

<i>Singular.</i>			<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> il'-lē,	il'-lā,	il'-lūd,	il'-lī,	il'-læ,	il'-lā,
<i>G.</i> il-lī'-us,*	il-lī'-us,	il-lī'-us,	il-lō'-rum,	il-lā'-rum,	il-lō'-rum,
<i>D.</i> il'-lī,	il'-lī,	il'-lī,	il'-lis,	il'-lis,	il'-lis,
<i>Ac.</i> il'-lum,	il'-lam,	il'-lūd,	il'-lōs,	il'-lās,	il'-lā,
<i>V.</i> il'-lē,	il'-lā,	il'-lūd,	il'-lī,	il'-læ,	il'-lā,
<i>Ab.</i> il'-lō.	il'-lā.	il'-lō.	il'-lis.	il'-lis.	il'-lis.

\* See § 15, 1.

*Iste* is declined like *ille*.

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. <i>hic</i> ,	<i>hæc</i> ,	<i>hœc</i> ,	<i>hi</i> ,	<i>hæ</i> ,	<i>hæc</i> ,
G. <i>hū'-jūs</i> ,	<i>hū'-jūs</i> ,	<i>hū'-jūs</i> ,	<i>hō'-rum</i> ,	<i>hā'-rum</i> ,	<i>hō'-rum</i> ,
D. <i>huic</i> *,	<i>huic</i> ,	<i>huic</i> ,	<i>his</i> ,	<i>his</i> ,	<i>his</i> ,
Ac. <i>hunc</i> ,	<i>hanc</i> ,	<i>hœc</i> ,	<i>hōs</i> ,	<i>hās</i> ,	<i>hæc</i> ,
V. <i>hic</i> ,	<i>hæc</i> ,	<i>hœc</i> ,	<i>hi</i> ,	<i>hæ</i> ,	<i>hæc</i> ,
Ab. <i>hœc</i> .	<i>hæc</i> .	<i>hœc</i> .	<i>his</i> .	<i>his</i> .	<i>his</i> .

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. <i>is</i> ,	<i>e'-ă</i> ,	<i>id</i> ,	<i>i'-i</i> ,	<i>e'-æ</i> ,	<i>e'-ă</i> ,
G. <i>ē'-jūs</i> ,	<i>ē'-jūs</i> ,	<i>ē'-jūs</i> ,	<i>e-ō'-rum</i> ,	<i>e-ā'-rum</i> ,	<i>e-ō'-rum</i> ,
D. <i>e'-ī</i> ,	<i>e'-ī</i> ,	<i>e'-ī</i> ,	<i>i'-is or e'-is</i> ,	<i>i'-is or e'-is</i> ,	<i>i'-is or e'-is</i> ,
Ac. <i>e'-um</i> ,	<i>e'-am</i> ,	<i>id</i> ,	<i>e'-ōs</i> ,	<i>e'-ās</i> ,	<i>e'-ă</i> ,
V. ———	————	————	————	————	————
Ab. <i>e'-ō</i> .	<i>e'-ā</i> .	<i>e'-ō</i> .	<i>i'-is or e'-is</i> .	<i>i'-is or e'-is</i> .	<i>i'-is or e'-is</i> .

REMARK 1. Instead of *ille*, *ollus* was anciently used; whence *olli* masc. plur. in Virgil. *Illæ* fem., for *illius* and *illi*, is found in Lucretius and Cato, as also in Cato, *hæ* for *huic* fem.; *hice* for *hi*, and *hæc* for *hæ* in Plautus and Terence. *Im* for *eum*, is found in the Twelve Tables; *eii* for *ei*, and *ibus* and *iibus* for *iis*, in Plautus; *eæ*, fem., for *ei*, and *eābus* for *iis*, in Cato.

REM. 2. From *ecce*, lo! with *ille*, *iste*, and *is*, are formed, in colloquial language, nom., *ecca*; *eccilla*, *eccillud*; acc. sing., *eccum*, *eccam*; *eccillum* (by syncope *ellum*), *eccillam*; *eccistam*; acc. plur., *eccos*, *ecca*.

REM. 3. *Istic* and *illic* are compounded of *iste hic*, and *ille hic*; or, as some say, of *iste ce*, and *ille ce*. The former sometimes retains the aspirate, as *isthic*. They are more emphatic than *ille* and *iste*.

*Istic* is thus declined:—

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. <i>is'-tīc</i> ,	<i>is'-tæc</i> ,	<i>is'-tōc</i> , or <i>is'-tūc</i> ,	N. ———	<i>is'-tæc</i> ,	———
Ac. <i>is'-tunc</i> ,	<i>is'-tanc</i> ,	<i>is'-tōc</i> , or <i>is'-tūc</i> ,	Ac. ———	———	<i>is'-tæc</i> .
Ab. <i>is'-tōc</i> .	<i>is'-tāc</i> .	<i>is'-tōc</i> .			

*Illic* is declined in the same manner.

REM. 4. *Ce*, intensive, is sometimes added to the several cases of *hic*, and rarely to some cases of the other demonstrative pronouns; as, *hujusce*, *huncce*, *hancce*, *hocce*, *hice*, *hæce* or *hæc*, *horunc*, *harunce*, *harunce*, or *harunc*, *hosce*, *hasce*, *hisce*; *illiusce*, *illāce*, *illosce*, *illasce*, *illisce*; *istāce*, *istisce*; *ejusce*, *iisce*. When *ne*, interrogative, is also annexed, *ce* becomes *ci*; as, *hæccine*, *hoscine*, *hiscine*; *istuccine*, *istaccine*, *istoscine*; *illicine*, *illancine*.

REM. 5. *Mōdi*, the genitive of *mōdus*, annexed to the genitive singular of demonstrative and relative pronouns, imparts to them the signification of adjectives of quality; as, *hujusmōdi* or *hujuscemōdi*, like *talīs*, of this sort, such; *illiusmōdi* and *istiusmōdi*, of that sort; *cujusmōdi*, of what sort, like *qualīs*; *cu-*

\* See § 9, 5.

*juscemōdi*, *cujusquemōdi*, *cujusmodicumque*, of what kind soever; *cujusdammōdi*, of some kind. So also *istimōdi*, *cuiamōdi* and *cuiquamōdi*, instead of *istiusmōdi*, *cujusmōdi*, etc.

REM. 6. The suffix *dem* is annexed to *is*, forming *idem*, "the same," which is thus declined:—

## Singular.

	M.	F.	N.
N.	i'-dem,	e'-ā-dem,	ī'-dem,
G.	e-jus'-dem,	e-jus'-dem,	e-jus'-dem,
D.	e-ī'-dem,	e-ī'-dem,	e-ī'-dem,
Ac.	e-un'-dem,	e-an'-dem,	ī'-dem,
V.	_____	_____	_____
Ab.	e-ō'-dem.	e-ā'-dem.	e-ō'-dem.

## Plural.

	M.	F.	N.
N.	i-ī'-dem,	e-æ'-dem,	e'-ā-dem,
G.	e-o-run'-dem,	e-a-run'-dem,	e-o-run'-dem,
D.	e-is'-dem, or i-is'-dem,	e-is'-dem, or i-is'-dem,	e-is'-dem, or i-is'-dem,
Ac.	e-os'-dem,	e-as'-dem,	e'-ā-dem,
V.	_____	_____	_____
Ab.	e-is'-dem, or i-is'-dem.	e-is'-dem, or i-is'-dem.	e-is'-dem, or i-is'-dem.

NOTE 1. In compound pronouns, *m* before *d* is changed into *n*; as, *eundem*, *eorundem*, etc.

NOTE 2. In Sallust *isdem*, and in Palladius *hisdem* occur for *iisdem*; and Ennius in Cicero has *eademmet* for *eadem*.

## INTENSIVE PRONOUNS.

§ 135. Intensive pronouns are such as serve to render an object emphatic.

To this class belong *ipse*, and the intensive compounds already mentioned. See §§ 133, R. 2, and 134, R. 4.

*Ipse* is compounded of *is* and the suffix *pse*, and is thus declined:—

## Singular.

## Plural.

	M.	F.	N.		M.	F.	N.
N.	ip'-sē,	ip'-sā,	ip'-sum,		ip'-sī,	ip'-sæ,	ip'-sā,
G.	ip'-sī-us,	ip'-sī-us,	ip'-sī-us,		ip'-sō-rum,	ip'-sā-rum,	ip'-sō-rum,
D.	ip'-sī,	ip'-sī,	ip'-sī,		ip'-sīs,	ip'-sīs,	ip'-sīs,
Ac.	ip'-sum,	ip'-sam,	ip'-sum,		ip'-sōs,	ip'-sās,	ip'-sā,
V.	ip'-sē,	ip'-sā,	ip'-sum,		ip'-sī,	ip'-sæ,	ip'-sā,
Ab.	ip'-sō.	ip'-sā.	ip'-sō.		ip'-sīs.	ip'-sīs.	ip'-sīs.

REMARK 1. *Ipse* is commonly subjoined to nouns or pronouns; as, *Jupiter ipse*, *tu ipse*, *Jupiter himself*, etc.; and hence is sometimes called the *adjunctive* pronoun.

REM. 2. A nominative *ipsus*, occurs in early writers, and a superlative *ipsis-simus*, his very self, is found in Plautus.

REM. 3. In old writers the *is* of *ipse* is declined, while *pse* remains undeclined; as, *eapse*, (nom. and abl.), *eampse*, and *eopse*, instead of *ipsa*, *ipsam*, and *ipso*. So also *reapse*, i. e. *re eapse*, "in fact."



## RELATIVE PRONOUNS.

§ 136. Relative pronouns are such as relate to a preceding noun or pronoun.

1. They are *qui*, who, and the compounds *quicumque* and *quisquis*, whoever. The latter are called *general* relatives.

2. In a general sense, the demonstrative pronouns are often relatives; but the name is commonly appropriated to those above specified. They serve to introduce a proposition, limiting or explaining a preceding noun or pronoun, to which they relate, and which is called the *antecedent*.

*Qui* is thus declined:—

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. quī,	quæ,	quōd,	quī,	quæ,	quæ,
G. cū-jūs,	cū-jūs,	cū-jūs,	quō'-rum,	quā'-rum,	quō'-rum,
D. cui,*	cui,	cui,	quī'-būs,	quī'-būs,	quī'-būs,
Ac. quem,	quam,	quōd,	quōs,	quās,	quæ,
V. —	—	—	—	—	—
Ab. quō.	quā.	quō.	quī'-būs.	quī'-būs.	quī'-būs.

REMARK 1. *Qui* is sometimes used for the ablative singular, in all genders, and rarely also for the ablative plural. To the ablatives *quo*, *qua*, *qui*, and *quibus*, *cum* is commonly annexed, cf. § 133, 4. Cicero uses *quicum* for *quōcum*, when an indefinite person is meant.

REM. 2. *Quis* (monosyllabic, § 9, R. 1), and *quis* are sometimes used in the dative and ablative plural for *quibus*. *Cūjus* and *cui* were anciently written *quōjus* and *quoi*: and, instead of the genitive *cūjus*, a relative adjective *cūjus*, *a*, *um*, very rarely occurs.

3. *Quicumque*, (or *quicunque*), is declined like *qui*.

REM. 3. *Qui* is sometimes separated from *cumque* by the interposition of one or more words; as, *quæ me cumque vocant terræ*. Virg. A similar separation sometimes occurs in the other compounds of *cumque*.

4. *Quisquis* is thus declined:—

Singular.			Plural.
M.	F.	N.	M.
N. quis'-quis,	quis'-quis,†	quid'-quid,	N. quī'-quī,
Ac. quem'-quem,	—	quid'-quid,	D. qui-bus'-quī-bus.
Ab. quō'-quō.	quā'-quā.	quō'-quō.	

REM. 4. *Quicquid* is sometimes used for *quidquid*. *Quiquī* for *quisquis* occurs in Plautus; and *quidquid* is used adjectively in Cato R. R. 48.

\* See § 9, 5; and cf. § 306, (1.)

† Cf. § 137, R. (1.)

INTERROGATIVE PRONOUNS.

§ 137. Interrogative pronouns are such as serve to inquire which of a number of objects is intended.

They are

Quis?	} <i>who? what?</i>	Ecquis?	} <i>is any one?</i>	Cūjus? <i>whose?</i>
Quisnam?		Ecquisnam?		Cūjas? <i>of what country?</i>
Qui?	} <i>which? what?</i>	Numquis?		
Quīnam?		Numquisnam,		

1. *Quis* is commonly used substantively; *qui*, adjectively. The interrogative *qui* is declined like *qui* the relative.

*Quis* is thus declined:—

<i>Singular.</i>			<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> quīs,	quæ,	quīd,	quī,	quæ,	quæ,
<i>G.</i> cū'-jūs,	cū'-jūs,	cū'-jūs,	quō'-rum,	quā'-rum,	quō'-rum,
<i>D.</i> cui,	cui,	cui,	quī'-būs,	quī'-būs,	quī'-būs,
<i>Ac.</i> quem,	quam,	quīd,	quōs,	quās,	quæ,
<i>V.</i> —	—	—	—	—	—
<i>Ab.</i> quō.	quā.	quō.	quī'-būs.	quī'-būs.	quī'-būs.

REMARK (1.) *Quis* is sometimes used by comic writers in the feminine, and even in the neuter. *Quisnam*, *quisque* and *quisquam* also occur as feminine.

REM. (2.) *Quī* is used for the ablative of *quis* in all genders, as it is for that of the relative *quī*. Cf. § 136, R. 1.

REM. (3.) *Quis* and *qui* have sometimes the signification of the indefinite pronoun *aliquis* (some one, any one), especially after the conjunctions *ec* (for *en*), *si*, *ne*, *neu*, *nisi*, *num*; and after relatives, as *quo*, *quanto*, etc. Sometimes *quis* and *qui* are used in the sense of *quālis*? what sort?

2. The compounds *quisnam* and *quīnam* have respectively the signification and declension of the interrogatives *quis* and *qui*. In the poets *nam* sometimes stands before *quis*. Virg. G. 4, 445.

3. *Ecquis* and *numquis* are declined and used like *quis*; but are sometimes adjectives. Virg. Ecl. 10, 28: Cic. Att. 13, 8.

REM. (4.) *Ecqua* is sometimes found in the nominative singular feminine; and the neuter plural of *numquis* is *numqua*.

REM. (5.) *Ecqui* and *numqui* also occur, declined like the interrogative *qui*, and, like that, used adjectively.

4. *Ecquisnam* and *numquisnam* are declined like *ecquis*; but are found only in the singular;—the former in the nominative in all genders, and in the ablative masculine; the latter in the nominative masculine and accusative neuter. In the nominative feminine and in the ablative, the former is used adjectively.

5. The interrogative *cujus* is also defective:—

<i>Singular.</i>			<i>Plural.</i>
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>F.</i>
<i>N.</i> cū'-jūs,	cū'-jǎ,	cū'-jum,	<i>N.</i> cū'-jæ,
<i>Ac.</i> cū'-jum,	cū'-jam,	_____	<i>Ac.</i> cū'-jās.
<i>Ab.</i> _____	cū'-jā.	_____	

6. *Cujās* is declined like an adjective of one termination; *cujas*, *cujātis*. See § 139, 4.

NOTE. The interrogative pronouns are used not only in direct questions but in such dependent clauses also, as contain only an indirect question; as, e. g. in the direct question, *quis est?* who is he? in the indirect, *nescio quis sit*, I know not who he is. *Qui*, in this sense, is found for *quis*; as, *qui sit apèrit*, he discloses who he is. Cf. § 265, N.

### INDEFINITE PRONOUNS.

§ 138. Indefinite pronouns are such as denote an object in a general manner, without indicating a particular individual. They are

<i>Aliquis</i> , some one.	<i>Quisquam</i> , any one.	<i>Quidam</i> , a certain one.
<i>Siquis</i> , if any.	<i>Quispiam</i> , some one.	<i>Quilibet</i> , } any one you
<i>Nēquis</i> , lest any.	<i>Unusquisque</i> , each.	<i>Quivis</i> , } please.
<i>Quisque</i> , every one.	<i>Aliquīpiam</i> , any, some.	<i>Quis and qui</i> , § 137, R. (3.)

NOTE. *Siquis* and *nequis* are commonly written separately, *si quis* and *ne quis*: so also *unus quisque*.

1. *Aliquis* is thus declined:—

<i>Singular.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> al'-i-quis,	al'-i-qua,	al'-i-quod, or -quid,
<i>G.</i> al-i-cū'-jus,	al-i-cū'-jus,	al-i-cū'-jus,
<i>D.</i> al'-i-cui,	al'-i-cui,	al'-i-cui,
<i>Ac.</i> al'-i-quem,	al'-i-quam,	al'-i-quod, or -quid,
<i>V.</i> _____	_____	_____
<i>Ab.</i> al'-i-quo.	al'-i-quā.	al'-i-quo.

<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> al'-i-qui,	al'-i-quæ,	al'-i-qua,
<i>G.</i> al-i-quō'-rum,	al-i-quā'-rum,	al-i-quō'-rum,
<i>D.</i> a-liq'-uī-bus,*	a-liq'-uī-bus,	a-liq'-uī-bus,
<i>Ac.</i> al'-i-quos,	al'-i-quas,	al'-i-qua,
<i>V.</i> _____	_____	_____
<i>Ab.</i> a-liq'-uī-bus.	a-liq'-uī-bus.	a-liq'-uī-bus.

\* Pronounced *a-lik'-wē-bus*. See §§ 9, 4, and 21, 3.



2. *Siquis* and *nēquis* are declined in the same manner; but they sometimes have *quæ* in the fem. singular and neut. plural.

(a.) *Aliquis*, in the nominative singular masculine, is used both as a substantive and as an adjective;—*aliqui*, as an adjective, but is nearly obsolete. *Aliquæ* in the fem. sing. occurs as an adjective in Lucretius, 4, 2, 64. *Siqui*, and *nēqui*, which are properly adjectives, are used also substantively for *siquis* and *nēquis*, and in the nominative singular masculine these two forms are equivalent. The ablatives *aliqui* and *siqui* also occur.

(b.) *Aliquid*, *siquid*, and *nēquid*, like *quid*, are used substantively; *aliquod*, etc., like *quod*, are used adjectively.

3. *Quisque*, *quisquam*, and *quispiam*, are declined like *quis*.

(a.) In the neuter singular, however, *quisque* has *quodque*, *quidque*, or *quicque*; *quisquam* has *quidquam* or *quicquam*; and *quispiam* has *quodpiam*, *quidpiam*, or *quippiam*. The forms *quidque* or *quicque*, *quidpiam* or *quippiam* are used substantively.

(b.) *Quisquam* wants the feminine (except *quamquam*, Plaut. Mil. 4, 2, 68), and also the plural, and, with a few exceptions in Plautus, it is always used substantively, its place as an adjective being supplied by *ullus*. *Quispiam* is scarcely used in the plural, except in the nominative feminine, *quæpiam*.

4. *Unusquisque* is compounded of *unus* and *quisque*, which are often written separately, and both words are declined.

Thus *unusquisque*, *uniuscujusque*, *unicuique*, *unumquemque*, etc. The neuter is *unumquodque*, or *unumquidque*. It has no plural. *Unumquidquid* for *unumquidque* occurs in Plautus and Lucretius.

5. *Quidam*, *quilibet*, and *quivis*, are declined like *qui*, except that they have both *quod* and *quid* in the neuter, the former used adjectively, the latter substantively.

NOTE. *Quidam* has usually *n* before *d* in the accusative singular and genitive plural; as, *quendam*, *quorundam*, etc. Cf. § 134, NOTE 1.

## POSSESSIVE PRONOUNS.

§ 139. 1. The possessive are derived from the genitives of the substantive pronouns, and of *quis*, and designate something belonging to their primitives.

They are *meus*, *tuus*, *suus*, *noster*, *vester*, and *cūjus*. *Meus*, *tuus*, and *suus*, are declined like *bōnus*; but *meus* has in the vocative singular masculine *mi*, and very rarely *meus*. Cf. § 105, R. 3. In late writers *mi* occurs also in the feminine and neuter.

2. *Cūjus* also is declined like *bōnus*; but is defective. See § 137, 5. It occurs only in early Latin and in legal phraseology.

3. *Noster* and *vester* are declined like *piger*. See § 106.

REMARK 1. The terminations *pte* and *met* intensive are sometimes annexed to possessive pronouns, especially to the ablative singular; as, *suapte pondère*, by its own weight; *suapte manu*, by his own hand. So *nostrapte culpā*; *suapte amicum*; *meamet culpā*. The suffix *met* is usually followed by *ipse*; as, *Hannibal suamet ipse fraude captus abiit*. Liv.; but Sallust has *meamet facta dicere*.

REM. 2. *Suus*, like its primitive *sui*, has always a reflexive signification, referring to the subject of the sentence. *Meus*, *tuus*, *noster*, and *vester*, are also used reflexively, when the subject of the proposition is of the first or second person. See § 132, 4.

## PATRIAL PRONOUNS.

4. (a.) These are *nostras* and *cūjas*. See §§ 100, 2, and 128, 6. They are declined like adjectives of one termination; as, *nostras*, *nostrātis*, but both are defective.

(b.) *Nostras* is found in the nominative and genitive singular, in the nominative plural, (masc. and fem., *nostrātes*, neut. *nostratia*), and in the ablative, (*nostratibus*). *Cūjas* or *quōjas* occurs in the nominative, genitive and accusative (*cujātem* masc.) singular, and in the nominative plural, masc. (*cujātes*). Cf. § 137, 6.—*Nostrātis* and *cujātis* (or *quojātis*) also occur in the nominative.

## PRONOMINAL ADJECTIVES.

5. To the adjective pronouns may be added certain adjectives of so general a meaning, that they partake, in some degree, of the character of pronouns. Of this kind are:—

(1.) (a.) *Alius*, *ullus*, *nullus*, and *nonnullus*, which answer to the question, who?

(b.) *Alter*, *neuter*, *alterūter*, *utervis*, and *uterlibet*, which answer to the question, *ūter*? which of two?

(2.) Adjectives denoting quality, size, or number, in a general way. These stand in relation to one another, and are hence called *correlatives*.

REMARK. The *relatives* and *interrogatives* of this class begin with *qu*, and are alike in form. The *indefinites* are formed from the relatives by prefixing *ali*. The *demonstratives* begin with *t*, and are sometimes strengthened by *dem*. A *general relative*, having a meaning more general than the relative, is formed by doubling the simple relative, or by affixing to it the termination *cumque*. A *general indefinite* is formed by annexing *libet* or *vis* to the relative.

(3.) Their mutual relation is denoted by the following table, with which may be compared the *adverbial correlatives*, § 191, R. 1.

Interrog.	Demonstr.	Relat.	Relat. general.	Indefin.	Indef. general.
quālis?	tālis,	quālis,	{ qualis-qualis, qualiscumque,	————	qualislibet,
quantus?	{ tantus, tantundem, }	quantus,	{ quantus-quantus, quantuscumque,	aliquantus,	quantuslibet,
quōt?	tōt, totīdem,	quōt,	{ quot-quot, quotcumque,	aliquot,	quotlibet,
quōtus?	tōtus,	quōtus,	quotuscumque,	(aliquōtus),	————.
<i>Diminutives.</i>					
quantūlus?	tantūlus.	————.	quantuluscumque.	aliquantūlum.	————.

NOTE 1. The suffix *cumque*, which is used in forming general relatives, is composed of the relative adverb *cum* (*quum*) and the suffix *que*, expressive of universality, as in *quisque* and in adverbs, (see § 191). *Cumque*, therefore, originally signified 'whenever.' When attached to a relative, whether a pronoun, adjective, or adverb, it renders the relative meaning more general; as, *qui*, who; *quicumque*, whoever; or, every one who.

NOTE 2. *Cujusmōdi* is sometimes used for *qualis*, and *hujusmōdi*, *istiusmōdi*, *ejusmōdi*, and *ejusdemmōdi* for *tālis*. Cf. § 134, R. 5.

## VERBS.

§ 140. A verb is a word by which something is affirmed of a person or thing.

1. That of which any thing is affirmed is called the *subject* of the verb. (2.) That which is affirmed of the subject is called the *predicate*. Cf. § 201.

3. A verb either expresses an action or state; as, *puer legit*, the boy reads; *aqua calet*, the water is warm;—or it connects an attribute with a subject; as, *terra est rotunda*, the earth is round.

4. All verbs belong to the former of these classes, except *sum*, I am, the most common use of which is, to connect an attribute with a subject. When so used, it is called the *copula*.

§ 141. Verbs are either *active* or *neuter*.

NOTE. Active and neuter verbs are sometimes called *transitive* and *intransitive*; and verbs of motion are by some grammarians divided into *active-transitive* and *active-intransitive*, according as they require, or do not require, an object after them.

I. An *active* or *transitive verb* expresses such an action as requires the addition of an object to complete the sense; as, *amo te*, I love thee; *sequitur consulem*, he follows the consul.

II. A *neuter* or *intransitive verb* expresses such an action or state, as does not require the addition of an object to complete the sense; as, *equus currit*, the horse runs; *gradior*, I walk.

REMARK 1. Many verbs, in Latin, are considered as neuter, which are usually translated into English by active verbs. Thus *indulgeo*, I indulge, *noco*, I hurt, *pareo*, I obey, are reckoned among neuter verbs. In strictness, such Latin verbs denote rather a state than an action, and their sense would be more exactly expressed by the verb *to be* with an adjective; as, 'I am indulgent, I am hurtful,' etc. Some verbs in Latin, which do not usually take an object after them, are yet active, since the object is omitted by ellipsis. Thus *credo* properly signifies *to intrust*, and, in this sense, takes an object; as, *credo tibi salutem meam*, I intrust my safety to you; but by ellipsis it usually means *to believe*; as, *crede mihi*, believe me.

To verbs belong *voices, moods, tenses, numbers, and persons*.

## VOICES.

(a.) Voice, in verbs, is the form by which they denote the relation of the agent to the action of the verb.

(b.) Most active Latin verbs have, for this purpose, two forms, which are called the *active* and *passive voices*.

1. A verb in the *active voice* represents the agent as *acting upon* some person or thing, called the *object*; as, *puer legit librum*, the boy is reading a book.



2. A verb in the *passive voice* represents the object as *acted upon* by the agent; as, *liber legitur a puëro*, a book is read by the boy.

REM. 2. By comparing the two preceding examples, it will be seen that they have the same meaning. The passive voice may thus be substituted at pleasure for the active, by making the object of the active the subject of the passive, and placing the subject of the active in the ablative case, with or without the preposition *a* or *ab*, according as it is a voluntary or involuntary agent. The active form is used to direct the attention especially to the agent as acting; the passive, chiefly to exhibit the object as acted upon. In the one case the object, in the other the agent, is frequently omitted, and left indefinite; as, *puer legit*, the boy is reading, scil. *librum, littēras*, etc., a book, a letter, etc.; *virtus laudatur*, virtue is praised, scil. *ab hominibus*, by men.

The two voices are distinguished from each other by peculiar terminations. Cf. § 152.

§ 142. 1. Neuter verbs have, in general, only the form of the active voice. They are, however, sometimes used impersonally in the passive voice. See § 184, 2.

2. The neuter verbs *audeo*, I dare, *fido*, I trust, *gaudeo*, I rejoice, and *soleo*, I am wont, have the passive form in the perfect and its cognate tenses; as, *ausus sum*, I dared. Hence these verbs are called *neuter passives*, or *semi-deponents*.

3. The neuter verbs *vapūlo*, I am beaten, and *vēneo*, I am sold, have an active form, but a passive meaning, and are hence called *neutral passives*.

4. (a.) *Deponent* verbs have a transitive or intransitive signification with only the passive form. They are called *deponent verbs*, from *depōno*, to lay aside, as having laid aside their active form, and their passive signification; as, *sēquor*, I follow; *mōrior*, I die.

(b.) Some deponent verbs have both an active and a passive signification, especially in the perfect participle. These are sometimes called *common verbs*. Cf. § 162, 17.

## MOODS.

§ 143. (a.) Moods (or modes) are forms of the verb, which denote the relation of the action or state, expressed by the verb, to the mind of the speaker or to some other action.

(b.) Latin verbs have four moods—the *indicative*, the *subjunctive*, the *imperative*, and the *infinitive*.

1. The *indicative* mood is used in independent and absolute assertions and inquiries; as, *amo*, I love; *audisne?* dost thou hear?

2. The *subjunctive* mood is used to express an action or state simply as conceived by the mind; as, *si me obsēcret, redībō*; if he entreat me, I will return.

3. The *imperative* mood is used in commanding, exhorting, or entreating; as, *ama*, love thou; *amanto*, they shall love.

4. The *infinitive* mood is used to denote an action or state indefinitely, without limiting it to any person or thing as its subject; as, *virtus est vitium fugere*, to shun vice is a virtue.

## TENSES.

§ 144. Tenses are forms of the verb, denoting the *time* of the action or state expressed by the verb.

1. Time admits of a threefold division, into present, past, and future; and, in each of these times, an action may be represented either as going on, or as completed. From these two divisions arise the six tenses of a Latin verb, each of which is distinguished by its peculiar terminations.

2. They are called the *present*, *imperfect*, *future*, *perfect*, *pluperfect*, and *future perfect* tenses.

Present	{ action	{ <i>amo</i> , I love, or am loving; <i>Present tense</i> .
Past	{ not com-	{ <i>amābam</i> , I was loving; <i>Imperfect tense</i> .
Future	{ pleted;	{ <i>amābo</i> , I shall love, or be loving; <i>Future tense</i> .
Present	{ action	{ <i>amāvī</i> , I have loved; <i>Perfect tense</i> .
Past	{ com-	{ <i>amāveram</i> , I had loved; <i>Pluperfect tense</i> .
Future	{ pleted;	{ <i>amāvero</i> , I shall have loved; <i>Future perfect tense</i> .

3. There is the same number of tenses in the passive voice, in which actions not completed are represented by simple forms of the verb, and those which are completed by compound forms.

Present	{ action	{ <i>amor</i> , I am loved; <i>Present tense</i> .
Past	{ not com-	{ <i>amābar</i> , I was loved; <i>Imperfect tense</i> .
Future	{ pleted;	{ <i>amābor</i> , I shall be loved; <i>Future tense</i> .
Present	{ action	{ <i>amātus sum</i> , or <i>fui</i> , I have been loved; <i>Perfect tense</i> .
Past	{ com-	{ <i>amātus eram</i> , or <i>fuēram</i> , I had been loved; <i>Pluperfect</i> .
Future	{ pleted;	{ <i>amātus ero</i> , or <i>fuēro</i> , I shall have been loved; <i>Future Perfect</i> .

§ 145. I. The *present tense* represents an action as now going on, and not completed; as, *amo*, I love, or am loving.

1. Any existing custom, or general truth, may be expressed by this tense; as, *apud Parthos, signum datur tympano*; among the Parthians, the signal is given by a drum. A general truth is sometimes also expressed by the perfect.

2. The present tense may also denote an action which has existed for some time, and which still exists; as, *tot annos bella gero*; for so many years I have waged, and am still waging war.

3. The present tense is often in narration used for the perfect indefinite. It is then called the *historical present*; as, *desiliunt ex equis, provolant in primum*; they dismount, they fly forward to the front.

II. The *imperfect tense* represents an action as going on at some past time, but not then completed; as, *amābam*, I was loving.

1. The imperfect sometimes denotes repeated or customary past action; as, *legēbam*, I was wont to read.

2. It may also denote an action which had existed for some time, and which was still existing at a certain past time; as, *audiebat jamdudum verba*; he had long heard, and was still hearing the words.



3. In letters, and with reference not to the time of their being written, but to that of their being read, the imperfect is sometimes used for the present as, *expectābam*, I was expecting, (i. e. when I wrote).

4. The imperfect also sometimes denotes the *intending*, *preparing*, or *attempting* to act at a definite past time.

III. The *future tense* denotes that an action will be going on hereafter, but without reference to its completion; as, *amābo*, I shall love, *or* shall be loving.

IV. The *perfect tense* represents an action either as just completed, or as completed in some indefinite past time; as, *amāvī*, I have loved, *or* I loved.

REMARK. In the former sense, it is called the *perfect definite*; in the latter, the *perfect indefinite*, *historical perfect*, or *aorist*.

V. The *pluperfect tense* represents a past action as completed, at or before the time of some other past action or event; as, *litteras scripsēram*, *quum nuncius vēnit*; *I had written* the letter, when the messenger arrived.

VI. The *future perfect tense* denotes that an action will be completed, at or before the time of some other future action or event; as, *quum cœnavēro*, *proficiscar*; when *I shall have supped*, I will go.

NOTE 1. This tense is often, but improperly, called the *future subjunctive*. It has the signification of the indicative mood, and corresponds to the *second future* in English.

NOTE 2. The imperfect, historical perfect, and pluperfect tenses are sometimes called *preterites* or the *preterite tenses*.

NOTE 3. The present, imperfect, and future tenses passive, in English, do not express the exact sense of those tenses in Latin, as denoting an action which is, was, or will be, going on at a certain time. Thus *laudor* signifies, not 'I am praised,' but 'I am in the act of being praised,' or, if such an expression is admissible, 'I am being praised.'

REMARK 1. The six tenses above enumerated are found only in the indicative mood.

REM. 2. The subjunctive mood, in the regular conjugation, has the present and past, but no future tenses.

NOTE 4. The tenses of the subjunctive mood have less definiteness of meaning, in regard to time, than those of the indicative. Thus the present and perfect, besides their common signs, *may* or *can*, *may have* or *can have*, must, in certain connections, be translated by *might*, *could*, *would*, or *should*; *might have*, *could have*, etc. The tenses of this mood must often, also, be translated by the corresponding tenses of the indicative. For a more particular account of the signification of each of the tenses of the subjunctive mood, see § 260.

REM. 3. The imperative mood has two tenses—a present and a future; the former for that which is to be done at once, and the latter for that which is to be done in future.

REM. 4. The infinitive mood has three tenses—the present, the perfect, and the future; the first of which denotes an incomplete, the second a completed action, and the last an action to be performed.



## NUMBERS.

§ 146. Number, in verbs, is the form by which the *unity* or *plurality* of their subject is denoted. Hence verbs, like nouns, have two numbers—the *singular* and the *plural*. Cf. § 35, 1.

## PERSONS.

§ 147. Person, in verbs, is the form by which they denote the person of their subject. Hence in each number there are three persons—the *first*, *second*, and *third*. Cf. § 35, 2.

1. The imperative *present* has only the second person in both numbers. The imperative *future* has in each number the second and third persons, but in the singular they have both the same form, *-to* in the active, and *-tor* in the passive voice.

2. As the signification of the infinitive mood is not limited to any subject, it admits no change to express either number or person.

3. The following are the terminations of the different persons of each number, in the indicative and subjunctive moods, in both voices:—

	Active.			Passive.		
Person.	1.	2.	3.	1.	2.	3.
Singular.	o, i, or m,	s,	t;	r,	ris,	tur;
Plural.	mus,	tis,	nt.	mur,	mīni,	ntur.

These may be called *personal terminations*.

REMARK 1. The perfect indicative active is irregular in the second person singular and plural, which end in *sti* and *stis*, and in one of the forms of the third person plural, which ends in *re*.

REM. 2. The passive form above given belongs to the simple tenses only.

REM. 3. The pronouns of the first and second persons, *ego*, *nos*; *tu* and *vos*, are seldom expressed in Latin as subjects of a finite verb, the several persons being sufficiently distinguished by the terminations of the verb.

## PARTICIPLES, GERUNDS, AND SUPINES.

§ 148. 1. A participle is a word derived from a verb, and partaking of its meaning, but having the form of an adjective.

(1.) Like a verb, it has different *voices* and *tenses*; like an adjective, it has *declension*\* and *gender*; and like both, it has two *numbers*.

(2.) Active verbs have usually *four* participles—two in the active voice, a present and a future; as, *amans*, loving; *amatūrus*, about to love;—and two in the passive voice, a perfect and a future; as, *amātus*, loved, or having been loved; *amandus*, to be loved.

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\*See §§ 105, R. 2: and 111, R.

(3.) Neuter verbs have usually only the participles of the active voice.

(4.) Deponent verbs, both active and neuter, may have the participles of both voices.

2. (a.) *Gerunds* are verbal nouns, used only in the oblique cases, and expressing the action or state of the verb; as, *amandī*, of loving, etc.

(b.) Like other abstract nouns, they are found only in the singular number, and by their cases supply the place of a declinable present infinitive active.

3. *Supines* also are verbal nouns of the fourth declension in the accusative and ablative singular; as, *amātum*, to love; *amātu*, to be loved.

REMARK. These also serve in certain connections to supply the place of the infinitive present both active and passive. The supine in *um* is called the *former* supine; that in *u*, the *latter*. The former is commonly used in an active, the latter in a passive sense.

## CONJUGATION.

§ 149. 1. The conjugation of a verb is the regular formation and arrangement of its several parts, according to their voices, moods, tenses, numbers, and persons.

2. There are four conjugations, which are characterized by the vowel before *re* in the present of the infinitive active.

In the first conjugation, it is *ā* long;

In the second, . . . . *ē* long;

In the third, . . . . *ě* short;

In the fourth, . . . . *ī* long.

EXCEPTION. *Do*, *dāre*, to give, and such of its compounds as are of the first conjugation, have *ā* short before *re*.

§ 150. A verb, like a noun, consists of two parts—the *root*, and the *termination*. Cf. § 40, R. 10.

1. The *first* or *general* root of a verb consists of those letters that are found in every part. This root may always be found by removing the termination of the present infinitive.

2. There are also two special roots, the first of which is found in the perfect, and is called the *second* root; the other, found in the supine or perfect participle, is called the *third* root.

3. In regular verbs of the first, second, and fourth conjugations, the *second* root is formed by adding, respectively, *āv*, *u*, and *iv*, to the *general* root; and the *third* root by a similar addition of *āt*, *īt*, and *īt*.

REMARK. Many verbs, in each of the conjugations, form their second and third roots irregularly.

4. In the third conjugation, the second root either is the same as the first, or is formed from it by adding *s*; the third root is formed by adding *t*. See § 171.

NOTE. In the second and fourth conjugations, *e* and *i* before *o* are considered as belonging not to the root, but to the termination. In verbs whose second or third roots are formed irregularly, the general root often undergoes some change in the parts derived from them.

5. The vowel which unites the general root with the remaining letters of the verb, is called the *connecting vowel*. Each conjugation, except the third, is, in a great degree, distinguished by a peculiar connecting vowel, which is the same as characterizes the infinitives. See § 149, 2.

(a.) In the third conjugation, the connecting vowel is generally *ē* or *ī*. In the second and fourth conjugations, and in verbs in *io* of the third, a second connecting vowel is sometimes added to that which characterizes the conjugation; as, *a* in *doceant*, *u* in *capiant*, etc.

(b.) In verbs whose second and third roots are formed irregularly, the connecting vowel often disappears, or is changed in the parts derived from those roots; but it is almost always found in the parts derived from the first root.

**§ 151.** 1. From the *first* root are derived, in each voice, the present, imperfect, and future indicative; the present and imperfect subjunctive; the imperative, and the present infinitive. From this root are derived also the present participle, the gerund, and the future participle passive.

2. From the *second* root are derived, in the active voice, the perfect, pluperfect, and future perfect indicative; the perfect and pluperfect subjunctive, and the perfect infinitive.

3. (a.) From the *third* root are derived, in the active voice, the supine in *um*, and the future participle; the latter of which, with the verb *esse*, constitutes the future infinitive active.

(b.) From this root are derived, in the passive voice, the supine in *u*, and the perfect participle; from the latter of which, with the verb *sum*, are formed all the tenses which in the active are derived from the second root. The future infinitive passive is formed from the supine in *um*, and *iri*, the present infinitive passive of the verb *eo*, to go.

4. The present and perfect indicative, the supine in *um*, and the present infinitive, are called the *principal parts* of the verb, because from the first three the several roots are ascertained, and from the last, the characteristic vowel of the conjugation. In the passive voice, the principal parts are the present indicative and infinitive, and the perfect participle.

NOTE. As the supine in *um* is wanting in most verbs, the third root must often be determined from the perfect participle, or the future participle active.

**§ 152.** The following table exhibits a connected view of the verbal terminations, in all the conjugations. By annexing these to the several roots, all the parts of a verb may be formed.



*Terminations added to the First Root.*

## ACTIVE VOICE.

## PASSIVE VOICE.

## INDICATIVE MOOD.

PRESENT TENSE.				SINGULAR.				PLURAL.				
				Persons.				Persons.				
				1.	2.	3.	1.	2.	3.	1.	2.	3.
Conjugation	1.	-o,	-ās,	1.	-ōr,	-āris	or -ārē,	-ātūr;	-āmūr,	-amīnī,	-antūr.	
	2.	-eo,	-ēs,	2.	-ēor,	-ēris	or -ērē,	-ētūr;	-ēmūr,	-emīnī,	-entūr.	
	3.	-o,	-īs,	3.	-ōr,	-ēris	or -ērē,	-itūr;	-īmūr,	-imīnī,	-untūr.	
	4.	-io,	-īs,	4.	-iōr,	-īris	or -irē,	-iūtūr;	-imūr,	-imīnī,	-iuntūr.	
				IMPERFECT.								
	1.	-ābam,	-ābās,	1.	-ābār,	-abāris	or -abārē,	-abātūr;	-abāmūr,	-abamīnī,	-abantūr.	
	2.	-ēbam,	-ēbās,	2.	-ēbār,	-ebāris	or -ebārē,	-ebātūr;	-ebāmūr,	-ebamīnī,	-ebantūr.	
	3.	-ēbam,	-ēbās,	3.	-ēbār,	-ebāris	or -ebārē,	-ebātūr;	-ebāmūr,	-ebamīnī,	-ebantūr.	
	4.	-iēbam,	-iēbās,	4.	-iēbār,	-iebaris	or -iebarē,	-iebātūr;	-iebāmūr,	-iebamīnī,	-iebantūr.	
				FUTURE.								
	1.	-ābo,	-ābīs,	1.	-ābōr,	-abērīs	or -abērē,	-abīūtūr;	-abīmūr,	-abimīnī,	-abuntūr.	
	2.	-ēbo,	-ēbīs,	2.	-ēbōr,	-ebērīs	or -ebērē,	-ebīūtūr;	-ebīmūr,	-ebimīnī,	-ebuntūr.	
	3.	-ām,	-ēs,	3.	-ār,	-ēris	or -ērē,	-ētūr;	-ēmūr,	-emīnī,	-entūr.	
	4.	-īam,	-īēs,	4.	-iār,	-iēris	or -iērē,	-iētūr;	-iēmūr,	-iemīnī,	-ientūr.	
SUBJUNCTIVE MOOD.												
PRESENT TENSE.												
	1.	-em,	-ēs,	1.	-ēr,	-ēris	or -ērē,	-ētūr;	-ēmūr,	-emīnī,	-entūr.	
	2.	-eam,	-eās,	2.	-eār,	-earīs	or -earē,	-eātūr;	-eāmūr,	-eamīnī,	-eantūr.	
	3.	-am,	-ās,	3.	-ār,	-āris	or -ārē,	-ātūr;	-āmūr,	-āmīnī,	-antūr.	
	4.	-īam,	-īās,	4.	-iār,	-iāris	or -iārē,	-iātūr;	-iāmūr,	-iamīnī,	-iantūr.	

IMPERFECT.

1. -ārem,	-ārēt,	-arēmūs,	-arētis,	-ārent.	-arētis or -arēř,	-arēmūr,	-arēmīnī,	-arentūr.
2. -ārem,	-ērēt,	-erēmūs,	-erētis,	-ērent.	2. -ērēř,	-erēmūr,	-erēmīnī,	-erentūr.
3. -ārem,	-ērēt,	-erēmūs,	-erētis,	-ērent.	3. -ērēř,	-erēmūr,	-erēmīnī,	-erentūr.
4. -ārem,	-ērēt,	-erēmūs,	-erētis,	-ērent.	4. -ērēř,	-irēmūr,	-iremīnī,	-irentūr.

IMPERATIVE MOOD.

1. -ā;	-ātē.	-āto,	-atōtē,	-anto.	1. -ārē,	-amīnī.	-ātōr,	-antōr.
2. -ē;	-ētē.	-ēto;	-etōtē,	-ento.	2. -ērē,	-imīnī.	-ēōr,	-entōr.
3. -ē;	-ītē.	-īto;	-itōtē,	-unto.	3. -ērē,	-imīnī.	-ītōr,	-untōr.
4. -ī;	-ītē.	-īto;	-itōtē,	-iunto.	4. -ērē,	-imīnī.	-ītōr,	-iuntōr.

1. -ārē,	1. -ans,	1. -andī,	1. -arj,	1. -andūs,
2. -ārē,	2. -ens,	2. -endi,	2. -ēř,	2. -endūs,
3. -ērē,	3. -ens,	3. -endi,	3. -j,	3. -endūs,
4. -ērē.	4. -iens.	4. -iendi.	4. -jř.	4. -iendūs.

NOTE. Verbs in *io* of the third conjugation have two connecting vowels in all the parts in which they occur in verbs of the fourth conjugation, and these vowels are the same in both.

Terminations added to the Second and Third Roots.

The terminations of the tenses which are formed from the second and third roots, are the same in all the conjugations. Thus:—

ACTIVE VOICE.—SECOND ROOT.

INDICATIVE MOOD.

Perf.	-j	-istj,	-it;	-imūs,	-erunt or -ērē.	Perf.	-ūs sum	or fui,	-ūs ēs	or fuistj, etc.
Plup.	-ēram,	-ērās,	-ērāt;	-ērāmūs,	-ērānt.	Plup.	-ūs eram	or fuēram,	-ūs ērās	or fuērās, etc.
Fut. perf.	-ēro,	-ēris,	-ērit;	-ērīmūs,	-ērīt.	Fut. perf.	-ūs ēro	or fuēro,	-ūs ēris	or fuērīs, etc.

SUBJUNCTIVE MOOD.

Perf.	-ērim,	-ērīs,	-ērīt;	-ērīmūs,	-ērītis,	Perf.	-ūs sim	or fuērim,	-ūs sis	or fuērīs, etc.
Plup.	-issem,	-issēs,	-issēt;	-issēmūs,	-issētis,	Plup.	-ūs essem	or fuissem,	-ūs essēs	or fuissēs, etc.

THIRD ROOT. INF. Fut. -ūrūs esse. PART. Fut. -ūrūs. F. SUP. -um. PART. Perf. -ūs. INF. Perf. -us esse or fuisse. L. SUP. -ū.

REMARK 1. In analyzing a verb, the voice, person, and number, are ascertained by the *personal* terminations. See § 147, 3. The conjugation, mood, and tense, are, in general, determined by the letter or letters which intervene between the root of the verb and the personal terminations. Thus in *amabamus*, *mus* denotes that the verb is of the active voice, plural number, and first person; *ba* denotes that it is of the indicative mood, imperfect tense; and the connecting vowel *a* determines it to be of the first conjugation. So in *amaremmini*, *mini* denotes the passive voice, plural number, and second person; *re*, the subjunctive mood, imperfect tense; and *a*, as before, the first conjugation.

REM. 2. Sometimes, the part between the root of the verb and the personal termination, does not precisely determine the conjugation, mood, and tense, but only within certain limits. In such cases, the conjugation may be learned, by finding the present tense in the dictionary, and if two forms are alike in the same conjugation, they can only be distinguished by the sense. Thus *amēmus* and *docēmus* have the same termination; but, as *amo* is of the first, and *doceo* of the second conjugation, the former is determined to be the subjunctive, the latter the indicative, present. *Regar* may be either the future indicative, or the present subjunctive—*bibimus* either the present or the perfect indicative.

§ 153. SUM, I am, is called an *auxiliary* verb, because it is used, in conjunction with participles, to supply the want of simple forms in other verbs. From its denoting existence, it is sometimes called the *substantive* verb.

REMARK. *Sum* is very irregular in those parts which, in other verbs, are formed from the first root. Its imperfect and future tenses, except in the third person plural of the latter, have the form of a pluperfect and future perfect. It is thus conjugated:—

#### PRINCIPAL PARTS.

Pres. Indic.	Pres. Infín.	Perf. Indic.	Fut. Part.
Sum,	es'-sě,	fu'-i,	fű'-tű'-rűs.

#### INDICATIVE MOOD.

##### Present Tense.

##### SINGULAR.

##### PLURAL.

Person.	1. sum, <i>I am</i> ,	sű'-műs, <i>we are</i> ,
	2. ęs, <i>thou art</i> ,*	es'-tűs, <i>ye† are</i> ,
	3. est, <i>he is</i> ;	sunt, <i>they are</i> .

##### Imperfect.

1. ę'-ram, <i>I was</i> ,	ę'-ră'-műs, <i>we were</i> ,
2. ę'-răs, <i>thou wast</i> ,	ę'-ră'-tűs, <i>ye were</i> ,
3. ę'-răt, <i>he was</i> ;	ę'-rant, <i>they were</i> .

##### Future. shall, or will.

1. ę'-rő, <i>I shall be</i> ,	ę'-i-műs, <i>we shall be</i> ,
2. ę'-rűs, <i>thou wilt be</i> ,	ę'-i-tűs, <i>ye will be</i> .
3. ę'-rűt, <i>he will be</i> ;	ę'-runt, <i>they will be</i> .

\* In the second person singular in English, the plural form *you* is commonly used, except in solemn discourse; as, *tu es*, you are.

† The plural pronoun of the second person is either *ye* or *you*.



Perfect. *have been, or was.*

- |                                      |  |
|--------------------------------------|--|
| 1. fu'-ī, <i>I have been,</i>        | fu'-ī-mūs, <i>we have been,</i>          |
| 2. fu-is'-tī, <i>thou hast been,</i> | fu-is'-tīs, <i>ye have been,</i>         |
| 3. fu'-it, <i>he has been;</i>       | fu-ē'-runt or rē, <i>they have been.</i> |

Pluperfect.

- |                                       |                                   |
|---------------------------------------|-----------------------------------|
| 1. fu'-ē-ram, <i>I had been,</i>      | fu-e-rā'-mūs, <i>we had been,</i> |
| 2. fu'-ē-rās, <i>thou hadst been,</i> | fu-e-rā'-tīs, <i>ye had been,</i> |
| 3. fu'-ē-rāt, <i>he had been;</i>     | fu'-ē-rant, <i>they had been.</i> |

Future Perfect. *shall or will have.*

- |   |  |
|---|--|
| 1. fu'-ē-rō, <i>I shall have been,</i>    | fu-er'-ī-mūs, <i>we shall have been,</i> |
| 2. fu'-ē-rīs, <i>thou wilt have been,</i> | fu-er'-ī-tīs, <i>ye will have been,</i>  |
| 3. fu'-ē-rit, <i>he will have been;</i>   | fu'-ē-rint, <i>they will have been.</i>  |

SUBJUNCTIVE MOOD.

Present. *may, or can.*

- |                               |                            |
|-------------------------------|----------------------------|
| 1. sim, <i>I may be,</i>      | sī'-mūs, <i>we may be,</i> |
| 2. sis, <i>thou mayst be,</i> | sī'-tīs, <i>ye may be,</i> |
| 3. sit, <i>he may be;</i>     | sint, <i>they may be.</i>  |

Imperfect. *might, could, would, or should.*

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| 1. es'-sem, <i>I would be,</i>      | es-sē'-mūs, <i>we would be,</i> |
| 2. es'-sēs, <i>thou wouldst be,</i> | es-sē'-tīs, <i>ye would be,</i> |
| 3. es'-sēt, <i>he would be;</i>     | es'-sent, <i>they would be.</i> |

Perfect.

- |  |  |
|--|--|
| 1. fu'-ē-rim, <i>I may have been,</i>      | fu-ēr'-ī-mus, <i>we may have been,</i> |
| 2. fu'-ē-rīs, <i>thou mayst have been,</i> | fu-ēr'-ī-tīs, <i>ye may have been,</i> |
| 3. fu'-ē-rit, <i>he may have been;</i>     | fu'-ē-rint, <i>they may have been.</i> |

Pluperfect. *might, could, would, or should have.*

- |   |   |
|---|---|
| 1. fu-is'-sem, <i>I would have been,</i>      | fu-is-sē'-mūs, <i>we would have been,</i> |
| 2. fu-is'-sēs, <i>thou wouldst have been,</i> | fu-is-sē'-tīs, <i>ye would have been,</i> |
| 3. fu-is'-sēt, <i>he would have been;</i>     | fu-is'-sent, <i>they would have been.</i> |

IMPERATIVE MOOD.

- |                                       |                                |
|---------------------------------------|--------------------------------|
| Pres. 1. ēs, <i>be thou,</i>          | es'-tē, <i>be ye.</i>          |
| Fut. 2. es'-tō, <i>thou shalt be,</i> | es-tō'-tē, <i>ye shall be,</i> |
| 3. es'-tō, <i>let him be;</i>         | sun'-tō, <i>let them be.</i>   |

INFINITIVE MOOD.

Present. es'-sē, *to be.*

Perfect. fu-is'-sē, *to have been.*

Future. fū-tū'-rūs (ā, um), es'-sē, or fō'-rē, *to be about to be.*

## PARTICIPLE.

*Future.* fū-tū'-rus, a, um, *about to be.*

§ 154. REMARK 1. A present participle *ens* seems to have been anciently in use, and is still found in the compounds *absens*, *præsens*, and *pôtens*.

REM. 2. The perfect *fui*, and its derivative tenses, are formed from an obsolete *fuo*, whence come also the participle *futūrus*, an old subjunctive present *fuiam*, *fuias*, *fuiat*; —, —, *fuiant*, and the forms *fuvimus*, perf. ind., *fuvērunt*, perf. subj., and *fuvisset*, plup. subj.

REM. 3. From *fuo* appear also to be derived the following:—

*Subj. imperf.* fō'-rem, fō'-rēs, fō'-rēt; —, —, fō'-rent.  
*Inf. pres.* fō'-rē.

These forms seem to have been contracted from *fuërem*, etc., and *fuëre*. *Fōrem* is equivalent in meaning to *essem*, but the infinitive *fōre* has, in most cases, acquired a future signification, equivalent to *futūrus esse*.

REM. 4. *Siem*, *sies*, *siet*, *sient*, for *sim*, *sis*, *sit*, *sint*, are found in ancient writers, as are also *escit* for *erit*, *escunt* for *erunt*, *ese*, *esētis*, and *esent*, for *esse*, *essētis*, and *essent*.

REM. 5. Like *sum* are conjugated its compounds, *absum*, *adsum*, *dēsum*, *insum*, *intersum*, *obsum*, *præsum*, *subsum*, and *supersum*.

REM. 6. *PROSUM*, from the old form *prōd* for *prō*, and *sum*, has *d* after *pro*, when the simple verb begins with *e*; as,

*Ind. pres.* prō'-sum, prōd'-es, prōd'-est, etc.  
— *imperf.* prōd'-ē-ram, prōd'-ē-rās, etc.

REM. 7. (a.) *POSSUM* is compounded of *pōtis*, able, and *sum*. They are sometimes written separately, and then *pōtis* is the same in all genders and numbers.

(b.) In composition, *is* is omitted in *pōtis*, and *t*, as in other cases, coming before *s*, is changed into *s*. In the infinitive, and imperfect subjunctive, *es* of the simple verb is dropped, as is also *f* at the beginning of the second root. In every other respect *possum* is conjugated like *sum*, wherever it is found; but the imperative, and the parts derived from the third root, are wanting.

*Pres. Indic.* *Pres. Infin.* *Perf. Indic.*  
Pos'-sum, pos'-sē, pōt'-u-ī, I can, or I am able.

## INDICATIVE.

## SUBJUNCTIVE.

*Present.*

pos'-sum, pō'-tēs, pō'-test;  
pos'-sū-mūs, pō'-tes'-tīs, pos'-sunt.

pos'-sim, pos'-sīs, pos'-sīt;  
pos'-sī-mūs, pos'-sī'-tīs, pos'-sint.

*Imperfect.*

pōt'-ē-ram, pōt'-ē-rās, pōt'-ē-rāt;  
pōt'-ē-rā'-mūs, -ē-rā'-tīs, -ē-rant.

pos'-sem, pos'-sēs, pos'-sēt;  
pos'-sē'-mūs, -sē'-tīs, pos'-sent.

*Future.*

pōt'-ē-rō, pōt'-ē-rīs, pōt'-ē-rīt;  
pō-tēr'-ī-mūs, po-tēr'-ī-tīs, pot'-ē-runt.

*Perfect.*

pōt'-u-ī, pōt'-u-is'tī, pōt'-u-īt;  
pō-tu'-ī-mūs, -is'-tīs, -ē'-runt or -ē'rē.

pō-tu'-ē-rim, -ē-rīs, -ē-rīt;  
pōt-u-ēr'-ī-mūs, -ī-tīs, -ē-rint.

*Pluperfect.*

pö-tu'-ě-ram, -ě-rās, -ě-rāt;      pöt-u-is'-sem, -is'-sēs, -is'-sēt;  
 pöt-u-ě-rā'-mūs, -ě-rā'-tīs, -ě-rant.      pöt-u-is-sē'-mūs, -is-sē'-tīs, -is'-sent.

*Future Perfect.*

pö-tu'-ě-rō, pö-tu'-ě-rīs, pö-tu'-ě-rīt;  
 pöt-u-ēr'-ī-mūs, pöt-u-ēr'-ī-tīs, pö-tu'-ě-rint.

(No Imperative.)

## INFINITIVE.

*Pres.* pos'-sě. *Perf.* pöt-u-is'-sě.

## PARTICIPIAL ADJECTIVE.

pö'-tens, *able.*

NOTE. The following forms are also found; *potissum* for *possum*, *potessunt* for *possunt*, *potessim* and *possiem* for *possim*, *possies*, *possiet* and *potessit* for *possis* and *possit*, *potessem* for *possem*, *potesse* for *posse*, and before a passive infinitive the passive forms *potesur* for *potest*, *poterātur* for *potērat*, and *possētur* for *posset*.—*Potis* and *pote* without *est* are sometimes used for *potest*.

## § 155. FIRST CONJUGATION.

## ACTIVE VOICE.

## PRINCIPAL PARTS.

<i>Pres. Ind.</i>	<i>Pres. Inf.</i>	<i>Perf. Ind.</i>	<i>Supine.</i>
A'-mō,	ă-mā'-rě,	ă-mā'-vī,	ă-mā'-tum.

## INDICATIVE MOOD.

Present. *love, do love, am loving.*

<i>Sing.</i>	ă'-mō,	<i>I love,</i>
	ă'-mās,	<i>thou lovest,</i>
	ă'-māt,	<i>he loves;</i>
<i>Plur.</i>	ă-mā'-mūs,	<i>we love,</i>
	ă-mā'-tīs,	<i>ye love,</i>
	ă'-mant,	<i>they love.</i>

Imperfect. *was loving, loved, did love.*

<i>Sing.</i>	ă-mā'-bam,	<i>I was loving,</i>
	ă-mā'-bās,	<i>thou wast loving,</i>
	ă-mā'-bāt,	<i>he was loving;</i>
<i>Plur.</i>	ăm-ā-bā'-mūs,	<i>we were loving,</i>
	ăm-ā-bā'-tīs,	<i>ye were loving,</i>
	ă-mā'-bant,	<i>they were loving.</i>

Future. *shall, or will.*

<i>Sing.</i>	ă-mā'-bō,	<i>I shall love,</i>
	ă-mā'-bīs,	<i>thou wilt love,</i>
	ă-mā'-bīt,	<i>he will love;</i>
<i>Plur.</i>	ă-māb'-ī-mūs,	<i>we shall love,</i>
	ă-māb'-ī-tīs,	<i>ye will love,</i>
	ă-mā'-bunt,	<i>they will love.</i>



Perfect. *loved, or have loved.*

<i>Sing.</i>	ă-mă'-vī, ăm-ă-vis'-tī, ă-mă'-vīt,	<i>I have loved, thou hast loved, he has loved;</i>
<i>Plur.</i>	ă-māv'-ī-mūs, ăm-ă-vis'-tīs, ăm-ă-vē'-runt or -rě,	<i>we have loved, ye have loved, they have loved.</i>

Pluperfect. *had.*

<i>Sing.</i>	ă-māv'-ě-ram, ă-māv'-ě-rās, ă-māv'-ě-răt,	<i>I had loved, thou hadst loved, he had loved;</i>
<i>Plur.</i>	ă-māv'-ě-rā'-mūs, ă-māv'-ě-rā'-tīs, ă-māv'-ě-rant,	<i>we had loved, ye had loved, they had loved.</i>

Future Perfect. *shall, or will have.*

<i>Sing.</i>	ă-māv'-ě-rō, ă-māv'-ě-rīs, ă-māv'-ě-rīt,	<i>I shall have loved, thou wilt have loved, he will have loved;</i>
<i>Plur.</i>	ăm-ă-vēr'-ī-mūs, ăm-ă-vēr'-ī-tīs, ă-māv'-ě-rint,	<i>we shall have loved, ye will have loved, they will have loved.</i>

## SUBJUNCTIVE MOOD,

Present. *may, or can.*

<i>Sing.</i>	ă'-mem, ă'-mēs, ă'-mēt,	<i>I may love, thou mayst love, he may love;</i>
<i>Plur.</i>	ă-mē'-mūs, ă-mē'-tīs, ă'-ment,	<i>we may love, ye may love, they may love.</i>

Imperfect. *might, could, would, or should.*

<i>Sing.</i>	ă-mă'-rem, ă-mă'-rēs, ă-mă'-rět,	<i>I would love, thou wouldst love, he would love;</i>
<i>Plur.</i>	ăm-ă-rē'-mūs, ăm-ă-rē'-tīs, ă-mă'-rent,	<i>we would love, ye would love, they would love.</i>

Perfect. *may, or can have.*

<i>Sing.</i>	ă-māv'-ě-rim, ă-māv'-ě-rīs, ă-māv'-ě-rīt,	<i>I may have loved, thou mayst have loved, he may have loved;</i>
<i>Plur.</i>	ăm-ă-vēr'-ī-mūs, ăm-ă-vēr'-ī-tīs, ă-māv'-ě-rint,	<i>we may have loved, ye may have loved, they may have loved.</i>

Pluperfect. *might, could, would, or should have.*

<i>Sing.</i>	ăm-ā-vis'-sem, ăm-ā-vis'-sēs, ăm-ā-vis'-sēt,	<i>I would have loved, thou wouldst have loved, he would have loved ;</i>
<i>Plur.</i>	ăm-ā-vis-sē'-mūs, ăm-ā-vis-sē'-tīs, ăm-ā-vis'-sent,	<i>we would have loved, ye would have loved, they would have loved.</i>

## IMPERATIVE MOOD.

<i>Pres. Sing.</i>	ă'-mā,	<i>love thou ;</i>
<i>Plur.</i>	ă-mā'-tě,	<i>love ye.</i>
<i>Fut. Sing.</i>	ă-mā'-tō,	<i>thou shalt love,</i>
	ă-mā'-tō,	<i>he shall love ;</i>
<i>Plur.</i>	ăm-ā-tō'-tě,	<i>ye shall love,</i>
	ă-man'-tō,	<i>they shall love.</i>

## INFINITIVE MOOD.

<i>Present.</i>	ă-mā'-rě,	<i>to love.</i>
<i>Perfect.</i>	ăm-ā-vis'-sě,	<i>to have loved.</i>
<i>Future.</i>	ăm-ā-tū'-rūs, (ă, um,) es'-sě,	<i>to be about to love.</i>

## PARTICIPLES.

<i>Present.</i>	ă'-mans,	<i>loving.</i>
<i>Future.</i>	ăm-ā-tū'-rūs, ă, um,	<i>about to love.</i>

## GERUND.

<i>G.</i>	ă-man'-dī,	<i>of loving,</i>
<i>D.</i>	ă-man'-dō,	<i>for loving,</i>
<i>Ac.</i>	ă-man'-dum,	<i>loving,</i>
<i>Ab.</i>	ă-man'-dō,	<i>by loving.</i>

## SUPINE.

<i>Former.</i>	ă-mā'-tum,	<i>to love.</i>
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## § 156. PASSIVE VOICE.

## PRINCIPAL PARTS.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
A'-mor,	ă-mā'-rī,	ă-mā'-tūs.

## INDICATIVE MOOD.

Present. *am.*

<i>Sing.</i>	ă-mőr,	<i>I am loved,</i>
	ă-mă'-rīs or -rě,	<i>thou art loved,</i>
	ă-mă'-tűr,	<i>he is loved ;</i>
<i>Plur.</i>	ă-mă'-műr,	<i>we are loved,</i>
	ă-mām'-i-nī,	<i>ye are loved,</i>
	ă-man'-tűr,	<i>they are loved.</i>

Imperfect. *was.*

<i>Sing.</i>	ă-mă'-băr,	<i>I was loved,</i>
	ăm-ă-bă'-rīs or -rě,	<i>thou wast loved,</i>
	ăm-ă-bă'-tűr,	<i>he was loved ;</i>
<i>Plur.</i>	ăm-ă-bă'-műr,	<i>we were loved,</i>
	ăm-ă-bām'-i-nī,	<i>ye were loved,</i>
	ăm-ă-ban'-tűr,	<i>they were loved.</i>

Future. *shall, or will be.*

<i>Sing.</i>	ă-mă'-bőr,	<i>I shall be loved,</i>
	ă-măb'-ě-rīs or -rě,	<i>thou wilt be loved,</i>
	ă-măb'-i-tűr,	<i>he will be loved ;</i>
<i>Plur.</i>	ă-măb'-i-műr,	<i>we shall be loved,</i>
	ăm-ă-bīm'-i-nī,	<i>ye will be loved,</i>
	ăm-ă-bun'-tűr,	<i>they will be loved.</i>

Perfect. *have been, or was.*

<i>Sing.</i>	ă-mă'-tūs sum or fu'-i,	<i>I have been loved,</i>
	ă-mă'-tūs ės or fu-is'-tī,	<i>thou hast been loved,</i>
	ă-mă'-tūs est or fu'-it,	<i>he has been loved ;</i>
<i>Plur.</i>	ă-mă'-tī sũ-mūs or fu'-i-mūs,	<i>we have been loved,</i>
	ă-mă'-tī es'-tis or fu-is'-tis,	<i>ye have been loved,</i>
	ă-mă'-tī sunt, fu'ě'-runt or -rě,	<i>they have been loved.</i>

Pluperfect. *had been.*

<i>Sing.</i>	ă-mă'-tūs ế'-ram or fu'-ế'-ram,	<i>I had been loved,</i>
	ă-mă'-tūs ế'-rās or fu'-ế'-rās,	<i>thou hadst been loved,</i>
	ă-mă'-tūs ế'-răt or fu'-ế'-răt,	<i>he had been loved ;</i>
<i>Plur.</i>	ă-mă'-tī ế'-rā'-mūs or fu'-ế'-rā'-mūs,	<i>we had been loved,</i>
	ă-mă'-tī ế'-rā'-tis or fu'-ế'-rā'-tis,	<i>ye had been loved,</i>
	ă-mă'-tī ế'-rant or fu'-ế'-rant,	<i>they had been loved.</i>

Future Perfect. *shall have been.*

<i>Sing.</i>	ă-mă'-tūs ế'-rő or fu'-ế'-rő,	<i>I shall have been loved,</i>
	ă-mă'-tūs ế'-rīs or fu'-ế'-rīs,	<i>thou wilt have been loved,</i>
	ă-mă'-tūs ế'-rit or fu'-ế'-rit,	<i>he will have been loved ;</i>
<i>Plur.</i>	ă-mă'-tī ế'-r-i-mūs or fu'-ế'-r-i-mūs,	<i>we shall have been loved,</i>
	ă-mă'-tī ế'-r-i-tis or fu'-ế'-r-i-tis,	<i>ye will have been loved,</i>
	ă-mă'-tī ế'-runt or fu'-ế'-rint,	<i>they will have been loved.</i>



## SUBJUNCTIVE MOOD.

Present. *may, or can be.*

<i>Sing.</i> ă-měr,	<i>I may be loved,</i>
ă-mě'-rīs or -rě,	<i>thou mayst be loved,</i>
ă-mě'-tūr,	<i>he may be loved;</i>
<i>Plur.</i> ă-mě'-mūr,	<i>we may be loved,</i>
ă-mēm'-ī-nī,	<i>ye may be loved,</i>
ă-men'-tūr,	<i>they may be loved.</i>

Imperfect. *might, could, would, or should be.*

<i>Sing.</i> ă-mā'-rěr,	<i>I would be loved,</i>
ăm-ā-rě'-rīs or -rě,	<i>thou wouldst be loved,</i>
ăm-ā-rě'-tūr,	<i>he would be loved;</i>
<i>Plur.</i> ăm-ā-rě'-mūr,	<i>we would be loved,</i>
ăm-ā-rēm'-ī-nī,	<i>ye would be loved,</i>
ăm-ā-ren'-tūr,	<i>they would be loved.</i>

Perfect. *may have been.*

<i>Sing.</i> ă-mā'-tūs sim or fu'-ě-rim,	<i>I may have been loved,</i>
ă-mā'-tūs sīs or fu'-ě-rīs,	<i>thou mayst have been loved,</i>
ă-mā'-tūs sīt or fu'-ě-rit,	<i>he may have been loved;</i>
<i>Plur.</i> ă-mā'-tī sī'-mūs or fu-er'-ī-mūs,	<i>we may have been loved,</i>
ă-mā'-tī sī'-tīs or fu-er'-ī-tīs,	<i>ye may have been loved,</i>
ă-mā'-tī sint or fu'-ě-rint,	<i>they may have been loved.</i>

Pluperfect. *might, could, would, or should have been.*

<i>Sing.</i> ă-mā'-tūs es'-sem or fu-is'-sem,	<i>I would have been loved,</i>
ă-mā'-tūs es'-sēs or fu-is'-sēs,	<i>thou wouldst have been loved,</i>
ă-mā'-tūs es'-sēt or fu-is'-sēt,	<i>he would have been loved;</i>
<i>Plur.</i> ă-mā'-tī es-sē'-mūs or fu-is-sē'-mūs,	<i>we would have been loved,</i>
ă-mā'-tī es-sē'-tīs or fu-is-sē'-tīs,	<i>ye would have been loved,</i>
ă-mā'-tī es'-sent or fu-is'-sent,	<i>they would have been loved.</i>

## IMPERATIVE MOOD.

<i>Pres. Sing.</i> ă-mā'-rě,	<i>be thou loved;</i>
<i>Plur.</i> ă-mām'-ī-nī,	<i>be ye loved.</i>
<i>Fut. Sing.</i> ă-mā'-tōr,	<i>thou shalt be loved,</i>
ă-mā'-tōr,	<i>he shall be loved;</i>
<i>Plur.</i> (ăm-ā-bīm'-ī-nī,	<i>ye shall be loved),</i>
ă-man'-tōr,	<i>they shall be loved.</i>

## INFINITIVE MOOD.

<i>Present.</i> ă-mā'-rī,	<i>to be loved.</i>
<i>Perfect.</i> ă-mā'-tūs es'-sē or fu-is'-sē,	<i>to have been loved.</i>
<i>Future.</i> ă-mā'-tum ī-rī,	<i>to be about to be loved.</i>

## PARTICIPLES.

*Perfect.* ă-mă'-tūs,      *loved, or having been loved.*  
*Future.* ă-man'-dūs,      *to be loved.*

## SUPINE.

*Latter.* ă-mă'-tū,      *to be loved.*

## FORMATION OF THE TENSES.

From the first root, <i>am</i> , are derived		From the second root, <i>amav</i> , are derived	From the third root, <i>amat</i> , are derived
	<i>Active. Passive.</i>	<i>Active. Passive.</i>	
<i>Ind. pres.</i>	<i>amo, amor.</i>	<i>Ind. perf.</i>	<i>amāvī, amātus sum, etc.</i>
— <i>imperf.</i>	<i>amābam, amābar.</i>	— <i>plup.</i>	<i>amavēram, amātus eram, etc.</i>
— <i>fut.</i>	<i>amābo, amābor.</i>	— <i>fut. perf.</i>	<i>amavēro, amātus ero, etc.</i>
<i>Subj. pres.</i>	<i>amem, amer.</i>	<i>Subj. perf.</i>	<i>amavērim, amātus sim, etc.</i>
— <i>imperf.</i>	<i>amārem, amārer.</i>	— <i>plup.</i>	<i>amavissem, amātus essem, etc.</i>
<i>Imperat. pres.</i>	<i>amā, amāre.</i>	<i>Inf. perf.</i>	<i>amavisse, amātus esse, etc.</i>
— <i>fut.</i>	<i>amāto, amātor.</i>	From the third root,	
<i>Inf. pres.</i>	<i>amāre, amāri.</i>	<i>Inf. fut.</i>	<i>amatūrus esse, amātum iri.</i>
<i>Part. pres.</i>	<i>amans,</i>	<i>Part. fut.</i>	<i>amatūrus.</i>
— <i>fut.</i>	<i>amandus.</i>	— <i>perf.</i>	<i>amātus.</i>
<i>Gerund.</i>	<i>amandī.</i>	<i>Form. sup.</i>	<i>amātum. Lat. sup. amātu.</i>

## § 157. SECOND CONJUGATION.

## ACTIVE VOICE.

## PASSIVE VOICE.

## PRINCIPAL PARTS.

<i>Pres. Ind.</i>	<i>mō'-ne-ō.</i>	<i>Pres. Ind.</i>	<i>mō'-ne-ōr.</i>
<i>Pres. Inf.</i>	<i>mō-nē'-rē.</i>	<i>Pres. Inf.</i>	<i>mō-nē'-rī.</i>
<i>Perf. Ind.</i>	<i>mōn'-u-ī.</i>	<i>Perf. Part.</i>	<i>mōn'-ī-tūs.</i>
<i>Supine.</i>	<i>mōn'-i-tum.</i>		

## INDICATIVE MOOD.

## Present.

<i>I advise.</i>	<i>I am advised.</i>
<i>Sing.</i>	<i>Sing.</i>
<i>mō'-ne-ō,</i>	<i>mō'-ne-ōr,</i>
<i>mō'-nēs,</i>	<i>mō-nē'-rīs or -rē,</i>
<i>mō'-nēt;</i>	<i>mō-nē'-tūr;</i>
<i>Plur.</i>	<i>Plur.</i>
<i>mō-nē'-mūs,</i>	<i>mō-nē'-mūr,</i>
<i>mō-nē'-tīs,</i>	<i>mō-nēm'-ī-nī,</i>
<i>mō'-nent.</i>	<i>mō-nen'-tūr.</i>

## Imperfect.

<i>I was advising.</i>	<i>I was advised.</i>
<i>S.</i>	<i>S.</i>
<i>mō-nē'-bam,</i>	<i>mō-nē'-bār,</i>
<i>mō-nē'-bās,</i>	<i>mōn-ē-bā'-rīs or -rē,</i>
<i>mō-nē'-bāt;</i>	<i>mōn-ē-bā'-tūr;</i>
<i>P.</i>	<i>P.</i>
<i>mōn-ē-bā'-mūs,</i>	<i>mōn-ē-bā'-mūr,</i>
<i>mōn-ē-bā'-tīs,</i>	<i>mōn-ē-bām'-ī-nī,</i>
<i>mō-nē'-bant.</i>	<i>mōn-ē-ban'-tūr.</i>

## ACTIVE.

## PASSIVE.

## Future.

*I shall or will advise.*

- S. mǒ-nē'-bǒ,  
mǒ-nē'-bīs,  
mǒ-nē'-bīt;  
P. mǒ-nēb'-ī-mūs,  
mǒ-nēb'-ī-tīs,  
mǒ-nē'-bunt.

*I shall or will be advised.*

- S. mǒ-nē'-bǒr,  
mǒ-nēb'-ē-rīs or -rě,  
mǒ-nēb'-ī-tūr;  
P. mǒ-nēb'-ī-mūr,  
mǒn-ē-bīm'-ī-nī,  
mǒn-ē-bun'-tūr.

## Perfect.

*I advised or have advised.*

- S. mǒn'-u-ī,  
mǒn-u-is'-tī,  
mǒn'-u-īt;  
P. mǒ-nu'-ī-mūs,  
mǒn-u-is'-tīs,  
mǒn-u-ē'-runt or -rě.

*I was or have been advised.*

- S. mǒn'-ī-tūs sum or fu'-ī,  
mǒn'-ī-tūs ēs or fu-is'-tī,  
mǒn'-ī-tūs est or fu'-īt;  
P. mǒn'-ī-tī sū'-mūs or fu'-ī-mūs,  
mǒn'-ī-tī es'-tīs or fu-is'-tīs,  
mǒn'-ī-tī sunt, fu-ē'-runt or -rě.

## Pluperfect.

*I had advised.*

- S. mǒ-nu'-ē-ram,  
mǒ-nu'-ē-rās,  
mǒ-nu'-ē-rāt;  
P. mǒn-u-ē-rā'-mūs,  
mǒn-u-ē-rā'-tīs,  
mǒ-nu'-ē-rant.

*I had been advised.*

- S. mǒn'-ī-tūs ē'-ram or fu'-ē-ram,  
mǒn'-ī-tūs ē'-rās or fu'-ē-rās,  
mǒn'-ī-tūs ē'-rāt or fu'-ē-rāt;  
P. mǒn'-ī-tī ē-rā'-mūs or fu-e-rā'-mūs,  
mǒn'-ī-tī ē-rā'-tīs or fu-e-rā'-tīs,  
mǒn'-ī-tī ē'-rant or fu'-ē-rant.

## Future Perfect.

*I shall have advised.*

- S. mǒ-nu'-ē-rǒ,  
mǒ-nu'-ē-rīs,  
mǒ-nu'-ē-rīt;  
P. mǒn-u-ēr'-ī-mūs,  
mǒn-u-ēr'-ī-tīs,  
mǒ-nu'-ē-rint.

*I shall have been advised.*

- S. mǒn'-ī-tūs ē'-rǒ or fu'-ē-rǒ,  
mǒn'-ī-tūs ē'-rīs or fu'-ē-rīs,  
mǒn'-ī-tūs ē'-rīt or fu'-ē-rīt;  
P. mǒn'-ī-tī ēr'-ī-mūs or fu-ēr'-ī-mūs,  
mǒn'-ī-tī ēr'-ī-tīs or fu-ēr'-ī-tīs,  
mǒn'-ī-tī ē'-runt or fu'-ē-rint.

## SUBJUNCTIVE MOOD.

## Present.

*I may or can advise.*

- S. mǒ'-ne-am,  
mǒ'-ne-ās,  
mǒ'-ne-āt;  
P. mǒ-ne-ā'-mūs,  
mǒ-ne-ā'-tīs,  
mǒ'-ne-ant.

*I may or can be advised.*

- S. mǒ'-ne-ār,  
mǒ-ne-ā'-rīs or -rě,  
mǒ-ne-ā'-tūr;  
P. mǒ-ne-ā'-mūr,  
mǒ-ne-ām'-ī-nī,  
mǒ-ne-an'-tūr.



## ACTIVE.

## PASSIVE.

## Imperfect.

*I might, could, would, or should advise.*

- S.* mō-nē'-rem,  
mō-nē'-rēs,  
mō-nē'-rēt;  
*P.* mōn-ē-rē'-mūs,  
mōn-ē-rē'-tīs,  
mō-nē'-rent.

*I might, could, would, or should be advised.*

- S.* mō-nē'-rēr,  
mōn-ē-rē'-rīs or -rē,  
mōn-ē-rē'-tūr;  
*P.* mōn-ē-rē'-mūr,  
mōn-ē-rēm'-ī-nī,  
mōn-ē-ren'-tūr.

## Perfect.

*I may have advised.*

- S.* mō-nu'-ē-rim,  
mō-nu'-ē-rīs,  
mō-nu'-ē-rīt;  
*P.* mōn-u-ēr'-ī-mūs,  
mōn-u-ēr'-ī-tīs,  
mō-nu'-ē-rint.

*I may have been advised.*

- S.* mōn'-ī-tūs sim or fu'-ē-rim,  
mōn'-ī-tūs sis or fu'-ē-rīs,  
mōn'-ī-tūs sīt or fu'-ē-rīt;  
*P.* mōn'-ī-tī sī'-mūs or fu-ēr'-ī-mūs,  
mōn'-ī-tī sī'-tīs or fu-ēr'-ī-tīs,  
mōn'-ī-tī sint or fu'-ē-rint.

## Pluperfect.

*I might, could, would, or should have advised.*

- S.* mōn-u-is'-sem,  
mōn-u-is'-sēs,  
mōn-u-is'-sēt;  
*P.* mōn-u-is-sē'-mūs,  
mōn-u-is-sē'-tīs,  
mōn-u-is'-sent.

*I might, could, would, or should have been advised.*

- S.* mōn'-ī-tūs es'-sem or fu-is'-sem,  
mōn'-ī-tūs es'-sēs or fu-is'-sēs,  
mōn'-ī-tūs es'-sēt or fu-is'-sēt;  
*P.* mōn'-ī-tī es-sē'-mūs or fu-is-sē'-mūs,  
mōn'-ī-tī es-sē'-tīs or fu-is-sē'-tīs,  
mōn'-ī-tī es'-sent or fu-is'-sent.

## IMPERATIVE MOOD.

- Pres. S.* mō-nē, *advise thou;*  
*P.* mō-nē'-tē, *advise ye.*  
*Fut. S.* mō-nē'-tō, *thou shalt advise,*  
mō-nē'-tō, *he shall advise;*  
*P.* mōn-ē-tō'-tē, *ye shall advise,*  
mō-nen'-tō, *they shall advise.*

- Pres. S.* mō-nē'-rē, *be thou advised;*  
*P.* mō-nēm'-ī-nī, *be ye advised.*  
*Fut. S.* mō-nē'-tōr, *thou shalt be advised,*  
mō-nē'-tōr, *he shall be advised;*  
*P.* (mōn-ē-bīm'-ī-nī, *ye shall be advised,)*  
mō-nēm'-tōr, *they shall be advised.*

## INFINITIVE MOOD.

- Pres.* mō-nē'-rē, *to advise.*  
*Perf.* mōn-u-is'-sē, *to have advised.*  
*Fut.* mōn'-ī-tū'-rūs es'-sē, *to be about to advise.*
- Pres.* mō-nē'-rī, *to be advised.*  
*Perf.* mōn'-ī-tūs es'-sē or fu-is'-sē, *to have been advised.*  
*Fut.* mōn'-ī-tum ī'-rī, *to be about to be advised.*

## ACTIVE.

## PASSIVE.

## PARTICIPLES.

*Pres.* mǝ'-nens, *advising.**Fut.* mǝn'-i-tǔ'-rǔs, *about to advise.**Perf.* mǝn'-i-tǔs, *advised.**Fut.* mǝ-nen'-dǔs, *to be advised.*

## GERUND.

*G.* mǝ-nen'-di, *of advising,**D.* mǝ-nen'-dǝ, *etc.**Ac.* mǝ-nen'-dum,*Ab.* mǝ-nen'-dǝ.

## SUPINES.

*Former.* mǝn'-i-tum, *to advise.* | *Latter.* mǝn'-i-tǔ, *to be advised.*

## FORMATION OF THE TENSES.

From the first root, *mon*, are derived,From the second root, *monu*, are derived,From the third root, *monit*, are derived,*Active. Passive.**Ind. pres.* moneo, moneor.*— imperf.* monēbam, monēbar.*— fut.* monēbo, monēbor.*Subj. pres.* moneam, monear.*— imperf.* monērem, monērer.*Imperat. pres.* mone, monēre.*— fut.* monēto, monētor.*Inf. pres.* monēre, monēri.*Part. pres.* monens, monendus.*— fut.* monendi.*Active. Passive.**Ind. perf.* monui, monitus sum, etc.*— plup.* monuēram, monitus eram, etc.*— fut. perf.* monuēro, monitus ero, etc.*Subj. perf.* monuērim, monitus sim, etc.*— plup.* monuissē, monitus essem, etc.*Inf. perf.* monuisse, monitus esse, etc.

From the third root,

*Inf. fut.* monitūrus esse, monitum iri.*Part. fut.* monitūrus, monitus.*— perf.* monitus.*Form. Sup.* monitum. *Lat. Sup.* monitu.

## § 158. THIRD CONJUGATION.

## PRINCIPAL PARTS.

*Pres. Ind.* rě'-gǝ.*Pres. Inf.* rěg'-ě-rě.*Perf. Ind.* rex'-i.*Supine.* rec'-tum.*Pres. Ind.* rě'-gǝr.*Pres. Inf.* rě'-gī.*Perf. Part.* rec'-tǔs.

## INDICATIVE MOOD.

## Present.

*I rule.**Sing.* rě'-gǝ,

rě'-gīs,

rě'-gīt;

*Plur.* rěg'-i-mǔs,

rěg'-i-tīs,

rě-gunt.

*I am ruled.**Sing.* rě'-gǝr,

rěg'-ě-rīs or -rě,

rěg'-i-tǔr;

*Plur.* rěg'-i-mǔr,

rě-gīm'-i-nī,

rě-gun'-tǔr.

## ACTIVE.

## PASSIVE.

## Imperfect.

*I was ruling.*

- S.* rě-gě'-bam,  
rě-gě'-bās,  
rě-gě'-bāt;  
*P.* rěg-ē-bā'-mūs,  
rěg-ē-bā'-tīs,  
rě-gě'-bant.

*I was ruled.*

- S.* rě-gě'-bār,  
rěg-ē-bā'-rīs or -rě,  
rěg-ē-bā'-tūr;  
*P.* rěg-ē-bā'-mūr,  
rěg-ē-bām'-ī-nī,  
rěg-ē-ban'-tūr.

## Future.

*I shall or will rule.*

- S.* rě'-gam,  
rě'-gēs,  
rě'-gēt;  
*P.* rě-gě'-mūs,  
rě-gě'-tīs,  
rě'-gent.

*I shall or will be ruled.*

- S.* rě'-gār,  
rě-gě'-rīs or -rě,  
rě-gě'-tūr;  
*P.* rě-gě'-mūr,  
rě-gēm'-ī-nī,  
rě-gen'-tūr.

## Perfect.

*I ruled or have ruled.*

- S.* rex'-ī,  
rex-is'-tī,  
rex'-īt;  
*P.* rex'-ī-mūs,  
rex-is'-tīs,  
rex-ē'-runt or -rě.

*I was or have been ruled.*

- S.* rec'-tūs sum or fu'-ī,  
rec'-tūs ēs or fu-is'-tī,  
rec'-tūs est or fu'-īt;  
*P.* rec'-tī sū'-mūs or fu'-ī-mūs,  
rec'-tī es'-tīs or fu-is'-tīs,  
rec'-tī sunt, fu-ē'-runt or -rě.

## Pluperfect.

*I had ruled.*

- S.* rex'-ě-ram,  
rex'-ě-rās,  
rex'-ě-rāt;  
*P.* rex-ě-rā'-mūs,  
rex-ě-rā'-tīs,  
rex'-ě-rant.

*I had been ruled.*

- S.* rec'-tūs ě'-ram or fu'-ě-ram,  
rec'-tūs ě'-rās or fu'-ě-rās,  
rec'-tūs ě'-rāt or fu'-ě-rāt;  
*P.* rec'-tī ě-rā'-mūs or fu-ě-rā'-mūs,  
rec'-tī ě-rā'-tīs or fu-ě-rā'-tīs,  
rec'-tī ě'-rant or fu'-ě-rant.

## Future Perfect.

*I shall have ruled.*

- S.* rex'-ě-rō,  
rex'-ě-rīs,  
rex'-ě-rīt;  
*P.* rex-ěr'-ī-mūs,  
rex-ěr'-ī-tīs,  
rex'-ě-rint.

*I shall have been ruled.*

- S.* rec'-tūs ě'-rō or fu'-ě-rō,  
rec'-tūs ě'-rīs or fu'-ě-rīs,  
rec'-tūs ě'-rīt or fu'-ě-rīt;  
*P.* rec'-tī ěr'-ī-mūs or fu-ěr'-ī-mūs,  
rec'-tī ěr'-ī-tīs or fu-ěr'-ī-tīs,  
rec'-tī ě'-runt or fu'-ě-rint.



## ACTIVE.

## PASSIVE.

## SUBJUNCTIVE MOOD.

## Present.

*I may or can rule.*

S. rě'-gam,  
rě'-gās,  
rě'-gāt;  
P. rě-gā'-mūs,  
rě-gā'-tis,  
rě'-gant.

*I may or can be ruled.*

S. rě'-gār,  
rě-gā'-rīs or -rě,  
rě-gā'-tūr;  
P. rě-gā'-mūr,  
rě-gām'-i-nī,  
rě-gan'-tūr.

## Imperfect.

*I might, could, would, or should rule.*

S. rěg'-ě-rem,  
rěg'-ě-rēs,  
rěg'-ě-rēt;  
P. rěg'-ě-rē'-mūs,  
rěg'-ě-rē'-tis,  
rěg'-ě-rent.

*I might, could, would, or should be ruled.*

S. rěg'-ě-rēr,  
rěg'-ě-rē'-rīs or -rě,  
rěg'-ě-rē'-tūr;  
P. rěg'-ě-rē'-mūr,  
rěg'-ě-rēm'-i-nī,  
rěg'-ě-ren'-tūr.

## Perfect.

*I may have ruled.*

S. rex'-ě-rim,  
rex'-ě-rīs,  
rex'-ě-rīt;  
P. rex-ēr'-ī-mūs,  
rex-ēr'-ī-tīs,  
rex'-ě-rint.

*I may have been ruled.*

S. rec'-tūs sim or fu'-ě-rim,  
rec'-tūs sīs or fu'-ě-rīs,  
rec'-tūs sīt or fu'-ě-rīt;  
P. rec'-tī sī'-mūs or fu-ēr'-ī-mūs,  
rec'-tī sī'-tīs or fu-ēr'-ī-tīs,  
rec'-tī sint or fu'-ě-rint.

## Pluperfect.

*I might, could, would, or should have ruled.*

S. rex-is'-sem,  
rex-is'-sēs,  
rex-is'-sēt;  
P. rex-is-sē'-mūs,  
rex-is-sē'-tis,  
rex-is'-sent.

*I might, could, would, or should have been ruled.*

S. rec'-tūs es'-sem or fu-is'-sem,  
rec'-tūs es'-sēs or fu-is'-sēs,  
rec'-tūs es'-sēt or fu-is'-sēt;  
P. rec'-tī es-sē'-mūs or fu-is-sē'-mūs,  
rec'-tī es-sē'-tis or fu-is-sē'-tis,  
rec'-tī es'-sent or fu-is'-sent.

## IMPERATIVE MOOD.

*Pres. S. rě'-gě, rule thou,**P. rěg'-i-tě, rule ye.**Fut. S. rěg'-i-tō, thou shalt rule,**rěg'-i-tō, he shall rule;*

*P. rěg'-i-tō'-tě, ye shall rule,  
rě-gun'-tō, they shall rule.*

*Pres. S. rěg'-ě-rě, be thou ruled;**P. rě-gim'-i-nī, be ye ruled.**Fut. S. rěg'-i-tōr, thou shalt be ruled,**rěg'-i-tōr, he shall be ruled;*

*P. (rě-gim'-i-nī, ye shall, etc.)  
rě-gun'-tōr, they shall, etc.*

## ACTIVE.

## PASSIVE.

## INFINITIVE MOOD.

*Pres.* rĕg'-ĕ-rĕ, to rule.  
*Perf.* rex-is'-sĕ, to have ruled.  
*Fut.* rec-tū'-rūs es'-se, to be about  
to rule.

*Pres.* rĕ'-gī, to be ruled.  
*Perf.* rec'-tūs es'-sĕ or fu-is'-sĕ, to  
have been ruled.  
*Fut.* rec'-tum ī'-rī, to be about to  
be ruled.

## PARTICIPLES.

*Pres.* rĕ'-gens, ruling.  
*Fut.* rec-tū'-rūs, about to rule.

*Perf.* rec'-tūs, ruled.  
*Fut.* rĕ-gen'-dūs, to be ruled.

## GERUND.

*G.* rĕ-gen'-dī, of ruling.  
*D.* rĕ-gen'-dō, etc.  
*Ac.* rĕ-gen'-dum,  
*Ab.* rĕ-gen'-dō.

## SUPINES.

*Former.* rec'-tum, to rule. | *Latter.* rec'-tū, to be ruled.

## FORMATION OF THE TENSES.

From the first root, *reg*, are derived,

	Active.	Passive.
<i>Ind. pres.</i>	rego,	regor.
— <i>imperf.</i>	regĕbam,	regĕbar.
— <i>fut.</i>	regam,	regar.
<i>Subj. pres.</i>	regam,	regar.
— <i>imperf.</i>	regĕrem,	regĕrer.
<i>Imperat. pres.</i>	rege,	regĕre.
— <i>fut.</i>	regito,	regitor.
<i>Inf. pres.</i>	regĕre,	regi.
<i>Part. pres.</i>	regens,	
— <i>fut.</i>		regendus.
<i>Gerund.</i>	regendi.	

From the second root, *rex*, are derived,

	Active.	Passive.
<i>Ind. perf.</i>	rexī,	rectus sum, etc.
— <i>plup.</i>	rexĕram,	rectus eram, etc.
— <i>fut. perf.</i>	rexĕro,	rectus ero, etc.
<i>Subj. perf.</i>	rexĕrim,	rectus sim, etc.
— <i>plup.</i>	rexissem,	rectus essem, etc.
<i>Inf. perf.</i>	rexisse.	rectus esse, etc.

From the third root,

<i>Inf. fut.</i>	rectūrus esse,	rectum iri.
<i>Part. fut.</i>	rectūrus.	
— <i>perf.</i>		rectus.
<i>Form. Sup.</i>	rectum.	Lat. Sup. rectu.

§ 159. VERBS IN *IO* OF THE THIRD CONJUGATION.

Verbs in *io* of the third conjugation, in tenses formed from the first root, have, as connecting vowels, *ia*, *ie*, *io*, or *iu*, wherever the same occur in the fourth conjugation; but where they have only a single connecting vowel, it is the same which characterizes other verbs of the third conjugation. They are all conjugated like *cāpio*.

## ACTIVE.

## PASSIVE.

## PRINCIPAL PARTS.

*Pres. Ind.* că'-pi-ō, to take.*Pres. Inf.* căp'-ě-rě.*Perf. Ind.* cē'-pī.*Supine.* cap'-tum.*Pres. Ind.* că'-pi-ör, to be taken.*Pres. Inf.* că'-pī.*Perf. Part.* cap'-tūs.

## INDICATIVE MOOD.

## Present.

*S.* că'-pi-ō,  
că'-pīs,  
că'-pīt;  
*P.* căp'-i-mūs,  
căp'-i-tīs,  
că'-pi-unt.

*S.* că'-pi-ör,  
căp'-ě-rīs or -rě,  
căp'-i-tūr;  
*P.* căp'-i-mūr,  
că-pīm'-i-nī,  
că-pi-un'-tūr.

## Imperfect.

*S.* că-pi-ě-bam,  
că-pi-ě-bās,  
că-pi-ě-bāt;  
*P.* că-pi-ě-bā'-mūs,  
că-pi-ě-bā'-tīs,  
că-pi-ě-bant.

*S.* că-pi-ě-bār,  
că-pi-ě-bā'-rīs or -rě,  
că-pi-ě-bā'-tūr;  
*P.* că-pi-ě-bā'-mūr,  
că-pi-ě-bām'-i-nī,  
că-pi-ě-ban'-tūr.

## Future.

*S.* că'-pi-am,  
că'-pi-ēs,  
că'-pi-ēt;  
*P.* că-pi-ě-mūs,  
că-pi-ě-tīs,  
că'-pi-ent.

*S.* că'-pi-ār,  
că-pi-ě-rīs or -rě,  
că-pi-ě-tūr;  
*P.* că-pi-ě-mūr,  
că-pi-ēm'-i-nī,  
că-pi-en'-tūr.

The parts formed from the second and third roots being entirely regular, only a synopsis of them is given.

*Perf.* cē'-pī.*Plup.* cēp'-ě-ram.*Fut. perf.* cēp'-ě-rō.*Perf.* cap'-tūs sum or fu'-ī.*Plup.* cap'-tūs ě-ram or fu'-ě-ram.*Fut. perf.* cap'-tūs ě-rō or fu'-ě-rō.

## SUBJUNCTIVE MOOD.

## Present.

*S.* că'-pi-am,  
că'-pi-ās,  
că'-pi-āt;  
*P.* că-pi-ā-mūs,  
că-pi-ā-tīs,  
că'-pi-ant.

*S.* că'-pi-ār,  
că-pi-ā-rīs or -rě,  
că-pi-ā-tūr;  
*P.* că-pi-ā-mūr,  
că-pi-ām'-i-nī,  
că-pi-an'-tūr.



## ACTIVE.

## PASSIVE.

## Imperfect.

*S.* cǎp'-ě-rem,  
cǎp'-ě-rēs,  
cǎp'-ě-rēt;  
*P.* cǎp'-ě-rē'-mūs,  
cǎp'-ě-rē'-tīs,  
cǎp'-ě-rent.

*S.* cǎp'-ě-rēr,  
cǎp'-ě-rē'-rīs or -rē,  
cǎp'-ě-rē'-tūr;  
*P.* cǎp'-ě-rē'-mūr,  
cǎp'-ě-rēm'-ī-nī,  
cǎp'-ě-ren'-tūr.

*Perf.* cēp'-ě-rim.  
*Plup.* cē-pis'-sem.

*Perf.* cap'-tūs sim or fu'-ě-rim.  
*Plup.* cap'-tūs es'-sem or fu-is'-sem.

## IMPERATIVE MOOD.

*Pres.* 2. *S.* cǎ'-pě; *P.* 2. cǎp'-ī-tě. | *S.* cǎp'-ě-rě; *P.* cǎ-pīm'-ī-nī.  
*Fut.* 2. cǎp'-ī-tǒ, cǎp'-ī-tǒ-tě, | cǎp'-ī-tǒr, (cǎ-pī-ēm'-ī-nī,) — 3. cǎp'-ī-tǒ; cǎ-pi-un'-tǒ. | cǎp'-ī-tǒr; cǎ-pi-un'-tǒr.

## INFINITIVE MOOD.

*Pres.* cǎp'-ě-rě.  
*Perf.* cē-pis'-sě.  
*Fut.* cap-tū'-rūs es'-sě.

*Pres.* cǎ'-pī.  
*Perf.* cap'-tūs es'-sě or fu-is'-sě.  
*Fut.* cap'-tum ī'-rī.

## PARTICIPLES.

*Pres.* cǎ'-pi-ens.  
*Fut.* cap-tū'-rūs.

*Perf.* cap'-tūs.  
*Fut.* cǎ-pi-en'-dūs.

## GERUND.

*G.* cǎ-pi-en'-dī, etc.

## SUPINES.

*Former.* cap'-tum. | *Latter.* cap'-tū.

## § 160. FOURTH CONJUGATION.

## PRINCIPAL PARTS.

*Pres. Ind.* au'-di-ō.  
*Pres. Inf.* au-dī'-rě.  
*Perf. Ind.* au-dī'-vī.  
*Supine.* au-dī'-tum.

*Pres. Ind.* au'-di-ōr.  
*Pres. Inf.* au-dī'-rī.  
*Perf. Part.* au-dī'-tūs.

## ACTIVE.

## PASSIVE.

## INDICATIVE MOOD.

## Present.

*I hear.*

S. au'-di-ō,  
 au'-dis,  
 au'dit;  
 P. au-dī'-mūs,  
 au'-dī'-tīs,  
 au'-di-unt.

*I am heard.*

S. au'-di-ōr,  
 au-dī'-rīs or -rē,  
 au-dī'-tūr;  
 P. au-dī'-mūr,  
 au-dīm'-ī-nī,  
 au-di-un'-tūr.

## Imperfect.

*I was hearing.*

S. au-di-ē'-bam,  
 au-di-ē'-bās,  
 au-di-ē'-bāt;  
 P. au-di-ē-bā'-mūs,  
 au-di-ē-bā'-tīs,  
 au-di-ē'-bant.

*I was heard.*

S. au-di-ē'-bār,  
 au-di-ē-bā'-rīs or -rē,  
 au-di-ē-bā'-tūr;  
 P. au-di-ē-bā'-mūr,  
 au-di-ē-bām'-ī-nī,  
 au-di-ē-ban'-tūr.

## Future.

*I shall or will hear.*

S. au'-di-am,  
 au'-di-ēs,  
 au'-di-ēt;  
 P. au-di-ē'-mūs,  
 au-di-ē'-tīs,  
 au'-di-ent.

*I shall or will be heard.*

S. au'-di-ār,  
 au-di-ē'-rīs or -rē,  
 au-di-ē'-tūr;  
 P. au-di-ē'-mūr,  
 au-di-ēm'-ī-nī,  
 au-di-en'-tūr.

## Perfect.

*I heard or have heard.*

S. au-dī'-vī,  
 au-di-vis'-tī,  
 au-dī'-vīt;  
 P. au-div'-ī-mūs,  
 au-di-vis'-tīs,  
 au-dī-vē'-runt or -rē.

*I have been or was heard.*

S. au-dī'-tūs sum or fu'-ī,  
 au-dī'-tūs ēs or fu-is'-tī,  
 au-dī'-tūs est or fu'-it;  
 P. au-dī'-tī sū'-mūs or fu'-ī-mūs,  
 au-dī'-tī es'-tīs or fu-is'-tīs,  
 au-dī'-tī sunt, fu-ē'-runt or -rē.

## Pluperfect.

*I had heard.*

S. au-div'-ē-ram,  
 au-div'-ē-rās,  
 au-div'-ē-rāt;  
 P. au-div-ē-rā'-mūs,  
 au-div-ē-rā'-tīs,  
 au-div'-ē-rant.

*I had been heard.*

S. au-dī'-tūs ē'-ram or fu'-ē-ram,  
 au-dī'-tūs ē'-rās or fu'-ē-rās,  
 au-dī'-tūs ē'-rāt or fu'-ē-rāt;  
 P. au-dī'-tī ē-rā'-mūs or fu-ē-rā'-mūs,  
 au-dī'-tī ē-rā'-tīs or fu-ē-rā'-tīs,  
 au-dī'-tī ē'-rant or fu'-ē-rant.

## ACTIVE.

## PASSIVE.

## Future Perfect.

*I shall have heard.*

- S.* au-div'-ě-rō,  
au-div'-ě-rīs,  
au-div'-ě-rīt;  
*P.* au-dī-ver'-ī-mūs,  
au-dī-ver'-ī-tīs,  
au-div'-ě-rint.

*I shall have been heard.*

- S.* au-dī'-tūs ě-rō or fu'-ě-rō,  
au-dī'-tūs ě-rīs or fu'-ě-rīs,  
au-dī'-tūs ě-rīt or fu'-ě-rīt;  
*P.* au-dī'-tī ěr'-ī-mūs or fu-ěr'-ī-mūs,  
au-dī'-tī ěr'-ī-tīs or fu-ěr'-ī-tīs,  
au-dī'-tī ě-runt or fu'-ě-rint.

## SUBJUNCTIVE MOOD.

## Present.

*I may or can hear.*

- S.* au'-dī-am,  
au'-dī-ās,  
au'-dī-āt;  
*P.* au-dī-ā'-mūs,  
au-dī-ā'-tīs,  
au'-dī-ant.

*I may or can be heard.*

- S.* au'-dī-ār,  
au-dī-ā'-rīs or -rě,  
au-dī-ā'-tūr;  
*P.* au-dī-ā'-mūr,  
au-dī-ām'-ī-nī,  
au-dī-an'-tūr.

## Imperfect.

*I might, could, would, or should hear.*

- S.* au-dī'-rem,  
au-dī'-rēs,  
au-dī'-rēt;  
*P.* au-dī-rě'-mūs,  
au-dī-rě'-tīs,  
au-dī'-rent.

*I might, could, would, or should be heard.*

- S.* au-dī'-rēr,  
au-dī-rě'-rīs or -rě,  
au-dī-rě'-tūr;  
*P.* au-dī-rě'-mūr,  
au-dī-rēm'-ī-nī,  
au-dī-ren'-tūr.

## Perfect.

*I may have heard.*

- S.* au-div'-ě-rim,  
au-div'-ě-rīs,  
au-div'-ě-rīt;  
*P.* au-dī-ver'-ī-mūs,  
au-dī-ver'-ī-tīs,  
au-div'-ě-rint.

*I may have been heard.*

- S.* au-dī'-tūs sim or fu'-ě-rim,  
au-dī'-tūs sis or fu'-ě-rīs,  
au-dī'-tūs sīt or fu'-ě-rīt;  
*P.* au-dī'-tī sī'-mūs or fu-ěr'-ī-mūs,  
au-dī'-tī sī'-tīs or fu-ěr'-ī-tīs,  
au-dī'-tī sint or fu'-ě-rint.

## Pluperfect.

*I might, could, would, or should have heard.*

- S.* au-dī-vis'-sem,  
au-dī-vis'-sēs,  
au-dī-vis'-sēt;  
*P.* au-dī-vis-sē'-mūs,  
au-dī-vis-sē'-tīs,  
au-dī-vis'-sent.

*I might, could, would, or should have been heard.*

- S.* au-dī'-tūs es'-sem or fu-is'-sem,  
au-dī'-tūs es'-sēs or fu-is'-sēs,  
au-dī'-tūs es'-sēt or fu-is'-sēt;  
*P.* au-dī'-tī es-sē'-mūs or fu-is-sē'-mūs,  
au-dī'-tī es-sē'-tīs or fu-is-sē'-tīs,  
au-dī'-tī es'-sent or fu-is'-sent.



## ACTIVE.

## PASSIVE.

## IMPERATIVE MOOD.

*Pres. S.* au'-dī, *hear thou ;*  
*P.* au-dī'-tē, *hear ye.*  
*Fut. S.* au-dī'-tō, *thou shalt hear,*  
 au-dī'-tō, *he shall hear ;*  
*P.* au-dī-tō'-tē, *ye shall hear,*  
 au-di-un'-tō, *they shall*  
*hear.*

*Pres. S.* au-dī'-rē, *be thou heard ;*  
*P.* au-dim'-ī-nī, *be ye heard.*  
*Fut. S.* au-dī'-tōr, *thou shalt be*  
*heard,*  
 au-dī'-tōr, *he shall be*  
*heard ;*  
*P.* (au-di-ēm'-ī-nī, *ye shall*  
*be heard,)*  
 au-di-un'-tōr, *they shall*  
*be heard.*

## INFINITIVE MOOD.

*Pres.* au-dī'-rē, *to hear.*  
*Perf.* au-di-vis'-sē, *to have heard.*  
*Fut.* au-dī-tū'-rūs es-sē, *to be*  
*about to hear.*

*Pres.* au-dī'-rī, *to be heard.*  
*Perf.* au-dī'-tūs es'-sē or fu-is'-  
 sē, *to have been heard.*  
*Fut.* au-dī'-tum ī'-rī, *to be about*  
*to be heard.*

## PARTICIPLES.

*Pres.* au'-di-ēns, *hearing.* | *Perf.* au-dī'-tūs, *heard.*  
*Fut.* au-dī-tū'-rūs, *about to hear.* | *Fut.* au-di-en'-dūs, *to be heard.*

## GERUND.

*G.* au-di-en'-dī, *of hearing.*  
*D.* au-di-en'-dō, *etc.*  
*Ac.* au-di-en'-dum,  
*Ab.* au-di-en'-dō.

## SUPINES.

*Former.* au-dī'-tum, *to hear.* | *Latter.* au-dī'-tū, *to be heard.*

## FORMATION OF THE TENSES.

From the first root, *aud*, are de-  
 rived

	<i>Active.</i>	<i>Passive.</i>
<i>Ind. pres.</i>	audio,	audior.
— <i>imperf.</i>	audiēbam,	audiēbar.
— <i>fut.</i>	audiam,	audiar.
<i>Subj. pres.</i>	audiam,	audiar.
— <i>imperf.</i>	audirem,	audirer.
<i>Imperat. pres.</i>	audi,	audire.
— <i>fut.</i>	audito,	auditor.
<i>Inf. pres.</i>	audire,	audiri.
<i>Part. pres.</i>	audiens,	
— <i>fut.</i>		audiendus.
<i>Gerund.</i>	audiendi.	

From the second root, *audī*, are derived,

	<i>Active.</i>	<i>Passive.</i>
<i>Ind. perf.</i>	audīvi,	auditus sum, etc.
— <i>plup.</i>	audivēram,	auditus eram, etc.
— <i>fut. perf.</i>	audivēro,	auditus ero, etc.
<i>Subj. perf.</i>	audivērim,	auditus sim, etc.
— <i>plup.</i>	audivissem,	auditus essem, etc.
<i>Inf. perf.</i>	audivisse,	auditus esse, etc.

From the third root,  
*Inf. fut.* auditūrus esse, auditum iri.  
*Part. fut.* auditurus.  
 — *perf.* auditus.  
*Form. sup.* auditum. *Lat. sup.* auditu.

## DEPONENT VERBS.

§ 161. Deponent verbs are conjugated like the passive voice, and have also all the participles and participial formations of the active voice. Neuter deponent verbs, however, want the future passive participle, except that the neuter in *dum* is sometimes used impersonally. See § 184, 3.

The following is an example of an active deponent verb of the first conjugation :—

## PRINCIPAL PARTS.

Mī'-rōr, mī-rā'-rī, mī-rā'-tūs, *to admire.*

## INDICATIVE MOOD.

<i>Pres.</i>	mī'-rōr, mī-rā'-rīs, etc.	<i>I admire, etc.</i>
<i>Imperf.</i>	mī-rā'-bār, etc.	<i>I was admiring.</i>
<i>Fut.</i>	mī-rā'-bōr,	<i>I shall admire.</i>
<i>Perf.</i>	mī-rā'-tūs sum or fu'-ī,	<i>I have admired.</i>
<i>Plup.</i>	mī-rā'-tūs ẽ'-ram or fu'-ẽ'-ram,	<i>I had admired.</i>
<i>Fut. Perf.</i>	mī-rā'-tūs ẽ'-ro or fu'-ẽ'-ro,	<i>I shall have admired.</i>

## SUBJUNCTIVE MOOD.

<i>Pres.</i>	mī'-rēr, mī-rē'-rīs, etc.	<i>I may admire, etc.</i>
<i>Imperf.</i>	mī-rā'-rēr,	<i>I would admire.</i>
<i>Perf.</i>	mī-rā'-tūs sim or fu'-ẽ'-rim,	<i>I may have admired.</i>
<i>Plup.</i>	mī-rā'-tūs es'-sem or fu-is'-sem,	<i>I would have admired.</i>

## IMPERATIVE MOOD.

<i>Pres. S.</i>	mī-rā'-rē, <i>admire thou ;</i>	<i>P. mī-rām'-ī-nī, admire ye.</i>
<i>Fut. S.</i>	mī-rā'-tōr, <i>thou shalt admire,</i>	<i>P. (mī-rā-bīm'-ī-nī, ye shall, etc.)</i>
	mī-rā'-tōr, <i>he shall admire ;</i>	mī-ran'-tōr, <i>they shall, etc.</i>

## INFINITIVE MOOD.

<i>Pres.</i>	mī-rā'-rī,	<i>to admire.</i>
<i>Perf.</i>	mī-rā'-tūs es'-sē or fu-is'-sē,	<i>to have admired.</i>
<i>Fut. Act.</i>	mī-rā-tū'-rūs es'-sē,	<i>to be about to admire.</i>
<i>Fut. Pass.</i>	mī-rā'-tum ī'-rī,	<i>to be about to be admired.</i>

## PARTICIPLES.

<i>Pres.</i>	mī'-rans,	<i>admiring.</i>
<i>Perf.</i>	mī-rā'-tūs,	<i>having admired.</i>
<i>Fut. Act.</i>	mī-rā-tū'-rūs,	<i>about to admire.</i>
<i>Fut. Pass.</i>	mī-ran'-dūs,	<i>to be admired.</i>

## GERUND.

G. mī-ran'-dī, *of admiring, etc.*

## SUPINES.

*Former.* mī-rā'-tum, *to admire.* | *Latter.* mī-rā'-tū, *to be admired.*

## REMARKS ON THE CONJUGATIONS.

*Of the Tenses formed from the First Root.*

§ 162. 1. A few words in the present subjunctive of the first and third conjugations, in the earlier writers and in the poets, end in *im*, *is*, *it*, etc.; as, *ēdim*, *ēdis*, *ēdit*, *edimus*; *comēdim*, *comēdis*, *comēdint*; for *edam*, etc. *comēdam*, etc.; *duim*, *duis*, *dui*, *duint*; and *perduim*, *perduis*, *perduit*, *perduint*; for *dem*, etc. *perdam*, etc. from old forms *duo* and *perduo*, for *āo* and *perdo*: so *creduis*, *creduit*, and also *credūam*, *credūas*, *creduat*, for *credam*, etc. from the old form *creduo*, for *credo*. The form in *im*, etc. was retained as the regular form in *sim* and *velim*, from *sum* and *volo*, and in their compounds.

2. The imperfect indicative in the fourth conjugation, sometimes, especially in the more ancient writers, ends in *ībam* and *ībar*, for *iēbam* and *iēbar*, and the future in *ībo* and *ībor*, for *iam* and *iar*; as, *vestībat*, Virg., *largībar*, Propert., for *vestiēbat*, *largiēbar*; *scībo*, *opperībor*, for *sciam*, *opperiar*. *ībam* and *ībo* were retained as the regular forms of *eo*, *queo*, and *nequeo*. Cf. § 182.

3. The termination *re*, in the second person singular of the passive voice, is rare in the present, but common in the other simple tenses.

4. The imperatives of *dīco*, *dūco*, *fācio*, and *fēro*, are usually written *dīc*, *duc*, *fac*, and *fer*; in like manner their compounds, except those compounds of *fācio* which change *a* into *i*; as, *effīce*, *confīce*; but *calfāce* also is found in Cicero; and in old writers *dīce*, *edīce*, *addīce*, *indīce*, *dūce*, *abdūce*, *redūce*, *tradūce*, and *fāce*. *Inger* for *ingēre* is rare. *Scio* has not *sci*, but its place is supplied by *scīto*, and *scītōte* is preferred to *scīte*.

5. In the imperative future of the passive voice, but especially of deponents, early writers and their imitators sometimes used the active instead of the passive form; as, *arbitrāto*, *amplexāto*, *utito*, *nūto*; for *arbitrātor*, etc.; and *censento*, *utunto*, *tuento*, etc. for *censor*, etc.—In the second and third persons singular occur, also, forms in *-mīno*; as, *hortamīno*, *veremīno*, *fruimīno*; for *hortātor*, etc.

6. The syllable *er* was often added to the present infinitive passive by early writers and especially by the poets; as, *amarier* for *amāri*, *dīcier* for *dīci*.

*Of the Tenses formed from the Second Root.*

7. (a.) When the second root ends in *v*, a syncope and contraction often occur in the tenses formed from it, by omitting *v*, and sinking the first vowel of the termination in the final vowel of the root, when followed, in the fourth conjugation, by *s*, and in the other conjugations, by *s* or *r*; as, *audissem* for *audivissem*, *amasti* for *amavisti*, *implērunt* for *implevērunt*, *nōram* and *nosse* for *novērā* and *novise*.

(b.) When the second root ends in *iv*, *v* is often omitted without contraction; as, *audiēro* for *audivēro*; *audīsse* for *audivisse*.

(c.) When this root ends in *s* or *x*, especially in the third conjugation, the syllables *is*, *iss*, and *sis*, are sometimes omitted in the termination of tenses derived from it; as, *evasti* for *evasisti*, *extinasti* for *extinaxisti*, *divisse* for *divisisse*; *extinxem* for *extinxissem*, *surrexe* for *surrexisse*; *accestis* for *accessistis*, *justi* for *jussisti*; *dixi* for *dixisti*. So *faxem* for (*facissem*, i. e.) *fecissem*.

(d.) In the perfect of the first, second, and fourth conjugations, a syncope sometimes occurs in the last syllable of the root and the following syllable of the termination, especially in the third person singular; as, *fūmāt*, *audīt*, *cūpīt*; for *fumāvīt*, *audivīt*, *cupivīt*. So, also, but rarely, in the first person; as, *sepēli*, *enarrāmus*; for *sepelivī*, *enarrāvimus*.

8. In the third person plural of the perfect indicative active, the form in *ēre* is less common than that in *ērunt*, especially in prose.



9. Ancient forms of a future perfect in *so*, a perfect and pluperfect subjunctive in *sim* and *sem*, and a perfect infinitive in *se* sometimes occur. They may, in general, be formed by adding these terminations to the second root of the verb; as, *recepso*, *emissim*, *ausim* from the obsolete perfect, *ausi*, from *audeo*, *confexim* and *promissem*: *divisse* and *promisse*. But when the root ends in *x*, and frequently when it ends in *s*, only *o*, *im*, *em*, and *e*, etc. are added; as, *jusso*, *dixi*; *intellexes*, *percepset*; *surrexe*, *sumse*. *V*, at the end of the root, in the first conjugation, is changed into *s*; as, *levasso*, *locassim*. *U*, at the end of the root, in the second conjugation, is changed into *es*; as, *habesso*, *licessit*. Sometimes the vowel of the present is retained in these forms, though changed in the other parts derived from the second root; as, *capso*, *fazo* (*facso*), *faxim* (*facsim*).

NOTE. *Fazo* expresses determination, 'I will,' or, 'I am resolved, to make, cause,' etc. The subjunctive *faxit*, etc., expresses a solemn wish; as, *dii immortales faxint*. *Ausim*, etc. express doubt or hesitation, 'I might venture,' etc. The perfect in *sim* is used also in connection with the present subjunctive; as, *quæso uti tu calamitates prohibeas, defendas, averruncesque*. Cato.

10. In the ancient Latin a few examples occur of a future passive of similar form; as, *turbassitur*, *jussitur*, instead of *turbatum fuërit*, and *jussus fuërit*.—A future infinitive active in *sere* is also found, in the first conjugation, which is formed by adding that termination to the second root, changing, as before, *v* into *s*; as, *expugnassere*, *impetrassere*, for *expugnaturum esse*, etc.

### Of the Tenses formed from the Third Root.

11. The supine in *um*, though called one of the principal parts of the verb, belongs in fact to very few verbs, the whole number which have this supine not amounting to three hundred. The part called in dictionaries the supine in *um* must therefore, in most cases, be considered as the neuter gender of the perfect participle.

12. In the compound tenses of the indicative and subjunctive moods, the participle is always in the nominative case, but it is used in both numbers, and in all genders, to correspond with the number and gender of the subject of the verb; as, *amatus*, -a, -um, *est*; *amati*, -æ, -a, *sunt*, etc.

(1.) *Fui*, *fuëram*, *fuërim*, *fuisse*, and *fuisse*, are seldom used in the compound tenses of deponent verbs, and not so often as *sum*, etc., in those of other verbs, but when used they have generally the same sense. It is to be remarked, however, that *fui* with the perfect participle usually denotes that which has been, but which no longer exists. In the pluperfect subjunctive, *förem*, etc., for *essem*, etc., are sometimes found.

(2.) But as the perfect participle may be used in the sense of an adjective, expressing a permanent state, (see § 162, 22), if then connected with the tenses of *sum* its meaning is different from that of the participle in the same connection; *epistola scripta est*, when *scripta* is a participle, signifies, the letter has been written, but if *scripta* is an adjective, the meaning of the expression is, the letter is written, and *epistola scripta fuit*, in this case, would signify, the letter has been written, or, has existed as a written one, implying that it no longer exists.

13. The participles in the perfect and future infinitive, are used only in the nominative and accusative, but in all genders and in both numbers; as, *amatus*, -a, -um, *esse* or *fuisse*; *amatum*, -am, -um, *esse* or *fuisse*; *amati*, -æ, -a, *esse* or *fuisse*; *amatos*, -as, -a, *esse* or *fuisse*; and so of the others. With the infinitive *fuisse*, *amatus*, etc. are generally to be considered as participial adjectives.

(1.) These participles in combination with *esse* are sometimes used as indeclinable; as, *cohortes ad me missum facias*. Cic. *Ad me, mea Terentia, scribis, te vicum venditurum*. Id.

*Periphrastic Conjugations.*

14. The participle in *rus*, joined to the tenses of the verb *sum*, denotes either *intention*, or *being upon the point* of doing something. This form of the verb is called the *active periphrastic conjugation*.

REMARK 1. As the performance of the act depends either on the will of the subject, on that of others, or upon circumstances, we may say, in English, in the first case, 'I intend,' and in the others, 'I am to,' or 'I am about to' (be or do any thing).

## INDICATIVE.

<i>Pres.</i>	<i>amatūrus sum,</i>	<i>I am about to love.</i>
<i>Imperf.</i>	<i>amatūrus eram,</i>	<i>I was about to love.</i>
<i>Fut.</i>	<i>amatūrus ero,</i>	<i>I shall be about to love.</i>
<i>Perf.</i>	<i>amatūrus fui,</i>	<i>I was or have been about to love.</i>
<i>Plup.</i>	<i>amatūrus fuēram,</i>	<i>I had been about to love.</i>

## SUBJUNCTIVE.

<i>Pres.</i>	<i>amatūrus sim,</i>	<i>I may be about to love.</i>
<i>Imperf.</i>	<i>amatūrus essem,</i>	<i>I would be about to love.</i>
<i>Perf.</i>	<i>amatūrus fuērim,</i>	<i>I may have been about to love.</i>
<i>Plup.</i>	<i>amatūrus fuisset,</i>	<i>I would have been about to love.</i>

## INFINITIVE.

<i>Pres.</i>	<i>amatūrus esse,</i>	<i>to be about to love.</i>
<i>Perf.</i>	<i>amatūrus fuisse,</i>	<i>to have been about to love.</i>

REM. 2. *Fuēro* is scarcely used in connection with the participle in *rus*.

REM. 3. *Amatūrus sim* and *amatūrus essem* serve also as subjunctives to the future *amābo*. The infinitive *amatūrus fuisse* answers to the English, 'I should have loved,' so that in hypothetical sentences it supplies the place of an infinitive of the pluperfect subjunctive.

REM. 4. In the passive, the fact that an act is about to be performed is expressed by a longer circumlocution; as, *in eo est*, or *futūrum est*, *ut epistola scribātur*, a letter is about to be written. So *in eo erat*, etc., through all the tenses.

15. The participle in *dus*, with the verb *sum*, expresses *necessity* or *propriety*; as, *amandus sum*, I must be loved, or deserve to be loved. With the various moods and tenses of *sum*, it forms a *passive periphrastic conjugation*;—thus :

## INDICATIVE.

<i>Pres.</i>	<i>amandus sum,</i>
<i>Imperf.</i>	<i>amandus ēram,</i>
<i>Fut.</i>	<i>amandus, ēro,</i>
<i>Perf.</i>	<i>amandus fui,</i>
<i>Plup.</i>	<i>amandus fuēram,</i>
<i>Fut. Perf.</i>	<i>amandus fuēro.</i>

## SUBJUNCTIVE.

<i>Pres.</i>	<i>amandus sim,</i>
<i>Imperf.</i>	<i>amandus essem,</i>
<i>Perf.</i>	<i>amandus fuērim,</i>
<i>Plup.</i>	<i>amandus fuisset.</i>

## INFINITIVE.

<i>Pres.</i>	<i>amandus esse,</i>
<i>Perf.</i>	<i>amandus fuisse.</i>



REM. 5. The neuter of the participle in *dus* with *est* and the dative of a person, expresses the necessity of performing the action on the part of that person; as, *mihi scribendum est*, I must write, etc., and so through all the tenses.

### Participles.

16. The following perfect participles of neuter verbs, like those of active deponents, are translated by active participles:—*cænātus*, having supped; *pōtus*, having drunk; *pransus*, having dined; and sometimes *jurātus*, having sworn. So also *adultus*, *coalitus*, *conspirātus*, *interitus*, *occāsus*, *obsolētus*, and *crētus*.

For the active meaning of *ōsus* and its compounds, see § 183, 1.

17. (a.) The perfect participles of some deponent verbs have both an active and a passive sense; as, *adeptus libertātem*, having obtained liberty, or *adeptā libertāte*, liberty having been obtained. Cf. § 142, 4, (b.)

So *abominātus*, *comitātus*, *commentātus*, *complexus*, *confessus*, *contestātus*, *detestātus*, *dignātus*, *dimensus*, *effātus*, *emensus*, *ementitus*, *emeritus*, *expertus*, *exsecrātus*, *interpretātus*, *largitus*, *machinātus*, *meditātus*, *mercātus*, *melātus*, *oblitus*, *opinātus*, *orsus*, *pactus*, *partitus*, *perfunctus*, *periclitātus*, *pollicitus*, *populātus*, *depopulātus*, *stipulātus*, *testātus*, *ultus*, *venerātus*.

(b.) The participle in *dus*, of deponent verbs, is commonly passive.

18. The perfect participles of neuter passive verbs have the signification of the active voice; as, *gavisus*, having rejoiced. But *ausus* is used both in an active and a passive sense.

19. The genitive plural of participles in *rus* is seldom used, except that of *futūrus*. *Venturōrum* is found in Ovid, *exiturārum*, *transiturārum* and *periturōrum* in Seneca, and *moriturōrum* in Augustine.

20. In the third and fourth conjugations, the gerund and future passive participle (including deponents) sometimes end in *undum* and *undus*, instead of *endum* and *endus*, especially when *i* precedes; as, *faciundum*, *audiundum*, *scribundus*. *Potior* has usually *potiundus*.

21. Many present and perfect participles are compounded with *in*, signifying *not*, whose verbs do not admit of such composition; they thus become adjectives; as, *insciens*, ignorant; *imparātus*, unprepared.

22. Participles, when they do not express distinctions of time, become adjectives, and as such are compared; as, *amans*, loving; *amantior*, *amantissimus*. They sometimes also become substantives; as, *præfectus*, a commander; *ausum*, an attempt; *commissum*, an offence.

NOTE. Many words derived from substantives, with the terminations of participles, *ātus*, *ītus*, and *ūtus*, are yet adjectives; as, *alātus*, winged; *turrītus*, turreted, etc. See § 128, 7.

### GENERAL RULES OF CONJUGATION.

§ 163. 1. Verbs which have *a* in the first root have it also in the third, even when it is changed in the second; as, *fācio*, *factum*; *hābeo*, *habītum*.



2. The connecting vowel is often omitted in the second root, and in such cases, if *v* follows, it is changed into *u*. This happens in most verbs of the second conjugation.

REMARK. Some verbs of the first, second, and third conjugations prefix to the second root their initial consonant with the vowel which follows it, or with *ě*; as, *curro*, *cūcurri*; *fallo*, *fěfelli*. This prefix is called a *reduplication*.

NOTE 1. *Spondeo* and *sto* lose *s* in the second syllable, making *spōpondi* and *stēti*. For the verbs that take a reduplication, see §§ 165, R. 2; 168, N. 2; 171, Exc. 1, (b.)

3. Verbs which want the second root commonly want the third root also.

4. Compound verbs form their second and third roots like the simple verbs of which they are compounded; as, *audio*, *audīvi*, *audītum*; *exaudio*, *exaudīvi*, *exaudītum*.

NOTE 2. Some compound verbs, however, are defective, whose simples are complete, and some are complete, whose simples are defective.

Exc. 1. Compound verbs omit the reduplication; but the compounds of *do*, *sto*, *disco*, *posco*, and some of those of *curro*, retain it.

Exc. 2. Verbs which, in composition, change *a* into *e* in the first root, (see § 189, 1,) retain *e* in the second and third roots of the compound; as, *scando*, *scandi*, *scansum*; *descendo*, *descendi*, *descensum*.

Exc. 3. (a.) When *a*, *æ*, or *e*, in the first root of the simple verb, is changed in the compound into *i*, (see § 189, 2,) the same is retained in the second and third roots, in case the third root of the simple verb is a dissyllable; as, *hābeo*, *hābui*, *hābītum*; *prohibeo*, *prohibui*, *prohibītum*.

(b.) But if the third root is a monosyllable, the second root of the compound has usually the same vowel as that of the simple, but sometimes changes *a* or *e* into *i*, and the third root has *e*; as, *fācio*, *fēcī*, *factum*; *confācio*, *confēcī*, *confectum*; *tēneo*, *tēnui*, *tentum*; *retīneo*, *retīnui*, *retentum*; *rāpio*, *rāpui*, *raptum*; *abrīpio*, *abrīpui*, *abreptum*.

NOTE 3. The compounds of *cādo*, *āgo*, *frango*, *pango*, and *tango*, retain *a* in the third root. See § 172.

Exc. 4. The compounds of *pārio*, (*ěre*), and some of the compounds of *do* and *cūbo*, are of different conjugations from their simple verbs. See *do*, *cūbo* and *pārio* in §§ 165 and 172.

A few other exceptions will be noticed in the following lists.

## FORMATION OF SECOND AND THIRD ROOTS.

### FIRST CONJUGATION.

§ 164. In regular verbs of this conjugation, the second root ends in *āv*, and the third in *āt*; as, *amo*, *amāvi*, *amātum*.

The following list contains such regular verbs of this conjugation as are of most frequent occurrence.

NOTE. In this and subsequent lists, those verbs which are marked \* are said to have no perfect participle; those marked † to have no present participle. A dash (—) after the present, denotes that there is no second root. The participles in *rus* and *dus*, and the supines in *um* and *u* which are in use, are indicated respectively by the letters *r.*, *d.*, *m.*, and *u.* *Abundo*, for example, has no perfect participle, no supine, no participle in *dus*; but it has a present participle, and a participle in *rus*.

In the lists of irregular verbs, those compounds only are given, whose conjugation differs from that of their simples.

When *p.* is subjoined to a deponent verb, it denotes that some of the parts which have commonly an active meaning, are used either actively and passively, or passively alone. Such verbs are by some grammarians called *common*. Cf. § 142, 4, (b.)

\**Abundo*, *r.* to overflow.

*Accūso*, *m. r. d.* to accuse.

†*Adumbro*, to delineate.

*Ædifico*, *r. d.* to build.

*Æquo*, *r. d.* to level.

*Æstimo*, *r. d.* to value.

\**Ambulo*, *m. d.* to walk.

*Amo*, *r. d.* to love.

†*Amplio*, *d.* to enlarge.

*Appello*, *d.* to call.

*Apto*, *d.* to fit.

*Aro*, *r. d.* to plough.

\*†*Ausulto*, to listen.

\*†*Autūmo*, to assert.

†*Bāsio*, —, *d.* to kiss.

\**Bello*, *m. r. d.* to wage war.

†*Beo*, to bless.

\**Boo*, to bellow.

†*Brēvio*, to shorten.

†*Cæco*, to blind.

†*Cælo*, to carve.

†*Calceo*, *d.* to shoe.

\*†*Calcitro*, to kick.

*Canto*, *m.* to sing.

*Capto*, *m. r. d.* to seize.

†*Castigo*, *m. d.* to chastise.

*Celēbro*, *d.* to celebrate.

*Cēlo*, *d.* to conceal.

*Cesso*, *d.* to cease.

*Certo*, *r. d.* to strive.

*Clāmo*, to shout.

*Cogito*, *d.* to think.

*Concilio*, *r. d.* to conciliate.

*Considero*, *r. d.* to consider.

*Crēmo*, *d.* to burn.—*con-crēmo*, *r.*

†*Creo*, *r. d.* to create.

*Crūcio*, *d.* to torment.

*Culpo*, *r. d.* to blame.

†*Cūneo*, *d.* to wedge in.

*Cūro*, *r. d.* to care for.

*Damno*, *m. r. d.* to condemn.

*Decōro*, *d.* to adorn.

\*†*Delineo*, to delineate.

*Desidēro*, *r. d.* to desire.

*Destino*, *d.* to design.

*Dico*, *m. r. d.* to dedicate.

*Dicto*, to dictate.

†*Dōlo*, to hew.

*Dōno*, *r. d.* to bestow.

*Duplico*, *r. d.* to double.

*Dūro*, *r.* to harden.

†*Effigio*, to portray.

†*Enucleo*, to explain.

*Equito*, to ride.

*Erro*, to wander.

*Existimo*, *u. r. d.* to think.

*Explōro*, *m. d.* to search.

*Exsūlo*, *m. r.* to be banished.

*Fabrico*, *d.* to frame.

†*Fatigo*, *r. d.* to weary.

*Festino*, *r.* to hasten.

*Firmo*, *r. d.* to strengthen.

*Flagito*, *m. d.* to demand.

\**Flagro*, *r.* to be on fire.—*conflagro*, *r.*—*deflagro*.

*Flo*, *d.* to blow.

*Formo*, *r. d.* to form.

*Fōro*, *d.* to bore.

†*Fraudo*, *d.* to defraud.

†*Frēno*, to bridle.

†*Frio*, —, to crumble.

*Fūgo*, *r. d.* to put to flight.

†*Fundo*, *r.* to found.

†*Fūrio*, —, to madden.

†*Gāleo*, —, to put on a helmet.

*Gesto*, *d.* to bear.

*Glācio*, —, to congeal.

*Grāvo*, *d.* to weigh down.

*Gusto*, *d.* to taste.

*Habito*, *m. d.* to dwell.

\**Hālo*, —, to breathe.

*Hiēmo*, *m.* to winter.

\**Hio*, *d.* to gape.

†*Hūmo*, *r. d.* to bury.

*Ignōro*, *r. d.* to be ignorant of.

*Impēro*, *r. d.* to command.

†*Impetro*, *r. d.* to obtain.

*Inchoo*, *r.* to begin.

*Indāgo*, *r. d.* to trace out.

*Indico*, *m. r. d.* to show.

†*Inēbrio*, —, to inebriate.

*Initio*, to initiate.

*Inquino*, to pollute.

*Instauro*, *d.* to renew.

*Intro*, *r. d.* to enter.

*Invito*, *d.* to invite.

*Irrito*, *r. d.* to irritate.

*Itēro*, *u. d.* to do again.

*Jacto*, *r. d.* to throw.

*Judico*, *r. d.* to judge.

*Jūgo*, *d.* to couple.

*Jugūlo*, *m. d.* to butcher.

*Jūro*, *d.* to swear.

*Labōro*, *r. d.* to labor.

*Lacēro*, *d.* to tear.

\**Lacto*, to suckle.

†*Lānio*, *d.* to tear in pieces.

*Lātro*, to bark.

*Laudo*, *r. d.* to praise.

*Laxo*, *d.* to loose.

†*Lēgo*, to depute.

*Lēvo*, *r. d.* to lighten.

*Libēro*, *r. d.* to free.

*Lībo*, *d.* to pour out.

*Līgo*, to bind.

†*Līquo*, *d.* to melt.

*Līto*, to appease.

*Lōco*, *r. d.* to place.

*Lustro*, *d.* to survey.

*Luxūrio*, to be luxuriant.

*Macto*, *d.* to sacrifice.

*Macūlo*, to spot, stain.

*Mando*, *r. d.* to command.

*Mandūco*, to chew.

\**Māno*, to flow.

*Matūro*, *d.* to ripen.

*Memōro*, *u. d.* to tell.

\**Mēro*, to go.

\**Migro*, *u. r. d.* to depart.

\**Milito*, *m. r.* to serve as a soldier.

†*Minio*, *d.* to paint red.

*Ministro*, *d.* to serve.

*Mitigo*, *d.* to pacify.

*Monstro*, *r.* to show.—

†*demonstro*, *d.*

*Mūto*, *r. d.* to change.



Narro, r. d. to tell.	Pūto, d. to reckon.	Sūdo, to sweat.
Nāto, m. r. to swim.	Quasso, d. to shake.	Suffōco, to strangle.
*Nauseo, to be sea-sick.	Rādio, to emit rays.	Sugillo, d. to taunt.
†Navigo, r. d. to sail.	Rapto, d. to drag away.	Supĕro, r. d. to overcome.
Nāvo, r. d. to perform.	Recupĕro, m. r. d. to recover.	Suppedito, to afford.
Nĕgo, m. r. d. to deny.		*Supplicio, m. to supplicate.
*Nō, to swim.	Recūso, r. d. to refuse.	*Susurro, to whisper.
Nomīno, r. d. to name.	Redundo, to overflow.	Tardo, to delay.
Nōto, d. to mark.	Regno, r. d. to rule.	Taxo, d. to rate.
Nōvo, r. d. to renew.	†Repūdīo, r. d. to reject.	Temĕro, d. to defile.
Nūdo, d. to make bare.	Resĕro, d. to unlock.	Tempĕro, r. d. to temper.
Nuncūpo, r. d. to name.	*†Retālio, —, to retaliate.	—obtempĕro, r. to obey.
Nuntio, m. r. to tell.—renuntio, d.	Rigo, to water.	Tento, m. r. d. to try.
*Nūto, r. d. to nod.	Rōgo, m. r. d. to ask.	Terebro, to bore.
Obsecro, m. r. d. to beseech.	Rōto, to whirl around.	Termīno, r. d. to limit.
Obtrunco, r. to kill.	Sacrificō, m. to sacrifice.	Titūbo, to stagger.
Onĕro, r. d. to load.	Sacro, d. to consecrate.	Tolĕro, u. r. d. to bear.
Opto, d. to wish.	†Sagīno, d. to fatten.	Tracto, u. d. to handle.
†Orbo, r. to bereave.	Salto, r. to dance.	*†Tripūdīo, to dance.
Orno, r. d. to adorn.	Salūto, m. r. d. to salute.	Triumpho, r. to triumph.
Oro, m. r. d. to beg.	Sāno, r. d. to heal.	Trucīdo, r. d. to kill.
Pāco, d. to subdue.	Sātīo, to satiate.	Turbo, d. to disturb.
Pāro, r. d. to prepare.	†Satūro, to fill.	*Vāco, to be at leisure.
compāro, d. to compare.	Saucio, d. to wound.	*Vapūlo, m. d. to be beaten. Cf. § 142, 3.
Patro, r. d. to perform.	*Secundo, to prosper.	Vārio, to diversify.
*Pecco, r. d. to sin.	Sĕdo, m. d. to allay.	Vasto, d. to lay waste.
†Pio, d. to propitiate.	Servo, r. d. to keep.	Vellīco, to pluck.
Plāco, r. d. to appease.	*†Sibīlo, to hiss.	Verbĕro, r. d. to beat.
Plōro, m. d. to bewail.	Sicco, d. to dry.	*Vestīgo, to search for.
Porto, u. r. d. to carry.	Signo, r. d. to mark out.—assigno, m.	Vexo, d. to tease.
Postūlo, m. r. d. to demand.	Simūlo, r. d. to pretend.	Vibro, d. to brandish.
Prīvo, d. to deprive.	Sōcio, d. to associate.	Vigīlo, to watch.
Prōbo, m. u. r. d. to approve.—comprōbo, m.	*Somnio, to dream.	Vīolo, m. r. d. to violate.
Profligo, d. to rout.	Specto, m. r. d. to behold.	Vītīo, d. to vitiate.
Propĕro, d. to hasten.	Spĕro, r. d. to hope.	Vīto, u. d. to shun.
*†Propīno, to drink to.	*Spiro, to breathe.—conspīro. — expspīro, r. — suspīro, d.	Ulūlo, to howl.
Propītīo, d. to appease.	Spōlio, m. d. to rob.	Umbro, r. d. to shade.
Pugno, r. d. to fight.	Spūmo, to foam.	Vōco, r. d. to call.
Pulso, d. to beat.	Stīllo, to drop.	*Vōlo, to fly.
Purgo, u. r. d. to cleanse.	Stimūlo, to goad.	Vōro, r. d. to devour.
	Stīpo, to stuff.	Vulgo, r. d. to publish.
		Vulnĕro, d. to wound.

§ 165. The following verbs of the first conjugation are either irregular or defective.

*Crĕpo, crepui, to make a noise. *dis-crĕpo, -ui, or -āvi. incrĕpo, -ui or -āvi, -itum or -ātum. *†percrĕpo, —. *†re-crĕpo, —.	venundo; the other compounds of do are of the third conjugation. See § 163, Exc. 1.
*Cūbo, cubui, (perf. subj. cubāris; inf. cubasse), cubītum (sup.), to recline. incūbo, -ui or āvi, d. Those compounds of cubo which take m before b, are of the third conjugation.	Dōmo, domui, domītum, r. d. to tame.
Do, dēdi, dātum, m. r. d. to give.—So circumdo, pessumdo, satisdo, and	Fricō, fricui, frictum or fricātum, d. to rub. confrīco, —, -ātum. So infrīco. defricō, —, -ātum or -ctum.
	Jūvo, jūvi, jūtum, r. d., also juvatūrus, to help. ādjūvo, -jūvi, -jūtum, m. r. d. also adjuvatūrus.
	*Lābo, labasse,, to totter.



Lāvo, lāvi, *rar.* lāvāvi, lavātum, lautum or lōtum; (*sup.*) lautum or lavātum, lavāturus, d. *to wash.* Lāvo is also sometimes of the third conjugation.

\*Mīco, micui, d. *to glitter.* dimīco, -āvi or -ui, -atūrus. \*emīco, -ui, -atūrus. \*intermīco, —. \*promīco, —, d.

Nēco, necāvi or necui, necātum, r. d. *to kill.* enēco, -āvi or -ui, -ātum, or -ctum, d. †internēco, —, -ātum.

\*†Nexo, —, *to tie.*

Plico, —, plicātum, *to fold.* duplico, -āvi, -ātum, r. d. multiplico and replico have -āvi, -ātum. \*supplico, -āvi, m. r. applico, -āvi or -ui, -ātum or -itum, -itūrus. *So* implico. —complico, -ui, -itum or -ātum. explicō, -āvi or -ui, -ātum or -itum, -atūrus or -itūrus.

Pōto, potāvi, potātum or pōtum, r. r. m. m. d. *to drink.* †epōto, -āvi, -um. —\*perpōto, -āvi.

Sēco, secui, sectum, secatūrus, d. *to*

*cut.*—\*circumsēco, —. \*intersēco, —, d. \*persēco, -ui. præsēco, -ui, -tum or -ātum. *So* resēco, d.

\*Sōno, sonui, -atūrus, d. *to sound.* \*consōno, -ui. *So* ex-, in-, per-, præ-sōno. \*resōno, -āvi. \*assōno, —. *So* circumsōno and dissōno.

\*Sto, stēti, stātūrus, *to stand.* \*antesto, -stēti. *So* circumsto, intersto, supersto.—*Its compounds with monosyllabic prepositions have* stīti; as, \*consto, -stīti, -statūrus. *So* exsto, insto, obsto, persto. \*præsto, -stīti, -stātūrus, d. \*adsto or asto, -stīti, -stītūrus. \*prosto, -stīti. *So* resto, restīti: *but subj. perf.* restāvērit, Propert, 2, 34, 53. \*disto, —. *So* substo and supersto.

\*Tōno, tonui, *to thunder.* *So* circumtōno. attōno, -ui, -itum. intōno, -ui, -ātum. \*retōno, —.

Vēto, vetui, *rarely* āvi, vetitum, *to forbid.*

REMARK 1. The principal irregularity, in verbs of the first and second conjugations, consists in the omission of the connecting vowel in the second root, and the change of the long vowels *ā* and *ē* in the third root into *ī*. The *v* remaining at the end of the second root, when it follows a consonant, is pronounced as *u*; as, *cubo*, (*cubāvi*, by syncope *cubvi*), i. e. *cubui*; (*cubātum*, by change of the connecting vowel,) *cubitum*. Sometimes in the first conjugation, and very frequently in the second, the connecting vowel is omitted in the third root also; as, *juvo*, (*āre*) *jūvi*, *jūtum*; *tēneo*, (*ēre*) *tēnuī*, *tentum*. In the second conjugation several verbs whose general root ends in *d* and *g*, and a few others of different terminations, form either their second or third root or both, like verbs of the third conjugation, by adding *s*; as, *rideo*, *risi*, *risum*.

REM. 2. The verbs of the first conjugation whose perfects take a reduplication are *do*, *sto*, and their compounds.

REM. 3. The following verbs in *eo* are of the first conjugation, viz. *beo*, *calceo*, *creo*, *cūneo*, *enucleo*, *illāqueo*, *collīneo*, *detīneo*, *meo*, *nauseo*, *screeo*; *eo* and its compounds are of the fourth.

§ 166. All deponent verbs, of the first conjugation, are regular, and are conjugated like *mīror*, § 161; as,

Abomīnor, d. *to abhor.*

Adūlor, d. *to flatter.*

Āmūlor, d. *to rival.*

Ancillor, *to be a handmaid.*  
\*Aprīcor, *to bask in the sun.*

Arbitror, r. d. *to think.*

Aspērnor, d. p. *to despise.*

Aucūpor, r. p. *to hunt after.*

Auxilior, p. *to help.*

Avērsor, d. *to dislike.*

Bacchor, p. *to revel.*

Calumnior, *to censure unfairly.*

Causor, *to allege.*

\*Comissor, m. *to revel.*

Comītor, p. *to accompany.*

Conciōnor, *to harangue.*

\*Confabūlor, m. *to converse together.*

Cōnor, d. *to endeavor.*

†Conspīcor, *to see.*

Contēplor, d. p. *to view attentively.*

Crimīnor, m. p. *to complain of.*

Cunctor, d. p. *to delay.*

Deprēcor, m. r. d. p. *to deprecate.*

\*†Diglādior, *to fence.*

Dignor, d. p. *to deem worthy.*

Domīnor, p. *to rule.*

Epūlor, r. d. *to feast.*

\*Famūlor, m. *to wait on.*

Fātur, (defect.) u. d. p. *to speak.* See § 183, 6.

†Fērior, r. *to keep holiday.*

\*Frumentor, m. *to forage.*

Fūror, m. *to steal.*

Glōrior, r. d. *to boast.*

Gratūlor, m. d. *to congratulate.*

Hariölör, <i>to practise sooth-saying.</i>	Modülör, d. p. <i>to modulate.</i>	*Rustícor, <i>to live in the country.</i>
Hortör, d. <i>to encourage.</i>	Mörör, r. d. <i>to delay.</i>	Sciscítor, m. p. <i>to inquire.</i>
Imítör, u. r. d. <i>to imitate.</i>	†Mütuor, p. <i>to borrow.</i>	*Scítör, m. <i>to ask.</i>
Indignör, d. <i>to disdain.</i>	Negőtíör, r. <i>to traffic.</i>	Scrütör, p. <i>to search.</i>
Infítör, d. <i>to deny.</i>	*†Nügor, <i>to trifle.</i>	Sölör, d. <i>to comfort.</i>
Insector, <i>to pursue.</i>	Obsönör, m. <i>to cater.</i>	Spätíör, <i>to walk about.</i>
Insídior, r. d. <i>to lie in wait for.</i>	Obtestör, p. <i>to beseech.</i>	Specülör, m. r. d. <i>to spy out.</i>
Interprétör, p. <i>to explain.</i>	Opëror, <i>to work.</i>	†Stipülör, p. <i>to bargain, stipulate.</i>
Interpör, <i>to hurl.</i>	Opínör, u. r. d. <i>to think.</i>	†Suävior, d. <i>to kiss.</i>
Jöcor, <i>to jest.</i>	Opitülör, m. <i>to help.</i>	Suspícor, <i>to suspect.</i>
Lætor, r. d. p. <i>to rejoice.</i>	†Ötíör, <i>to be at leisure.</i>	Testifícor, p. <i>to testify.</i>
Lamentör, d. p. <i>to bewail.</i>	Pabülör, m. d. <i>to graze.</i>	Testör, d. p. <i>to testify. So detestör.</i>
*†Lignör, m. <i>to gather wood.</i>	Pälör, <i>to wander about.</i>	Tütör, <i>to defend.</i>
Luctor, d. <i>to wrestle.</i>	Percontör, m. <i>to inquire.</i>	Vägör, <i>to wander.</i>
Medícor, r. d. p. <i>to heal.</i>	Periclitör, d. p. <i>to try.</i>	Venëror, d. p. <i>to venerate, worship.</i>
Medítör, p. <i>to meditate.</i>	†Piscítor, m. <i>to fish.</i>	Vënör, m. p. <i>to hunt.</i>
Mercör, m. r. d. p. <i>to buy.</i>	†Piscör, m. <i>to fish.</i>	Versör, <i>to be employed.</i>
Mínör, <i>to threaten.</i>	Popülör, r. d. p. <i>to lay waste.</i>	Vocifëror, <i>to bawl.</i>
Míror, u. r. d. <i>to admire.</i>	Prædor, m. p. <i>to plunder.</i>	
Misëror, d. <i>to pity.</i>	Prëcor, m. u. r. d. <i>to pray.</i>	
Modëror, u. d. <i>to govern.</i>	Prælior, <i>to fight.</i>	
	Recordör, d. <i>to recollect.</i>	
	Rímör, d. <i>to search.</i>	
	Ríxör, <i>to quarrel.</i>	

NOTE. Some deponents of the first conjugation are derived from nouns, and signify *being or practising* that which the noun denotes; as, *ancillári*, to be a handmaid; *hariolári*, to practise soothsaying; from *ancilla* and *hariölus*.

## SECOND CONJUGATION.

§ 167. Verbs of the second conjugation end in *eo*, and form their second and third roots in *u* and *üt*; as, *moneo*, *monui*, *monitum*.

The following list contains most of the regular verbs of this conjugation, and many also which want the second and third roots:—

*Aceo, <i>to be sour.</i>	*Cläreo, —, <i>to be bright.</i>	*†perhíbeo, d. <i>to report.</i>
*Ægreo, —, <i>to be sick.</i>	*Clueo, —, <i>to be famous.</i>	†posthábeo, <i>to postpone.</i>
*Albeo, —, <i>to be white.</i>	*Denseo, —, <i>to thicken.</i>	præbeo, ( <i>for præhibeo</i> ), r. d. <i>to afford.</i>
*Arceo, d. <i>to drive away; part. adj. arctus or artus. The compounds change a into e; as, coerceo, d. to restrain. exerceo, r. d. to exercise.</i>	*Diríbeo, —, <i>to sort the voting tablets.</i>	*præhíbeo, —, <i>dëbeo, (for dehäbeo), r. d. to owe.</i>
*Areo, <i>to be dry.</i>	*Dóleo, r. d. <i>to grieve.</i>	*Hëbeo, —, <i>to be dull.</i>
*Aveo, —, <i>to covet.</i>	*Egeo, r. <i>to want.</i>	*Horreo, d. <i>to be rough.</i>
*Cäleo, r. <i>to be warm.</i>	*Emíneo, <i>to rise above.</i>	*Hümeo, —, <i>to be moist.</i>
*Calleo, —, <i>to be hardened. *percalleo, to know well.</i>	*Flacceo, <i>to droop.</i>	*Jäceo, r. <i>to lie.</i>
*Calveo, —, <i>to be bald.</i>	*Fläveo, —, <i>to be yellow.</i>	*Lacteo, —, <i>to suck.</i>
*Candeo, <i>to be white.</i>	*Flöreo, <i>to blossom.</i>	*Langueo, —, <i>to be faint.</i>
*Cäneo, <i>to be hoary.</i>	*Foeteo, —, <i>to be fetid.</i>	*Läteo, <i>to lie hid.</i>
*Cäreo, r. d. <i>to want.</i>	*Frígeo, —, <i>to be cold.</i>	*Lenteo, —, <i>to be slow.</i>
*Cëveo, —, <i>to fawn.</i>	*Fröndeo, —, <i>to bear leaves.</i>	*Líceo, <i>to be valued.</i>
	Häbeo, r. d. <i>to have. The compounds, except posthábeo, change ä into i; as, ad-, ex-, pro-híbeo. cohíbeo, d. to restrain. inhíbeo, d. to hinder.</i>	*Liveo, —, <i>to be livid.</i>
		*Mäceo, —, <i>to be lean.</i>
		*Mädeo, <i>to be wet.</i>
		*Märeo, —, <i>to grieve.</i>
		Mëreo, r. <i>to deserve.</i>



- †commēreo, *to fully deserve*. †dēmēreo, *d. to earn*. †emēreo, *to serve out one's time*. \*†permēreo, —, *to go through service*. promēreo, *to deserve*.
- Mōneo, *r. d. to advise*. admōneo, *m. r. d. to remind*. commōneo, *to impress upon*. prāmōneo, *to forewarn*.
- \*Mūceo, —, *to be mouldy*. \*Nigreo, —, *to be black*. \*Niteo, *to shine*. Nōceo, *m. r. to hurt*. \*Oleo, *to smell*. \*Palleo, *to be pale*.
- \*Pāreo, *m. r. d. to obey*. \*Pāteo, *to be open*. Plāceo, *to please*. \*Polleo, —, *to be able*. \*Pūteo, *to stink*. \*Putreo, *to be putrid*. \*Renīdeo, —, *to glitter*. \*Rīgeo, *to be stiff*. \*Rūbeo, *to be red*. \*Scāteo, —, *to gush forth*. \*Sēneo, —, *to be old*. \*Sileo, *d. to be silent*. \*Sordeo, —, *to be filthy*. \*Splendeo, —, *to shine*. \*Squāleo, —, *to be foul*. \*Strideo, —, *to creak*. \*Stūdeo, *d. to study*. \*Stūpeo, *to be amazed*.
- \*Sueo, —, *to be wont*. Tāceo, *r. d. to be silent*. \*Tēpeo, *to be warm*. Terreo, *d. to terrify*. So deterreo, *to deter*. †absterreo, *to deter*. †conterreo, †exterreo, †perterreo, *to frighten*. \*Tīmeo, *d. to fear*. \*Torpeo, —, *to be stiff*. \*Tūmeo, *to swell*. \*Vāleo, *r. to be able*. \*Vēgeo, —, *to arouse*. \*Vieo, —, *to plait*. Pa. viētus, *shriveled*. \*Vīgeo, *to flourish*. \*Vīreo, *to be green*. \*Uveo, —, *to be moist*.

§ 168. The following verbs of the second conjugation are irregular in their second or third roots or in both.

NOTE 1. As the proper form of verbs of the first conjugation is, *o, āvi, ātum*, of the fourth *io, īvi, ītum*, so that of the second would be *eo, ēvi, ētum*. Very few of the latter conjugation, however, retain this form, but most of them, as noticed in § 165, Rem. 1, drop in the second root the connecting vowel, *ē*, and those in *veo* drop *vē*; as, *cāveo*, (*cāvēvi*) *cāvi*, (*cāvētum* or *cāvītum*) *cautum*. Others, imitating the form of those verbs of the third conjugation whose general root ends in a consonant, add *s* to form the second and third roots. Cf. § 165, Rem. 1, and § 171.

NOTE 2. Four verbs of the second conjugation take a reduplication in the parts formed from the second root, viz. *mordeo*, *pendeo*, *spondeo*, and *tondeo*. See § 163, Rem.

- Abōleo, -ēvi, -ītum, *r. d. to efface*. \*Algeo, *alsi, to be cold*. Ardeo, *arsi, arsum, r. to burn*. Audeo, *ausus sum, (rarely ausi, whence ausim, § 183, R. 1.) r. d. to dare*. Augeo, *auxi, auctum, r. d. to increase*. Cāveo, *cāvi, cautum, m. d. to beware*. Censeo, *censui, censum, d. to think*. recenseo, -ui, -um or -ītum. \*percenseo, -ui. \*succenseo, -ui, *d.*
- Cieo, *cīvi, citum, to excite*. There is a cognate form, *cio*, of the fourth conjugation, both of the simple verb and of its compounds. The penult of the participles *excitus* and *concitus* is common, and that of *accitus* is always long.
- \*Connīveo, -nīvi, *to wink at*. Dēleo, -ēvi, -ētum, *d. to blot out*. Dōceo, *docui, doctum, d. to teach*. \*Fāveo, *fāvi, fautūrus, to favor*. \*Ferveo, *ferbui, to boil*. Sometimes *fervo*, *vi*, of the third conjugation.
- Fleo, *flēvi, flētum, r. d. to weep*. Fōveo, *fōvi, fōtum, d. to cherish*.
- \*Fulgeo, *fulsi, to shine*. Fulgo, of the third conjugation, is also in use. Gaudeo, *gavisus sum, r. to rejoice*. § 142, 2.
- \*Hāreo, *hāsi, hāsūrus, to stick*. So *ad-, co-, in-, ob-hāreo*; but \**subhāreo*, —.
- Indulgeo, *indulsi, indultum, r. d. to indulge*. Jūbeo, *jussi, jussum, r. d. to order*. \*Lūceo, *luxi, to shine*. pollūceo, -luxi, -luctum.
- \*Lūgeo, *luxi, d. to mourn*. \*Māneo, *mansi, mansum, m. r. d. to remain*. Misceo, *miscui, mistum or mixtum, mistūrus, d. to mix*. Mordeo, *momordi, morsum, d. to bite*. remordeo, -di, -morsum, *r.*
- Mōveo, *mōvi, mōtum, r. d. to move*. Mulceo, *mulsi, mulsum, d. to soothe*. permulceo, *permulsi, permulsum and permulctum, to rub gently*. \*Mulgeo, *mulsi or mulxi, to milk*. emulgeo, —, *emulsum, to milk out*.



Neo, nēvi, nētum, *to spin.*

\*Pāveo, pāvi, d. *to fear.*

\*Pendeo, pependi, *to hang.* \*impendeo, —, propendo, —, propensum.

Pleo, (*obsolete*). compleo, -ēvi, -ētum, *to fill.* So the other compounds.

Prandeo, prandi, pransum, r. d. *to dine.*

Rīdeo, rīsi, rīsum, m. r. d. *to laugh.*

\*Sēdeo, sēdi, sessum, m. r. *to sit.*

The compounds with monosyllabic prepositions change ē into ī, in the first root; as, insideo, insēdi, insessum.

\*dissideo, -sēdi. So præsideo, and rarely circumsideo.

Sōleo, solitus sum and rarely solui, *to be accustomed.* § 142, 2.

\*Sorbeo, sorbui, *to suck in.* So \*exsorbeo: but \*resorbeo, —. \*absorbeo, -sorbui or -sorpsi.

Spondeo, spopondi, sponsum, *to promise.* See § 163, Rem.

\*Strideo, īdi, *to whiz.*

Suādeo, suāsi, suāsum, r. d. *to advise.*

Tēpeo, tēnui, tentum, r. d. *to hold.* The compounds change ē into ī in the first and second roots; as, detīneo, detīnui, detentum. \*attīneo, -tīnui. So pertīneo.

Tergeo, tersi, tersum, *to wipe.* Tergo, of the third conjugation, is also in use.

Tondeo, tōtondi, tonsum, *to shear.* The compounds have the perfect tondi.

Torqueo, torsi, tortum, d. *to twist.*

Torreo, torruī, tostum, *to roast.*

\*Turgeo, tursi, *to swell.*

\*Urgeo or urgueo, ursi, d. *to urge.*

Vīdeo, vīdi, vīsum, m. u. r. d. *to see.*

Vōveo, vōvi, vōtum, d. *to vow.*

### § 169. Impersonal Verbs of the Second Conjugation.

Dēcet, decuit, *it becomes.*

Libet, libuit or libitum est, *it pleases, is agreeable.*

Licet, licuit or licitum est, *it is lawful, or permitted.*

Liquet, liquit, *it is clear, evident.*

Misēret, miseruit or miseritum est, *it moves to pity; misēret me, I pity.*

Oportet, oportuit, *it behooves.*

Piget, piguit or pigitum est, d. *it troubles, grieves.*

Poenitēt, poenituit, poenitūrus, d. *it repents; poenitēt me, I regret.*

Pūdet, puduit or puditum est, d.; *it shames; pudet me, I am ashamed.*

Tædet, tæduit or tæsum est, *it disgusts or wearies.* pertædet, pertæsum est.

NOTE. Libet is sometimes written for libet, especially in the comic writers.

### § 170. Deponent Verbs of the Second Conjugation.

Fāteor, fassus, r. d. p. *to confess.* The compounds change ā into ī in the first root, and into e in the third; as, confiteor, confessus, d. p. *to acknowledge.* \*†diffiteor, *to deny.* profiteor, professus, d. p. *to declare.*

Liceor, licitus, *to bid a price.*

\*Mēdeor, d. *to cure.*

Mēreor, meritus, *to deserve.*

Misēreor, miseritus or misertus, *to pity.*

Polliceor, pollicitus, p. *to promise.*

Reor, rātus, *to think, suppose.*

Tueor, tuitus, d. p. *to protect.*

Vēreor, veritus, d. p. *to fear.*

## THIRD CONJUGATION.

§ 171. In the third conjugation, when the first root ends with a consonant, the second root is regularly formed by adding *s*; when it ends with a vowel, the first and second roots are the same: the third root is formed by adding *t*; as, carpo, carpsi, carptum; arguo, argui, argūtum.

In annexing *s* and *t*, certain changes occur in the final consonant of the root:—

1. The palatals *c*, *g*, *qu*, and also *h*, at the end of the first root, form with *s* the double letter *x* in the second root; in the third root, *c* remains, and the others are changed into *c* before *t*; as, dico, (dici, i. e.), dixi, dictum; rego, (regsi, i. e.), rexi, rectum; vēho, vexi, vectum; cōquo, coxi, cōctum.

NOTE. *Fluo* and *struo* form their second and third roots after the analogy of verbs whose first root ends in a palatal or *h*.

2. *B* is changed into *p* before *s* and *t*; as, *scribo*, *scripsi*, *scriptum*.

3. *D* and *t*, before *s*, are either dropped, or changed into *s*; as, *claudio*, *clausi*; *cēdo*, *cessi*; *mitto*, *misi*. Cf. § 56, I, Rem. 1. After *m*, *p* is sometimes inserted before *s* and *t*; as, *sūmo*, *sumpsi*, *sumptum*. *R* is changed to *s* before *s* and *t* in *gēro* and *ūro*.

4. Some other consonants are dropped, or changed into *s*, in certain verbs.

Exc. 1. Many verbs whose first root ends in a consonant, do not add *s* to form the second root.

(a.) Of these, some have the second root the same as the first, but the vowel of the second root, if a monosyllable, is long; as,

Bibo,	Excūdo,	Ico,	Mando,	Scābo,	Solvo,	Verro,
Edo,	Fōdio,	Lambo,	Prehendo,	Scando,	Strīdo,	Verto,
Emo,	Fūgio,	Lēgo,	Psallo,	Sīdo,	Tollo,	Volvo;

to which add the compounds of the obsolete *cando*, *fendo*, and *nuo*.

(b.) Some make a change in the first root. Of these, some change a vowel, some drop a consonant, some prefix a reduplication, others admit two or more of these changes; as,

Ago, ēgi.	Cāpio, cēpi.	Fācio, fēci.
Findo, fidi.	Frango, frēgi.	Fundo, fūdi.
Jācio, jēci.	Linq̄uo, līqui.	Rumpo, rūpi.
Scindo, scīdi.	Sisto, stitī.	Vinco, vici.

Those which have a reduplication are

Cādo, cēcīdi.	Cædo, cēcīdi.	Cāno, cēcīni.
Curro, cūcurri.	Disco, dīdīci.	Fallo, fēfelli.
Pāgo, (obs.) pēpīgi	Parco, pēperci.	Pārio, pēpēri.
and pēgi.	Pēdo, pēpēdi.	Pello, pēpūli.
Pendo, pēpendi.	Posco, pōposci.	Pungo, pūpūgi.
Tango, tētīgi.	Tendo, tētēdi.	Tundo, tūtūdi.

Exc. 2. Some, after the analogy of the second conjugation, add *u* to the first root of the verb; as,

Alo, alui, etc.	Consūlo,	Gēmo,	Rāpio,	Trēmo,
Cōlo,	Depso,	Gēno, (obs.)	Strēpo,	Vōlo,
Compesco,	Frēmo,	Mōlo,	Texo,	Vōmo.

*Mēto*, *messui*; and *pōno*, *pōsui*; add *su*, with a change in the root.

Exc. 3. The following, after the analogy of the fourth conjugation, add *iv* to the first root:—

Arcesso,	Cūpio,	Lācesso,	Rūdo,	Tēro, dropping ě.
Cāpresso,	Incesso,	Pēto,	Quæro, with a change of r into s.	

Exc. 4. The following add *v*, with a change in the root; those in *no* and *sco* dropping *n* and *sc*, and those having *er* before *n* changing it to *rē* or *rā*:—

Cresco,	Pasco,	Scisco,	Sperno,	Līno,	Sēro,
Nosco,	Quiesco,	Cerno,	Sterno,	Sīno,	to sow.

Exc. 5. (a.) The third root of verbs whose first root ends in *d* or *t*, and some in *g*, add *s*, instead of *t*, to the root, either dropping the *d*, *t*, and *g*, or changing them into *s*; as, *claudio*, *clausum*; *dēfendo*, *dēfensum*; *cēdo*, *cessum*; *flecto*, *flexum*; *figo*, *fixum*. But the compounds of *do* add *it*; as, *perdo*, *perditum*.



(b.) The following, also, add *s*, with a change of the root:—

Excello,	Fallo,	Pello,	Spargo,	Verro.
Percello,	Mergo,	Præmo,	Vello,	

Exc. 6. The following add *-t*, with a change of the root; those having *n*, *nc*, *ng*, *nqu*, or *mp* at the end of the first root dropping *n* and *m* in the third:—

Cernō,	Fingo,	Gëro,	Sëro,	Sperno,	Stringo,	Uro,
Cōlo,	Frango,	Rumpo,	Sisto,	Sterno,	Tëro,	Vinco;

to which add the compounds of *linquo*, and verbs in *sco* with the second root in *v*; the latter drop *sc* before *t*; as, *nosco*, *nōvi*, *nōtum*; except *pasco*, which drops *c* only.

Exc. 7. (a.) The following have *ūt*:—

Bībo,	Elīcio,	Mōlo,	Pōno, with a change of ōn into ōs.
Gēno, (obs. form of gigno,)	Vōmo,	Sīno, dropping n.	

(b.) The following, like verbs of the fourth conjugation, add *īt* to the first root:—

Arcesso,	Cūpio,	Pëto,	Tëro, dropping ë.
Făcesso,	Lăcesso,	Quæro, with a change of r into s.	

For other irregularities occurring in this conjugation, see § 172-174.

§ 172. The following list contains most of the simple verbs, both regular and irregular, in the third conjugation, with such of their compounds as require particular notice:—

Acuo, ācui, ācūtum, d. to sharpen.

Ago, ēgi, actum, r. d. to drive. So circumāgo, cōgo, and pārāgo. \*ambi-go, —, to doubt. So sātāgo. The other compounds change ā into ī, in the first root; as, exīgo, exēgi, exactum, to drive out. \*prōdīgo, -ēgi, to squander. See § 189, 2.

Alo, ālui, altum, and later ālītum, d. to nourish.

\*Ango, anxī, to strangle.

Arguo, argui, argūtum, d. to convict.

Arcesso, -cessīvi, -cessītum, r. d. to call for. Pass. inf. arcessīri or arcessi.

\*Bātuo, bātui, d. to beat.

Bībo, bībi, bibītum, d. to drink.

\*Cādo, cēcīdi, cāsūrus, to fall. The compounds change ā into ī, in the first root, and drop the reduplication; as, occīdo, -cīdi, -cāsūm, r. to set.

Cædo, cēcīdi, cæsūm, r. d. to cut. The compounds change æ into ī, and drop the reduplication; as, occīdo, -cīdi, -cīsūm.

Cando, (obsolete,) synonymous with candeo of the second conjugation. Hence accendo, -cendi, -censūm, d. to kindle. So incendio, succendo.

\*Cāno, cēcīni, d. to sing. The compounds change ā into ī; as, \*concīno,

-cīnui. So occīno, præcīno. \*accīno, —. So incīno, intercīno, succīno, recīno.

\*Capesso, -īvi, r. d. to undertake.

Cāpio, cēpi, captum, r. d. to take. So antēcāpio. The other compounds change ā into ī, in the first root, and into e in the third; as, dēcīpio, dēcēpi, dēceptum.

Carpo, carpsi, carptum, d. to pluck.

The compounds change a into e; as, dēcēro, dēcēpsi, dēcēptum.

Cēdo, cessi, cessum, r. to yield.

Cello, (obsolete,) excello, -cellui, -cellsum, to excel. \*antēcello, —. So præcello, rēcello. percello, -cūli, -culsum, to strike.

Cerno, crēvi, crētum, d. to decree.

\*Cerno, —, to see.

Cingo, cīnxi, cīnctum, d. to gird.

\*Clango, —, to clang.

Claudo, clausi, clausum, r. d. to shut. The compounds change au into ū; as, oclūdō, oclūsī, oclūsūm, to shut up.

\*†Clāudo, —, to limp.

\*†Clēpo, clepsi, rarely clēpi, to steal.

Cōlo, cōlui, cultum, d. to till. †occūlo, -cūlui, -cultum, d. to hide.

Cōmo, compsi, comptum, to deck.

\*Compesco, -pescui, to restrain.



Consūlo, -sūlui, -sultum, m. r. d. to consult.

Cōquo, coxi, coctum, m. d. to cook.

Crēdo, crēdidi, crēditum, r. d. to believe.

\*Cresco, crēvi, to grow. concreresco, -crēvi, -crētum.

Cūbo is of the first conjugation. Cf. § 165. \*accumbo, -cūbui, to lie down. So the other compounds which insert m.

\*Cūdo, —, to forge. excūdo, -cūdi, -cūsum, d. to stamp.

Cūpio, cūpīvi, cūpītum, d. to desire. Subj. imperf. cūpiret. *Lucr.* 1, 72.

\*Curro, cūcurri, cursūrus, to run. concurro, succurro, and transecuro, drop the reduplication; the other compounds sometimes drop, and sometimes retain it; as, dēcurro, dēcurri, and dēcūcurri, dēcursum. \*antēcuro, —. So circumcurro.

\*Dēgo, dēgi, d. to live.

Dēmo, dempsi, demptum, r. d. to take away.

†Depso, depsui, depstum, to knead.

Dico, dixi, dictum, u. r. d. to say.

\*Disco, didici, discitūrus, d. to learn.

\*Dispesco, —, to separate.

Divido, divisi, divisum, r. d. to divide.

Do is of the first conjugation. abdo, -didi, -ditum, d. to hide. So condo, indo. addo, -didi, -ditum, r. d. to add. So dēdo, ēdo, prōdo, reddo, trādo, vendo. †dīdo, -dīdi, -dītum, to distribute. So abdo, subdo. perdo, -didi, -ditum, m. r. d. abscondo, -di or -didi, -ditum or -sum.

Dūco, duxi, ductum, m. r. d. to lead.

Edo, ēdi, ēsum, m. u. r. d. to eat.

Exuo, exui, exūtum, d. to strip off.

Emo, ēmi, emptum, r. d. to buy. So coēmo. The other compounds change ē to ī; as, exīmo, -ēmī, -emptum.

Fācesso, -cessi, -cessitum, to execute.

Fācio, fēci, factum, m. u. r. d. to do. Compounded with a preposition, it changes ā into ī in the first root, and into ē in the third, makes -fice in the imperative, and has a regular passive. Compounded with other words, it retains ā when of this conjugation, makes fāc in the imperative, and has the passive, fīo, factum. See § 180.

Fallo, fēfelli, falsum, d. to deceive.

\*rēfello, -felli, d. to refute.

Fendo, (obsolete.) dēfendo, -fendi, -fensum, m. u. r. d. to defend. offendo, -fendi, -fensum, d. to offend.

Fēro, tūli, lātum, r. d. to bear. See § 179. A perfect tētūli is rare. Its compounds are affēro, attūli, allātum;

aufero, abstūli, ablātum; diffēro, distūli, dilātum; confēro, contūli, collātum; infēro, intūli, illātum; offēro, obtūli, oblātum; effēro, extūli, elātum; suffēro, sustūli, sublātum; and circum-, per-, trans-, dē-, prō-, antē-, praefero, -tūli, -lātum.

\*Fervo, vi, to boil. Cf. ferveo, 2d conj.

Fido, —, fisis, to trust. See § 162, 18. confido, confisus sum or confidi, to rely on. diffido, diffisus sum, to distrust.

Figo, fixi, fixum, r. rarely fictim, to fix.

Findo, fidi, fissum, d. to cleave.

Fingo, finxi, fictim, d. to feign.

Flecto, flexi, flexum, r. d. to bend.

\*Fligo, flixi, to dash. So configo. affligo, -flixi, -fictum, to afflict. So infligo. prōfligo is of the first conjugation.

Fluo, fluxi, fluxum, (fluctum, obs.) r. to flow.

Fōdio, fōdi, fossum, d. to dig. Old pres. inf. pass. fōdiri: so also effōdiri.

Frango, frēgi, fractum, r. d. to break. The compounds change ā into ī, in the first root; as, infringo, infrēgi, infractum, to break in upon.

\*Frēmo, frēmui, d. to roar, howl.

Frendo, —, frēsūm or fressūm, to gnash.

Friego, frixi, frictum, rarely frixum, to roast.

\*Fūgio, fūgi, fūgitūrus, d. to flee.

\*Fulgo, —, to flash.

Fundo, fūdi, fūsum, r. d. to pour.

\*Fūro, —, to rage.

\*Gēmo, gēmui, d. to groan.

Gēro, gessi, gestum, r. d. to bear.

Gigno, (obsolete gēno,) gēnui, gēnitum, r. d. to beget.

\*Glisco, —, to grow.

\*Glūbo, —, to peel. deglūbo, —, -gluptum.

Gruo, (obsolete.) \*congruo, -grui, to agree. So ingruo.

Ico, ici, ictum, r. to strike.

Imbuo, imbui, imbūtum, d. to imbue.

\*Incesso, -cessivi or -cessi, to attack.

†Induo, indui, indūtum, to put on.

Jācio, jēci, jactum, d. to cast. The compounds change ā into ī in the first root, and into ē in the third. (§ 163, Exc. 3); as, rejicio, rejēci, rejectum.

Jungo, junxi, junctum, r. d. to join.

Lācesso, -cessivi, -cessitum, r. d. to provoke.

Lācio, (obsolete.) The compounds change ā into ī; as, allicio, -lexi, -lectum, d. to allure. So illicio, pellicio. ēlicio, -lēcui, -lēcitum, to draw out.

Lædo, læsi, læsum, m. r. to hurt. The compounds change æ into i; as, illido, illisi, illisum, to dash against.

\*Lambo, lambi, to lick.

Lêgo, lêgi, lectum, r. d. to read. So allêgo, perlêgo, prælêgo, relêgo, sublêgo, and translêgo; the other compounds change ê into i; as, colligo, collêgi, collectum, to collect. But the following add s to form the second root; § 171, 1; diligo, -lexi, -lectum, to love. intelligo, -lexi, -lectum, u. r. d. to understand. negligo, -lexi, -lectum, r. d. to neglect.

Lingo, —, linctum, d. to lick. \*delingo, —, to lick up.

Lino, livi or lêvi, litum, d. to daub.

\*Linqo, liqui, d. to leave. relinqo, -liqui, -lictum, r. d. delinqo, -liqui, -lictum. So derelinquo.

Lûdo, lûsi, lûsum, m. r. to play.

\*Luo, lui, luitûrus, d. to atone. abluo, -lui, -lûtum, r. d. diluo, -lui, -lûtum, d. So eluo.

Mando, mandi, mansum, d. to chew.

Mergo, mersi, mersum, r. d. to dip. So immergo; but pres. inf. pass. immergêri, Col. 5, 9, 3.

Mêto, messui, messum, d. to reap.

Mêtuo, metui, metûtum, d. to fear.

\*Mingo, minxi, mictum, (sup.) to make water.

Mînuo, mînuî, mînûtum, d. to lessen.

Mitto, mîsi, missum, r. d. to send.

Môlo, môlui, môlûtum, to grind.

Mungo, (obsolete.) emungo, -munxi, -munctum, to wipe the nose.

Necto, nexi, nexum, d. to knit. innecto, -nexui, -nexum. So annecto, connecto.

\*Ningo or -guo, ninxi, to snow.

Nosco, nôvi, nôtum, d. to learn. agnosco, -nôvi, -nôtum, d. to recognize. cognosco, -nôvi, -nôtum, u. r. d. to know. So recognosco. \*internosco, nôvi, to distinguish between. præcognosco, —, præcognîtum, to fore-know. \*dignosco, —. So prænosco. ignosco, -nôvi, -nôtum, d. to pardon.

Nûbo, nupsi, or nupta sum, nuptum, m. r. to marry.

Nuo, (obsolete.) to nod. \*abnuo, -nui, -nuitûrus, d. to refuse. \*annuo, -nui. So innuo, renuo.

\*Olo, ôlui, to smell.

Pando, —, passum or pansum, to open. So expando. dispando, —, -pansum.

Pago, (obs. the same as paco whence pâciscor,) pêpîgi, pactum, to bargain: hence

Pango, panxi or pêgi, pactum, panctû-

rus, d. to drive in. compingo, -pêgi, -pactum. So impingo. \*oppango, -pêgi. \*depango, —. So repango, suppingo.

\*Parco, pêperci rarely parsi, parsûrus, to spare. Some of the compounds change a to e; as, \*comparco or comperco. \*imperco, —.

Pario, pêpêri, partum, pâritûrus, d. to bring forth. The compounds are of the fourth conjugation.

Pasco, pâvi, pastum, m. r. d. to feed.

Pecto, —, pexum, and pectitum, d. to comb. So depecto. repecto.

\*Pêdo, pêpêdi. \*oppêdo, —.

Pello, pêpûli, pulsum, d. to drive. Its compounds are not reduplicated.

Pendo, pêpendi, pensum, r. to weigh. The compounds drop the reduplication. See § 163, Exc. 1.

Pêto, pêtîvi, pêtitum, m. u. r. d. to ask.

Pingo, pinxi, pictum, to paint.

Pinso, pinsi, pinsitum, pinsum or pistum, to pound.

\*Plango, planxi, planctûrus, to lament.

Plaudo, plausi, plausum, d. to clap, applaud. So applaudo. \*†circumplaudo, —. The other compounds change au into ô.

Plecto, —, plexum, d. to twine.

\*Pluo, pluî or plûvi, to rain.

Pôno, pôsui, (anciently posîvi), pôsitum, r. d. to place.

\*†Porrício, —, to offer sacrifice.

\*Posco, pôposci, d. to demand.

Prehendo, { -di, -sum, r. d. to seize.

Prendo, }

Prêmo, pressi, pressum, r. d. to press.

The compounds change ê into i, in the first root; as, imprîmo, impressi, impressum, to impress.

Prûmo, prompsi, promptum, r. d. to bring out.

\*Psallo, psalli, to play on a stringed instrument.

Pungo, pûpûgi, punctum, to prick. compungo, -punxi, -punctum. So dispungo, expungo. interpungo, —, -punctum. \*repungo, —.

Quæro, quæsîvi, quæsîtum, m. r. d. to seek. The compounds change æ into i; as, requiro, requisivi, requisîtum, to seek again.

Quâtio, —, quassum, to shake. The compounds change quâ into cû; as, concûtio, -cussi, -cussum, d. discûtio, -cussi, -cussum, r. d.

Quiesco, quiêvi, quiêtum, r. d. to rest.

Râdo, râsi, râsum, d. to shave.

Râpio, râpui, raptum, r. d. to snatch.

The compounds change â into î in the



- first and second roots, and into e in the third; as, dirīpio, -rīpui, -reptum, m. r. So erīpio and prērīpio.*
- Rēgo, rexi, rectum, r. d. to rule.** *The compounds change ē into i, in the first root; as, dirīgo, direxi, directum.*  
*\*pergo, (for perrīgo), perrexi, r. to go forward. surgo (for surrīgo), surrexi, surrectum, r. d. to rise. So porrigo (for prorrīgo), to stretch out.*  
*\*Rēpo, repsi, to creep.*  
**Rōdo, rōsi, rōsum, r. to gnaw.** *ab-, ar-, e-, ob-, prærōdo, want the perfect.*  
*\*Rūdo, rudīvi, to bray.*  
**Rumpo, rūpi, ruptum, r. d. to break.**  
**Ruo, rui, rūtum, ruitūrus, to fall.** *diruo, -rui, -rūtum, d. So obruo.*  
*\*corruo, -rui. So irruo.*  
*\*Sāpio, sapīvi, to be wise. The compounds change ā into i; as, \*resīpio, -sīpīvi or -sīpui. \*desīpio, —, to be silly.*  
*\*†Scābo, scābi, to scratch.*  
**Scalpo, scalpsi, scalptum, to engrave.**  
**Sālo or sallo, — salsum, to salt.**  
*\*Scando, —, d. to climb. The compounds change a into e; as, ascendo, ascendi, ascensum, r. d. descendo, descendi, (anciently descendīdi,) descensum.*  
**Scindo, scīdi, (anciently sciscīdi), scissum, d. to cut.**  
**Scisco, scīvi, scitum, d. to ordain.**  
**Scribo, scripsi, scriptum, r. d. to write.**  
**Sculpo, sculpsi, sculptum, d. to carve.**  
**Sēro, sēvi, sātum, r. d. to sow.** *consēro, -sēvi, -sītum. So insēro, r., and obsēro.*  
**Sēro, —, sertum, to entwine.** *Its compounds have -sēruī; as, assēro, -sēruī, -sertum, r. d.*  
*\*Serpo, repsi, to creep.*  
*\*Sīdo, sīdi, to settle. Its compounds have generally sēdi, sessum, from sedeo.*  
*\*Sīno, sīvi, sītūrus, to permit. desīno, desīvi, desītum, r. § 284, R. 3, Exc. 2.*  
**Sisto, stīti, stātum, to stop.** *\*absisto, -stīti. So the other compounds; but circumstisto wants the perfect.*  
**Solvo, solvi, sōlūtum, r. d. to loose.**  
**Spargo, sparsi, sparsum, r. d. to spread.** *The compounds change a into e; as, respergo, -spersi, -spersum; but with circum and in, a sometimes remains.*  
**Spēcio, (obsolete.)** *The compounds change ē into i, in the first root; as, aspīcio, aspexi, aspectum, d. to look at. inspīcio, inspexi, inspectum. r. d.*  
**Sperno, sprēvi, sprētum, d. to despise.**  
*\*†Spuo, spui, to spit. \*respuo, respui, d.*
- Stātuo, stātui, stātūtum, d. to place.** *The compounds change ā into i; as, instituo, institui, institūtum, to institute.*  
**Sterno, strāvi, strātum, d. to strew.**  
*\*Sternuo, sternui, to sneeze.*  
*\*Sterto, —, to snore. \*†desterto, destertui.*  
*\*Stinguo, —, to extinguish. distinguo, distinxī, distinctum. So exstinguo, r. d.*  
*\*Strēpo, strēpui, to make a noise.*  
*\*Strīdo, strīdi, to creak.*  
**Stringo, strinxī, strictum, r. d. to bind or tie tight.**  
**Struo, struxi, structum, d. to build.**  
**Sūgo, suxi, suctum, to suck.**  
**Sūmo, sumpsi, sumptum, r. d. to take.**  
**Suo, —, sūtum, d. to sew.** *So consuo, dissuo. insuo, -sui, sūtum. \*asuo, —.*  
**Tāgo, (very rare), to touch.** *Hence*  
**Tango, tētigi, tactum, r. d. to touch.** *The compounds change a into i in the first root, and drop the reduplication; as, contingo, contīgi, contactum, r.*  
**Tēgo, texi, tectum, r. d. to cover.**  
*\*Temno, —, d. to despise. contemno, -tempsi, -temptum, d.*  
**Tendo, tētendi, tentum or tensum, to stretch.** *The compounds drop the reduplication; as, extendo, -tendi, -tentum or -tensum. So in-, os-, and retendo. detendo has tensum. The other compounds have tentum.*  
*\*†Tergo, tersi, tersum, to wipe. Tergeo, of the second conjugation has the same second and third roots.*  
**Tēro, trīvi, trītum, d. to rub.**  
**Texo, texui, textum, d. to weave.**  
**Tingo or tinguo, tinxi, tinctum, r. d. to moisten, tinge.**  
*\*Tollo, anciently tētūli, rarely tolli, d. to raise. The perfect and supine sustūli and sublātum from suffēro take the place of the perfect and supine of tollo and sustollo. \*sustollo, —, r. to raise up, to take away. \*attollo, —. So extollo.*  
**Trāho, traxi, tractum, r. d. to draw.**  
*\*Trēmō, trēmui, d. to tremble.*  
**Tribuo, tribui, tribūtum, r. d. to ascribe.**  
**Trūdo, trūsi, trūsum, to thrust.**  
**Tundo, tūtūdi, tunsum or tūsum, to beat.** *The compounds drop the reduplication, and have tūsum. Yet contunsum, detunsum, obtunsum, and retunsum, are also found.*  
**Ungo, (or -guo), unxi, unctum, d. to anoint.**



Uro, ussi, ustum, d. *to burn.*

\*Vādo, —, *to go.* So supervādo. *The other compounds have vāsi; as, \*evādo, evāsi, r. So pervādo; also invādo, r. d.*

Vēho, vexi, vectum, r. *to carry.*

Vello, velli, vulsi, vulsum, d. *to pluck.* So avello, d., divello, evello, d., revello, revelli, revulsum. *The other compounds have velli only, except intervallo, which has vulsi.*

\*Vergo, versi, *to incline.*

Verro, —, versum, d. *to brush.*

Verro, verti, versum, r. d. *to turn.* See § 174, *Note.*

Vinco, vici, victum, r. d. *to conquer.*

\*Viso, —, d. *to visit.*

\*Vivo, vixi, victurus, d. *to live.*

\*Vōlo, vōlui, velle (*for vōlere*), *to be willing.* See § 178.

Volvo, volvi, vōlūtum, d. *to roll.*

Vōmo, vōmui, vōmitum, r. d. *to vomit.*

REMARK. Those verbs in *io* (and deponents in *ior*), of the third conjugation, which are conjugated like *cipio* (page 115) are, *cāpio, cūpio, faciō, fōdio, fūgio, jācio, pārio, quātio, rāpio, sāpio*, compounds of *lācio* and *spēcio*, and *grādior, mōrior, pārior*, and *mōrior*: but compare *mōrior* in § 174, and *ōrior*, and *pōrior* in § 177.

### Inceptive Verbs.

§ 173. Inceptive verbs in general either want the third root, or adopt that of their primitives: (see § 187, II, 2). Of those derived from nouns and adjectives, some want the second root, and some form it by adding *u* to the root of the primitive.

In the following list, those verbs to which *s* is added, have a simple verb in use from which they are formed:—

\*Acesco, ācui, s. *to grow sour.*

\*Ægesco, *to grow sick.*

\*Albesco, —, s. *to grow white.*

\*Alesco, —, s. *to grow.* coalesco, -alui, -alītum, *to grow together.*

\*Ardesco, arsi, s. *to take fire.*

\*Aresco, —, s. *to grow dry.* \*exaresco, -arui. So inaresco, peraresco.

\*Augesco, auxi, s. *to increase.*

\*Cālesco, cālui, s. *to grow warm.*

\*Calvesco, —, s. *to become bald.*

\*Candesco, candui, s. *to grow white.*

\*Cānesco, cānui, s. *to become hoary.*

\*Clāresco, clārui, s. *to become bright.*

\*Condormisco, -dormīvi, s. *to go to sleep.*

\*Conticesco, -tīcui, *to become silent.*

\*Crebresco, crebui and crebui, *to increase.*

\*Crūdesco, crūdui, *to become violent.*

\*Dītesco, —, *to grow rich.*

\*Dulcesco, —, *to grow sweet.*

\*Dūresco, dūrui, *to grow hard.*

\*Evīlesco, evilui, *to become worthless.*

\*Extīnescō, -tīmui, *to fear greatly.*

\*Fātesco, —, *to gape.*

\*Flaccesco, flaccui, s. *to wilt.*

\*Fervesco, ferui, s. *to grow hot.*

\*Flōresco, flōrui, s. *to begin to flourish.*

\*Frācesco, frācui, *to grow rancid.*

\*Frīgesco, —, s. *to grow cold.* \*perfrīgesco, -frixi. So refrīgesco.

\*FronDESCO, —, s. *to put forth leaves.*

\*Frūticesco, —, *to put forth shoots.*

\*Gēlasco, —, s. *to freeze.* So \*congēlasco, s. *to congeal.*

\*Gēmisco, —, s. *to begin to sigh.*

\*Gemmasco, —, s. *to begin to bud.*

\*Gēnērasco, —, s. *to be produced.*

\*Grandesco, —, *to grow large.*

\*Grāvesco, —, *to grow heavy.*

\*Hāresco, —, s. *to adhere.*

\*Hēbesco, —, s. *to grow dull.*

\*Horresco, horrui, s. *to grow rough.*

\*Hūmesco, —, s. *to grow moist.*

\*Ignesco, —, *to become inflamed.*

\*Indōlesco, -dōlui, d. *to be grieved.*

\*Insōlesco, —, *to become haughty.*

\*Intēgrasco, —, *to be renewed.*

\*Jūvēnescō, —, *to grow young.*

\*Languesco, langui, s. *to grow languid.*

\*Lāpīdesco, —, *to become stone.*

\*Lātesco, —, *to grow broad.*

\*Lātesco, *to be concealed.* s. \*delītesco, -lītui; \*oblītesco, -lītui.

\*Lentescō, —, *to become soft.*

\*Līquesco, —, s. *to become liquid.*

\*dēlīquesco, -līcui.

\*Lūcesco, —, s. *to grow light, to dawn.*

\*Lūtesco, —, s. *to become muddy.*

\*Mācesco, —, s. } *to grow lean.*

\*Macresco, —

\*remacresco, -macrui.

\*Mādesco, mādui, s. *to grow moist.*

- \**Marcesco*, —, s. to pine away.  
 \**Mātūresco*, *mātūri*, to ripen.  
 \**Misēresco*, *misēri*, s. to pity.  
 \**Mitesco*, —, to grow mild.  
 \**Mollesco*, —, to grow soft.  
 \**Mūtesco*, —, to become dumb. \**ob-*  
*mūtesco*, *obmūti*.  
 \**Nigresco*, *nigrui*, s. to grow black.  
 \**Nitescō*, *nītui*, s. to grow bright.  
 \**Nōtesco*, *nōtui*, to become known.  
 \**Obbrūtesco*, —, to become brutish.  
 \**Obdormisco*, —, s. to fall asleep.  
 \**Obsurdesco*, —*surdui*, to grow deaf.  
 \**Occallesco*, —*callui*, to become callous.  
 \**Olesco*, (*scarcely used*.) \**ābōlesco*,  
*-ōlvi*, s. to cease. *ādōlesco*, *-ōlvi*,  
*-ultum*, s. to grow up. *exōlesco*,  
*-ōlvi*, *-ōlētum*, to grow out of date.  
*So obsōlesco. inōlesco*, *-ōlvi*, *-ōli-*  
*tum*, d. to grow in or on.  
 \**Pallesco*, *pallui*, s. to grow pale.  
 \**Pātesco*, *pātui*, s. to be opened.  
 \**Pāvesco*, *pāvī*, s. to grow fearful.  
 \**Pertimesco*, *-tīmui*, d. to fear greatly.  
 \**Pinguesco*, —, to grow fat.  
 \**Pūbesco*, —, to come to maturity.  
 \**Puērasco*, —, to become a boy.  
 \**Pūtesco*, —, s. } to become putrid.  
 \**Putresco*, —, s. }  
 \**Rāresco*, —, to become thin.  
 \**Rēsīpisco*, *-sīpui*, s. to recover one's  
*senses*.  
 \**Rigescō*, *rīgui*, s. to grow cold.  
 \**Rūbesco*, *rūbui*, s. to grow red. \**ērū-*  
*besco*, *-rūbui*, d.

- \**Sānescō*, —, to become sound. \**con-*  
*sānescō*, *-sānui*.  
 \**Sēnescō*, *sēnui*, s. d. to grow old. *So*  
*consēnescō*.  
 \**Sentisco*, —, s. to perceive.  
 \**Siccesco*, —, to become dry.  
 \**Sīlesco*, *sīlui*, s. to grow silent.  
 \**Sōlīdesco*, —, to become solid.  
 \**Sordesco*, *sordui*, s. to become filthy.  
 \**Splendesco*, *splendui*, s. to become  
*bright*.  
 \**Spūmesco*, —, to begin to foam.  
 \**Stērīlesco*, —, to become barren.  
 \**Stūpesco*, *stūpui*, s. to become aston-  
*ished*.  
*Suesco*, *suēvi*, *suētum*, s. to become ac-  
*customed*.  
 \**Tābesco*, *tābui*, s. to waste away.  
 \**Tēnēresco* and *-asco*, —, to become  
*tender*.  
 \**Tēpesco*, *tēpui*, s. to grow warm.  
 \**Torpesco*, *torpui*, s. to grow torpid.  
 \**Trēmisco*, —, s. to begin to tremble.  
 \**Tūmesco*, *tūmui*, s. } to begin to swell.  
 \**Turgesco*, —, s. }  
 \**Uvesco*, —, to become moist.  
 \**Vālesco*, —, s. to become strong.  
 \**Vānescō*, —, to vanish. \**ēvānescō*,  
*ēvānui*.  
 \**Vētērasco*, *vētērāvi*, to grow old.  
 \**Vīresco*, *vīrui*, s. to grow green.  
 \**Vīvesco*, *vixi*, s. to come to life. \**rē-*  
*vīvisco*, *-vixi*.

## § 174. Deponent Verbs of the Third Conjugation.

- Apiscor*, *aptus*, to get. The compounds  
 change *ā* into *i* in the first root, and  
 into *e* in the third; as, *ādīpiscor*,  
*ādeptus*. *So indīpiscor*.  
*Expergiscor*, *experrectus*, to awake.  
 \**Fātiscor*, to gape or crack open. The  
 compounds change *ā* into *ē*; as, *dēfē-*  
*tiscor*, *-fessus*.  
*Fruor*, *frūitus* or *fructus*, *frūtūrus*, d.  
 to enjoy.  
*Fungor*, *functus*, r. d. to perform.  
*Grādior*, *gressus*, to walk. The com-  
 pounds change *ā* into *ē*; as, *aggrēdior*,  
*aggressus*, r. d. *Inf. pres. aggrēdi*  
*and aggrēdiri*; so, *progrēdi* and *progrē-*  
*diri*; and *pres. ind. ēgrēditur*, *Plaut*.  
 \**Irascor*, to be angry.  
*Lābor*, *lapsus*, r. to fall.  
 \**Liquor*, to melt, flow.  
*Lōquor*, *lōcūtus*, r. d. to speak.  
 \**Miniscor*, (*obsolete*.) *commīniscor*, *com-*  
*mentus*, p. to invent. \**rēmīniscor*,  
 to remember.

- Mōrior*, (*mōri*, rarely *mōrīri*), *mortuus*,  
*mōrītūrus*, d. to die. *So ēmōrīri*, *Plaut*.  
 for *emōri*.  
*Nanciscor*, *nactus* or *nactus* to obtain.  
*Nascor*, *nātus*, *nascītūrus*, u. to be born.  
*Nitor*, *nixus* or *nīsus*, *nīsūrus*, to lean  
 upon.  
*Oblīviscor*, *oblītus*, d. p. to forget.  
*Pāciscor*, *pactus*, d. to bargain. *So*  
*dēpāciscor*.  
*Pātiōr*, *passus*, r. d. to suffer. *perpētiōr*,  
*-pessus*.  
 From *plecto*, to twine, come, *amplec-*  
*tor*, *amplexus*, d. p. *complector*, *com-*  
*plexus*, p. *So circumplector*.  
*Prōficiōr*, *prōfectus*, r. to depart.  
*Quēror*, *questus*, m. u. d. to complain.  
 \**Ringor*, to snarl.  
*Sēquor*, *sēcūtus*, r. d. to follow.  
*Tuor*, *tūtus*, to protect.  
 \**Vescor*, d. to eat.  
*Uleiscor*, *ultus*, m. d. p. to avenge.  
*Utor*, *ūsus*, r. d. to use.



NOTE. *Dēvertor*, *prævertor*, *rēvertor*, compounds of *verto*, are used as deponents in the present and imperfect tenses; *rēvertor* also, sometimes, in the perfect.

#### FOURTH CONJUGATION.

§ 175. Verbs of the fourth conjugation regularly form their second root in *iv*, and their third in *it*; as, *audio*, *audivī*, *audītum*.

The following list contains most regular verbs of this conjugation :—

*Audio*, -ivī or -ii, m. u. r. d. to hear.  
 \**Cio*, civī, to excite. Cf. *cieo*, § 168.  
*Conodio*, -ivī or -ii, d. to season.  
*Custōdio*, -ivī or -ii, d. to guard.  
 \**Dormio*, -ivī or -ii, m. r. d. to sleep.  
*Erūdio*, -ivī or -ii, d. to instruct.  
*Expēdio*, -ivī or -ii, d. to disentangle.  
*Finio*, -ivī or -ii, r. d. to finish.  
 \**Gestio*, -ivī or -ii, to exult; desire.  
*Impēdio*, -ivī or -ii, r. d. to entangle.  
*Insānio*, -ivī or -ii, to be mad.  
*Irretio*, -ivī or ii, to ensnare.  
*Lēnio*, -ivī or ii, d. to mitigate.  
*Mellio*, -ivī or -ii, d. to soften.

\**Mūgio*, -ivī or -ii, to bellow.  
*Mūnio*, -ivī or -ii, r. d. to fortify.  
*Mūtio*, -ivī, to mutter.  
*Nūtrio*, -ivī or -ii, d. to nourish.  
*Partio*, -ivī or -ii, r. d. to divide.  
*Pōlio*, -ivī, d. to polish.  
*Pūnio*, -ivī or -ii, d. to punish.  
*Rēdimio*, -ivī, to crown.  
*Scio*, -ivī, u. r. to know.  
*Servio*, -ivī or -ii, m. r. d. to serve.  
*Sōpio*, -ivī or -ii, to lull asleep.  
*Stābilio*, -ivī or -ii, to establish.  
*Tinnio*, -ivī or -ii, r. d. to tinkle.  
*Vestio*, -ivī or -ii, to clothe.

§ 176. The following list contains those verbs of the fourth conjugation which form their second and third roots irregularly, and those which want either or both of them.

REMARK. The principal irregularity in verbs of the fourth conjugation arises from following the analogy of those verbs of the third conjugation whose first root ends in a consonant; as, *sēpio*, *sepsi*, *septum*. A few become irregular by syncope; as, *vēnio*, *vēni*, *ventum*.

*Amicio*, -ui or -xi, *amictum*, d. to clothe.  
 \**Balbūtio*, —, to stammer.  
*Bullio*, ii, *itum*, to bubble.  
 \**Cæcūtio*, —, to be dim-sighted.  
 \**Cambio*, —, to exchange.  
 \**Dementio*, —, to be mad.  
*Effutio*, —, to babble.  
*Eo*, ivi or ii, *itum*, r. d. to go. The compounds have only ii in the perfect, except *ōbeo*, *præeo*, and *sūbeo*, which have ivi or ii. All the compounds want the supine and perfect participles, except *ādeo*, *ambio*, *ineo*, *ōbeo*, *prætēreo*, *sūbeo*, *circūmeo* or *circueo*, *rēdeo*, *transeo*, and \*†*vēneo*, *vēnii*, r. (from *vēnum eo*), to be sold.  
*Farcio*, *farsi*, *fartum* or *faretum*, to cram. The compounds generally change a to e; as, *rēfercio*, -fersi, -fertum, but con- and ef-, -farcio and -fercio.  
*Fastidio*, -ii, -itum, d. to loathe.  
 \**Ferio*, —, d. to strike.

\**Fērōcio*, —, to be fierce.  
*Fulcio*, *fulsi*, *fultum*, d. to prop up.  
 \**Gannio*, —, to yelp, bark.  
 \**Glōcio*, —, to cluck as a hen.  
 \**Glūtio*, ivi, or *glūtii*, to swallow.  
*Grandio*, —, to make great.  
 \**Grunnio*, *grunnii*, to grunt.  
*Haurio*, *hausi*, *rar*. *haurii*, *haustum*, *rar*. *hausitum*, *hausturus*, *hausurus*, u. d. to draw.  
 \**Hinnio*, —, to neigh.  
 \**Ineptio*, —, to trifle.  
 \**Lascivio*, *lascivii*, to be wanton.  
 \**Ligūrio*, *ligūrii*, to feed delicately.  
 \**Lippio*, —, r. to be blear-eyed.  
 \**Obēdio*, *obēdii*, r. to obey.  
*Pārio* is of the third conjugation, but its compounds are of the fourth, changing ā to ē; as, *āpērio*, *āpēruī*, *āpertum*, r. d. to open. So *ōpērio*, d. *compērio*, *compēri*, *compertum*, rarely dep. *compērior*, to find out. So *rēpērio*, r. d.



*Pāvio*, —, *pāvītum*, to beat.

\**Prūrio*, —, to itch.

*Queo*, *quīvi* or *quii*, *quītum*, to be able.

So \**nēqueo*.

\**Raucio*, —, r. to be hoarse.

\**Rūgio*, —, to roar as a lion.

*Sævio*, *sævii*, *ītum*, r. to rage.

\**Sāgio*, —, to perceive keenly.

\**Sālio*, *sālui* or *sālii*, to leap. The

compounds change *ā* into *i*; as, \**absīlio*, —.

So *circumsīlio*. \**assīlio*, -ui.

So *dissīlio*, *insīlio*. \**dēsīlio*, -ui or -ii.

So *exsīlio*, *rēsīlio*, *subsīlio*. \**transīlio*,

-ui or -īvi, d. So *prōsīlio*.

*Sālio*, —, *ītum*, r. d. to salt.

*Sancio*, *sanxi*, *sancītum* or *sanctum*, d.

to ratify, sanction.

*Sarcio*, *sarsi*, *sartum*, d. to patch.

*Sarrio*, -īvi or -ui, *sarrītum*, d. to weed, hoe.

\**Scātūrio*, —, to gush out.

*Sentio*, *sensi*, *sensum*, r. to feel.

*Sēpēlio*, *sēpēliui* or -ii, rar. *sēpēli*, *sēpultum*, r. d. to bury.

*Sēpio*, *sepsi*, *septum*, d. to hedge in.

\**Singultio*, —, to sob, hiccup.

\**Sītio*, *sītii*, to thirst.

*Suffio*, -ii, -ītum, d. to fumigate.

\**Tussio*, —, to cough.

\**Vāgio*, *vāgii*, to cry.

*Vēnio*, *vēni*, *ventum*, r. to come.

*Vincio*, *vinxi*, *vinctum*, r. d. to bind.

NOTE. Desiderative verbs want both the second and third roots, except these three;—\**ēsūrio*, —, *ēsūrītus*, r. to desire to eat; \**nuptūrio*, -īvi, to desire to marry; \**partūrio*, -īvi, to be in travail. See § 187, II. 3.

### § 177. Deponent Verbs of the Fourth Conjugation.

*Assentior*, *assensus*, r. d. p. to assent.

*Blandior*, *blandītus*, to flatter.

*Largior*, *largītus*, p. to give, bestow.

*Mentior*, *mentītus*, r. p. to lie.

*Mētor*, *mensus* or *mētītus*, d. p. to measure.

*Mōlior*, *mōlītus*, d. to strive, toil.

*Ordior*, *orsus*, d. p. to begin.

*Orior*, *ortus*, *ōrītūrus*, d. to spring up.

Except in the present infinitive, this verb seems to be of the third conjugation.

*Pērior*, (obs. whence *pēritus*.) *expērior*, *expertus*, r. d. to try. *oppērior*, *oppertus* or *oppēritus*, d. to wait for.

*Partior*, *partītus*, d. to divide.

*Pōtior*, *pōtītus*, r. d. to obtain, enjoy. In the poets the present indicative and imperfect subjunctive are sometimes of the third conjugation.

*Sortior*, *sortītus*, r. to cast lots.

## IRREGULAR VERBS.

§ 178. Irregular verbs are such as deviate from the common forms in some of the parts derived from the first root.

They are *sum*, *vōlo*, *fěro*, *ědo*, *fīo*, *eo*, *queo*, and their compounds.

*Sum* and its compounds have already been conjugated. See § 153. In the conjugation of the rest, the parts which are irregular are fully exhibited, but a synopsis only, of the other parts is, in general, given. Some parts of *volo* and of its compounds are wanting.

1. *Vōlo* is irregular only in the present of the indicative and infinitive, and in the present and imperfect of the subjunctive.

REMARK. It is made irregular partly by syncope, and partly by a change in the vowel of the root. In the present infinitive also and in the imperfect subjunctive, after *ě* was dropped, *r* following *l* was changed into *l*; as, *velěre* (velre) *velle*; *velěrem* (velrem) *vellem*.

Pres. Indic.

Pres. Infin.

Perf. Indic.

vō'-lō,

vel'-lē,

vōl'-u-ī,

to be willing, to wish.

## INDICATIVE.

*Pres. S.* vŏ'-lŏ, vīs, vult;  
*P.* vŏl'-ŭ-mŭs, vul'-tīs, vŏ'-lunt.  
*Imperf.* vŏ-lē'-bam, vŏ-lē'-bās, etc.  
*Fut.* vŏ'-lam, vŏ'-lēs, etc.

*Perf.* vŏl'-u-ī.  
*Plup.* vŏ-lu'-ē-ram.  
*Fut. perf.* vŏ-lu'-ē-rŏ.

## SUBJUNCTIVE.

*Pres. S.* vē'-lim, vē'-lis, vē'-lit;  
*P.* vē-lī'-mŭs, vē-lī'-tīs, vē'-lint.  
*Imperf.* *S.* vel'-lem, vel'-lēs, vel'-lēt;  
*P.* vel-lē'-mŭs, vel-lē'-tīs, vel'-lent.

*Perf.* vŏ-lu'-ē-rim.  
*Plup.* vŏ-lu'-is'-sem.

## INFINITIVE.

*Pres.* vel'-lē.  
*Perf.* vŏl-u-is'-sē.

## PARTICIPLE.

*Pres.* vŏ'-lens.

NOTE. *Volt* and *voltis*, for *vult* and *vultis*, and *vin'*, for *visne* are found in Plautus and other ancient authors.

2. *Nŏlo* is compounded of the obsolete *nē* (for *non*) and *vŏlo*. The *v* of *vŏlo* after *nē* is dropped, and the vowels (*ē ō*) are contracted into *ō*.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Indic.</i>	
nŏ'-lŏ,	nol'-lē,	nŏl'-u-ī,	<i>to be unwilling.</i>

## INDICATIVE.

*Pres. S.* nŏ'-lŏ, non'-vīs, non'-vult;  
*P.* nŏl'-ŭ-mŭs, non-vul'-tīs, nŏ'-lunt.  
*Imperf.* nŏ-lē'-bam, -bās, -bāt, etc.  
*Fut.* nŏ'-lam, -lēs, -lēt, etc.

*Perf.* nŏl'-u-ī.  
*Plup.* nŏ-lu'-ē-ram.  
*Fut. perf.* nŏ-lu'-ē-rŏ.

## SUBJUNCTIVE.

*Pres. S.* nŏ'-lim, nŏ'-lis, nŏ'-lit;  
*P.* nŏ-lī'-mŭs, nŏ-lī'-tīs, nŏ'-lint.  
*Imperf.* *S.* nol'-lem, nol'-lēs, nol'-lēt;  
*P.* nol-lē'-mŭs, nol-lē'-tīs, nol'-lent.

*Perf.* nŏ-lu'-ē-rim.  
*Plup.* nŏl-u-is'-sem.

## IMPERATIVE.

## Present.

*Sing. 2.* nŏ'-lī; *Plur.* nŏ-lī-tē.

## Future.

*Sing. 2.* nŏ-lī-tŏ, *Plur.* nŏl-lī-tŏ'-tē,  
 3. nŏ-lī'-tŏ; nŏ-lun'-tŏ.

## INFINITIVE.

*Pres.* nol'-lē.  
*Perf.* nŏl-u-is'-sē.

## PARTICIPLE.

*Pres.* nŏ'-lens.

NOTE. In *non-vis*, *non-vult*, etc. of the present, *non* takes the place of *ne*, but *nēvis* and *nēvolt* also occur in Plautus.

3. *Mālo* is compounded of *māgis* and *vōlo*. In composition *māgis* drops its final syllable, and *vōlo* its *v*. The vowels (*ā ō*) are then contracted into *ā*.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Indic.</i>
mā'-lō,	mal'-lē,	māl'-u-ī, to prefer.

## INDICATIVE.

<i>Pres. S.</i> mā'-lō, mā'-vīs, mā'-vult;	<i>Perf.</i> māl'-u-ī.
<i>P.</i> māl'-ū-mūs, mā'-vul'-tis, mā'-lunt.	<i>Plup.</i> mā-lu'-ē-ram.
<i>Imperf.</i> mā-lē'-bam, -bās, etc.	<i>Fut. perf.</i> mā-lu'-ē-rō.
<i>Fut.</i> mā'-lam, -lēs, etc.	

## SUBJUNCTIVE.

<i>Pres. S.</i> mā'-lim, mā'-lis, mā'-līt;	<i>Perf.</i> mā-lu'-ē-rim.
<i>P.</i> mā-lī'-mūs, mā-lī'-tis, mā'-lint.	<i>Plup.</i> māl-u-is'-sem.
<i>Imperf. S.</i> mal'-lem, mal'-lēs, mal'-lēt;	
<i>P.</i> mal-lē'-mūs, mal-lē'-tis, mal'-lent.	

## INFINITIVE.

<i>Pres.</i> mal'-lē.	<i>Perf.</i> māl-u-is'-sē.
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NOTE. *Māvōlo*, *māvōlunt*; *māvōlet*; *māvēlim*, *māvēlis*, *māvēlit*; and *māvellem*; for *mālo*, *mālunt*, etc., occur in Plautus.

§ 179. *Fēro* is irregular in two respects:—1. Its second and third roots are not derived from the first, but from otherwise obsolete verbs, viz. *tūlo* for *tollo*, and *tlao*, sup. *tlātum*, by aphæresis, *lātum*:—2. In the present infinitive active, in the imperfect subjunctive, and in certain parts of the present indicative and imperative, of both voices, the connecting vowel is omitted. In the present infinitive passive, *r* is doubled.

## ACTIVE VOICE.

## PASSIVE VOICE.

<i>Pres. Indic.</i> fě'-rō, (to bear.)	<i>Pres. Indic.</i> fě'-rōr, (to be borne.)
<i>Pres. Infin.</i> fer'-rē,	<i>Pres. Infin.</i> fer'-rī,
<i>Perf. Indic.</i> tū'-lī,	<i>Perf. Part.</i> lā'-tūs.
<i>Supine.</i> lā'-tum.	

## INDICATIVE.

## Present.

<i>S.</i> fě'-rō, fers, fert;	fě'-rōr, fer'-rīs or -rē, fer'-tūr;
<i>P.</i> fěr'-ī-mūs, fer'-tis, fě'-runt.	fěr'-ī-mūr, fě'-rīm'-ī-nī, fě'-run'-tūr.

<i>Imperf.</i> fě-rē'-bam.	<i>Imperf.</i> fě-rē'-bār.
<i>Fut.</i> fě'-ram, -rēs, etc.	<i>Fut.</i> fě'-rār, -rē'-rīs or -rē'-rē, etc.
<i>Perf.</i> tū'-lī.	<i>Perf.</i> lā'-tūs sum or fu'-ī.
<i>Plup.</i> tū'lē'-ram.	<i>Plup.</i> lā'-tūs ē'-ram or fu'-ē-ram.
<i>Fut. perf.</i> tū'lē'-rō.	<i>Fut. perf.</i> lā'-tūs ē'-rō or fu'-ē-rō.



## SUBJUNCTIVE.

<i>Pres.</i> fě'-ram, -rās, <i>etc.</i>	<i>Pres.</i> fě'-rār, -rā'-rīs or -rā'-rě, <i>etc.</i>
<i>Imperf.</i> fer'-rem, -rēs, <i>etc.</i>	<i>Imperf.</i> fer'-rēr, -rě'-rīs, <i>etc.</i>
<i>Perf.</i> tū'-lē-rim.	<i>Perf.</i> lā'-tūs sim or fu'-ě-rim.
<i>Plup.</i> tū-lis'-sem.	<i>Plup.</i> lā'-tūs es'-sem or fu-is'-sem.

## IMPERATIVE.

<i>Pres. S.</i> fěr,	<i>P.</i> fer'-tě.	<i>Pres. S.</i> fer'-rě,	<i>P.</i> fě-rīm'-ī-nī.
<i>Fut. S.</i> fer'-tō,	<i>P.</i> fer-tō'-tě,	<i>Fut. S.</i> fer'-tōr,	<i>P.</i> (fě-rēm'-ī-nī.)
fer'-tō;	fě-run'-tō.	fer'-tōr.	fě-run'-tōr.

## INFINITIVE.

<i>Pres.</i> fer'-rě.	<i>Pres.</i> fer'-rī.
<i>Perf.</i> tū-lis'-sě.	<i>Perf.</i> lā'-tus es'-sě or fu-is'-sě.
<i>Fut.</i> lā-tū'-rūs es'-sě.	<i>Fut.</i> lā-tum ī-rī.

## PARTICIPLES.

<i>Pres.</i> fě'-rens.	<i>Perf.</i> lā'-tūs.
<i>Fut.</i> lā-tū'-rūs.	<i>Fut.</i> fě-ren'-dūs.

## GERUND.

fě-ren'-dī, *etc.*

## SUPINES.

*Former.* lā'-tum.      *Latter.* lā'-tū.

NOTE. In the comic writers the following reduplicated forms are found in parts derived from the second root, viz. *tetūli*, *tetulisti*, *tetūlit*, *tetulērunt*; *tetulēro*, *tetulērit*; *tetulissem*, and *tetulisse*.

§ 180. *Fīo*, 'to become,' is properly a neuter verb of the third conjugation, having only the parts derived from the first root; but it is used also as a passive of *fācio*, from which it takes those parts of the passive which are derived from the third root, together with the participle in *dus*. The infinitive present has been changed from the regular form *fīērē* to *fīērī*.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
fī'-ō,	fī'-ē-rī,	fac'-tūs, to be made or to become.

## INDICATIVE.

<i>Pres. S.</i> fī'-ō, fīs, fīt;	<i>Perf.</i> fac'-tūs sum or fu'-ī.
<i>P.</i> fī-mūs, fī'-tīs, fī'-unt.	<i>Plup.</i> fac'-tūs ẽ'-ram or fu'-ě-ram.
<i>Imperf.</i> fī-ẽ'-bam, fī-ẽ'-bās, <i>etc.</i>	<i>Fut. perf.</i> fac'-tūs ẽ'-rō or fu'-ě-rō.
<i>Fut.</i> fī'-am, fī'-ēs, <i>etc.</i>	

## SUBJUNCTIVE.

<i>Pres.</i> fī'-am, fī'-ās, <i>etc.</i>	<i>Perf.</i> fac'-tūs sim or fu'-ě-rim.
<i>Imp.</i> fī'-ẽ-rem, -ẽ'-rēs, <i>etc.</i>	<i>Plup.</i> fac'-tūs es'-sem or fu-is'-sem.

## IMPERATIVE.

*Pres. Sing.* fī; *Plur.* fī'-tě.

## INFINITIVE.

*Pres.* fī'-ě-rī.

*Perf.* fac'-tūs es'-sě or fu-is'-sě.

*Fut.* fac'-tum ī-rī.

## PARTICIPLES.

*Perf.* fac'-tūs.

*Fut.* fā-ci-en'-dūs.

## SUPINE.

*Latter.* fac'-tū.

NOTE. The compounds of *fācio* which retain *a*, have also *fīo* in the passive; as, *calefācio*, to warm; passive, *calefīo*; but those which change *a* into *i* form the passive regularly. (Cf. *facio* in the list, § 172.) Yet *confit*, *dēfit*, and *infit*, occur. See § 183, 12, 13, 14.

§ 181. *Edo*, to eat, is conjugated regularly as a verb of the third conjugation; but in the present of the indicative, imperative, and infinitive moods, and in the imperfect of the subjunctive, it has also forms similar to those of the corresponding tenses of *sum*:—Thus.

## INDICATIVE.

*Present.*

<i>S.</i> ě'-dō,	ě'-dis,	ě'-dit,
	(or ēs,	est);
<i>P.</i> ěd'-ī-mūs,	ěd'-ī-tīs,	ě'-dunt.
	(or es'-tīs),	

## SUBJUNCTIVE.

*Imperfect.*

<i>S.</i> ěd'-ě-rem,	ěd'-ě-rēs,	ěd'-ě-rět,
(or es'-sem,	es'-sēs,	es'-sēt);
<i>P.</i> ěd'-ě-rē-mūs,	ěd'-ě-rē-tīs,	ěd'-ě-rent,
(or es'-sē-mūs,	es'-sē-tīs,	es'-sent).

## IMPERATIVE.

<i>Pres. S.</i> ě'-dě,	<i>P.</i> ěd'-ī-tě,
(or ēs;	es'-tě).
<i>Fut. S.</i> ěd'-ī-tō,	<i>P.</i> ěd'-ī-tō'-tě, ě-dun'-tō.
(or es'-tō,	es-tō'-tě).

## INFINITIVE.

*Pres.* ěd'-ě-rě, (or es'-sě).

## PASSIVE.

<i>Pres.</i> ěd'-ī-tūr,	(or es'-tūr).
<i>Imperf.</i> ěd'-ě-rē-tūr,	(or es'-sē-tūr).

NOTE. (a.) In the present subjunctive, *ēdim*, *ēdis*, etc., are found, for *ēdam*, *ēdās*, etc.

(b.) In the compounds of *ēdo*, also, forms resembling those of *sum* occur. *Ambēdo* has the participles *ambens* and *ambēsus*; *comēdo* has *comēsus*, *comesūrus*, and rarely *comestus*; and *adēdo* and *exēdo* have *adēsus* and *exēsus*.

§ 182. *Eo* is irregular in the parts which, in other verbs, are formed from the first root, except the imperfect subjunctive and the present infinitive. In these, and in the parts formed from the second and third roots, it is a regular verb of the fourth conjugation.

NOTE. *Eo* has no first root, and the parts usually derived from that root, consist, in this verb, of terminations only.

Pres. Indic.	Pres. Infin.	Perf. Indic.	Perf. Part.
e'-ō,	ī-rē,	ī-vī,	ī-tum, to go.

## INDICATIVE.

Pres. S. e'-ō, is, it;	Fut. ī-bō, ī-bīs, ī-bīt, etc.
P. ī-mūs, ī-tīs, e'-unt.	Perf. ī-vī, ī-vis'-tī, ī-vīt, etc.
Imperf. S. ī-bam, ī-bās, ī-bāt;	Plup. īv'-ē-ram, īv'-ē-rās, etc.
P. ī-bā-mūs, etc.	Fut. perf. īv'-ē-rō, īv'-ē-rīs, etc.

## SUBJUNCTIVE.

Pres. e'-am, e'-ās, e'-āt, etc.	Perf. īv'-ē-rim, īv'-ē-rīs, etc.
Imperf. ī-rem, ī-rēs, ī-rēt, etc.	Plup. ī-vis'-sem, ī-vis'-sēs, etc.

## IMPERATIVE.

Pres. S. ī,	P. ī-tē.
Fut. 2. ī-tō,	ī-tō'-tē,
3. ī-tō;	e-un'-tō.

## INFINITIVE.

Pres. ī-rē.
Perf. ī-vis'-sē.
Fut. ī-tū'-rūs es'-sē.

## PARTICIPLES.

Pres. ī-ens, (gen. e-un'-tīs.)
Fut. ī-tū'-rūs, a, um.

## GERUND.

e-un'-dī,
e-un'-dō, etc.

REMARK 1. In some of the compounds the forms *eam*, *ies*, *iet* occur, though rarely, in the future; as, *redeam*, *redies*, *abiet*, *exiet*, *prodient*. *Istis*, *issem*, and *isse*, are formed by contraction for *ivistis*, *ivissem*, and *ivisse*. See § 162, 7.

REM. 2. In the passive voice are found the infinitive *iri*, and the third persons singular *itur*, *ibātur*, *ibitur*, *itum est*, etc.; *eātur*, *irētur*, *eundum est*, etc., which are used impersonally. See § 184, 2, (a.)

REM. 3. The compounds of *eo*, including *vēneo*, are conjugated like the simple verb, but most of them have *ui* in the perfect rather than *ivi*. See under *eo* in § 176. *Adeo*, *anteo*, *ineo*, *prætēreo*, *sūbeo*, and *transeo*, being used actively, are found in the passive voice. *Iniētur* occurs as a future passive of *ineo*. *Ambio* is regular, like *audio*, but has either *ambibat* or *ambiēbat*.

NOTE. *Queo*, I can, and *nequeo*, I cannot, are conjugated like *eo*, but they want the imperative mood and the gerund, and their participles rarely occur. They are sometimes found in the passive voice, before an infinitive passive.

## DEFECTIVE VERBS.

§ 183. (1.) Defective verbs are those which are not used in certain tenses, numbers, or persons.

REMARK. There are many verbs which are not found in all the tenses, numbers, and persons, exhibited in the paradigms. Some, not originally defective, are accounted so, because they do not occur in the classics now extant. Others are in their nature defective. Thus, the first and second persons of the passive voice must be wanting in many verbs, from the nature of their signification.



(2.) The following list contains such verbs as are remarkable for wanting many of their parts:—

- |                               |                              |                                    |
|-------------------------------|------------------------------|------------------------------------|
| 1. Odi, <i>I hate.</i>        | 6. Fāri, <i>to speak.</i>    | 11. Cēdo, <i>tell, or give me.</i> |
| 2. Cœpi, <i>I have begun.</i> | 7. Quæso, <i>I pray.</i>     | 12. Confit, <i>it is done.</i>     |
| 3. Mēmīni, <i>I remember.</i> | 8. Ave, } <i>hail, or</i>    | 13. Dēfit, <i>it is wanting.</i>   |
| 4. Aio, } <i>I say.</i>       | 9. Salve, } <i>farewell.</i> | 14. Infit, <i>he begins.</i>       |
| 5. Inquam, }                  | 10. Apāge, <i>begone.</i>    | 15. Ovat, <i>he rejoices.</i>      |

1. *Odi*, *cœpi*, and *mēmīni* are used chiefly in the perfect and in the other parts formed from the second root, and are thence called *preteritive* verbs. *Odi* has also a deponent form in the perfect:—  
Thus,

IND. *perf.* ō'-di or ō'-sus sum; *plup.* ōd'-ē-ram; *fut. perf.* ōd'-ē-ro.  
SUBJ. *perf.* ōd'-ē-rim; *plup.* ō-dis'-sem.  
INF. *perf.* ō-dis'-se; *fut.* ō-sū'-rum es'-se.  
PART. *fut.* ō-sū'-rus; *perf.* ō'-sus.

NOTE 1. *Exōsus* and *pērōsus*, like *ōsus*, are used actively. *Odivit*, for *ōdit*, occurs, M. Anton. in Cic. Phil. 13, 19: and *odiendi* in Appuleius.

2. IND. *perf.* cœ'-pi; *plup.* cœp'-ē-ram; *fut. perf.* cœp'-ē-ro.  
SUBJ. *perf.* cœp'-ē-rim; *plup.* cœ-pis'-sem.  
INF. *perf.* cœ-pis'-se; *fut.* cœp-tū'-rum es'-se.  
PART. *fut.* cœp-tū'-rus; *perf.* cœp'-tus.

NOTE 2. In Plautus are found a present, *cœpio*, present subjunctive, *cœpiam*, and infinitive, *cœpere*. Before an infinitive passive, *cæptus est*, etc., rather than *cæpi*, etc., are commonly used.

3. IND. *perf.* mēm'-i-ni; *plup.* mē-mīn'-ē-ram; *fut. perf.* mē-mīn'-ē-ro.  
SUBJ. *perf.* mē-mīn'-ē-rim; *plup.* mēm-i-nis'-sem.  
INF. *perf.* mēm-i-nis'-sē.  
IMPERAT. 2 pers. S. mē-men'-to; P. mēm-en-tō'-tē.

NOTE 3. *Odi* and *mēmīni* have, in the perfect, the sense of the present, and, in the pluperfect and future perfect, the sense of the imperfect and future; as, *fugiet atque odērit*. Cic. In this respect, *nōvi*, I know, the perfect of *nosco*, to learn, and *consuēvi*, I am wont, the perfect of *consuesco*, I accustom myself, agree with *ōdi* and *mēmīni*.

4. IND. *pres.* ai'-o,\* a'-īs, a'-īt; —, —, ai'-unt.\*  
— *imp.* ai-ē'-bam, ai-ē'-bās, ai-ē'-bāt; ai-ē-bā'-mūs, ai-ē-bā'-tīs, ai-ē'-bant.  
SUBJ. *pres.* —, ai'-ās, ai'-āt; —, —, ai'-ant.  
IMPERAT. *pres.* a'-ī. PART. *pres.* ai'-ens.

NOTE 4. *Ais* with *ne* is contracted to *ain'* like *viden'*, *ābin'*: for *videsne*, *abisne*. The comic writers use the imperfect *aibas*, *aibat* and *aibant*, which are dissyllabic.

5. IND. *pres.* in'-quam, in'-quīs, in'-quīt; in'-quī-mūs, in'-quī-tīs, in'-qui-unt.  
— *imp.* —, —, in-qui-ē'-bāt, and in-qui-bāt; —, —, in-qui-ē'-bant.  
— *fut.* —, in'-qui-ēs, in'-qui-ēt; —, —, —.  
— *perf.* —, in-quis'-tī, in-quīt; —, —, —.  
SUBJ. *pres.* —, in'-qui-ās, in'-qui-āt; —, in-qui-ā'-tīs, in'-qui-ant.  
IMPERAT. in'-quē, in'-qui-to.

6. IND. *pres.* —, —, fā'-tūr; *fut.* fā'-bōr, —, fāb'-ī-tūr.  
— *perf.* fātus est; *plup.* fātus eram.  
IMPERAT. fā'-rē. PART. *pres.* fāns; *perf.* fā'-tūs; *fut.* fān'-dūs.  
INFIN. *pres.* fā'-rī or fā'-rī-ēr. GERUND. *gen.* fān'-dī; *abl.* fān'-dō.  
SUPINE, fā'-tū.

\*Pronounced a'-yo, a'-yunt, etc., wherever the diphthong *ai* is followed by a vowel. See § 9, 1.

*Interfāri* has the forms *interfātur*, *interfāta est*, *interfāri*, *interfans*, and *interfātus*.—*Effāri* has *effābor*, *effābere*, *effātus est*, *effāti sunt*; imperat. *effāre*; *effāri*, *effātus*, *effandus*, *effando*; *effātu*.—*Præfāri* occurs in the following forms, *præfātur*, *præfāmur*; *præfabantur*; *præfārer*; *præfarentur*; *præfāti sūmus*; *præfātus fuero*; imperat. *præfāto*, *præfāmāno*; *præfans*, *præfātus*, *præfandus*; *præfando*.—*Prōfāri* has *profātur*, *profāta est*, *profāta sunt*, *profātus* and *prōfans*.

7. IND. pres. quæ'-so, —, quæ'-sīt; quæs'-ū-mūs, —, —.  
INF. pres. quæs'-ē-rē.
8. IMPERAT. ā'-vē, ā'-vē'-tē; ā'-vē'-to. INF. ā'-vē'-rē.  
NOTE. *Avēre* and *salvēre* are often used with *jūbeo*.
9. IND. pres. sal'-ve-o; fut. sal'-vē'-bīs. INF. pres. sal'-vē'-rē.  
IMPERAT. sal'-vē, sal'-vē'-tē; sal'-vē'-to.
10. IMPERAT. āp'-ā-gē. So *āge* with a subject either singular or plural.
11. IMPERAT. sing. cē'-do; pl. cet'-tē for cēd'-ī-tē. Hence *cēdodum*.
12. IND. pres. con'-fīt; fut. con'-fī'-et.  
SUBJ. pres. con'-fī'-āt; imperf. con'-fī'-ē-rēt. INF. pres. con'-fī'-ē-rī.
13. IND. pres. dē'-fīt; pl. dē'-fī'-unt; fut. dē'-fī'-ēt. SUBJ. pres. dē'-fī'-āt.  
INF. pres. dē'-fī'-ē-rī. So *ef'-fī'-ē-rī*, and *in-ter'-fī'-ē-rī*. *Plaut.*; and *in-ter'-fī'-at*. *Lucr.*
14. IND. pres. in'-fīt; pl. in'-fī'-unt.
15. IND. pres. ō'-vāt. SUBJ. pres. ō'-vēt; imperf. ō'-vā'-rēt.  
PART. pres. ō'-vans; perf. ō'-vā'-tūs; fut. ōv'-ā-tū'-rūs. GERUND, ō-van'-dī.

REMARK 1. Among defective verbs are sometimes, also, included the following:—*Fōrem*, *fōres*, etc., *fōrē*, (see § 154, R. 3.) *Ausim*, *ausis*, *ausit*; *ausint*. *Fazo* and *fazim*, *faxis*, *faxit*; *faximus*, *faxitis*, *faxint*. *Faxem*. The form in *o* is an old future perfect; that in *im* a perfect, and that in *em* a pluperfect subjunctive. See § 162, 7, (c.), and 9.

REM. 2. In the present tense, the first person singular, *fūro*, to be mad, and *dor* and *der*, from *do*, to give, are not used. So in the imperative *scī*, *cūpe* and *polle*, from *scio*, *cūpio*, and *polleo*, do not occur.

REM. 3. A few words, sometimes classed with defectives, are formed by contraction from a verb and the conjunction *sī*; as, *sīs* for *sī vis*, *sultis* for *sī vultis*, *sōdes* for *sī audes* (for *audies*.)

## IMPERSONAL VERBS.

§ 184. (a.) Impersonal verbs are those which are used only in the third person singular, and do not admit of a *personal* subject.

(b.) The subject of an impersonal verb in the active voice is, for the most part, either an infinitive, or an infinitive or subjunctive clause; but in English the neuter pronoun, *it*, commonly stands before the verb, and represents such clause; as, *me delectat scribēre*, *it delights me to write*. Sometimes an accusative depending on an impersonal verb takes, in English, the place of a subject; as, *me misēret tui*, *I pity thee*.

1. Impersonal verbs in the active voice are conjugated in the several conjugations like *delectat*, *it delights*; *dēcet*, *it becomes*; *contingit*, *it happens*; *evēnit*, *it happens*; thus:—

	1st Conj.	2d Conj.	3d Conj.	4th Conj.
<b>IND. Pres.</b>	delectat,	dēcet,	contingit,	evēnit,
<i>Imp.</i>	delectābat,	decēbat,	contingēbat,	eveniēbat,
<i>Fut.</i>	delectābit,	decēbit,	continget,	eveniet,
<i>Perf.</i>	delectāvit,	decuīt,	contigit,	evēnit,
<i>Plup.</i>	delectavērat,	decuērat,	contigērat,	evenērat,
<i>Fut. perf.</i>	delectavērit.	decuērit.	contigērit.	evenērit.
<b>SUB. Pres.</b>	delectet,	deceat,	contingat,	eveniat,
<i>Imp.</i>	delectāret,	decēret,	contingēret,	eveniret,
<i>Perf.</i>	delectavērit,	decuērit,	contigērit,	evenērit,
<i>Plup.</i>	delectavisset.	decuisset.	contigisset.	evenisset.
<b>INF. Pres.</b>	delectāre,	decēre,	contingēre,	evenīre,
<i>Perf.</i>	delectavisse.	decuisse.	contigisse.	evenisse.

2. (a.) Most *neuter* and many *active* verbs may be used impersonally in the passive voice, by changing the personal subject of the active voice into an ablative with the preposition *a* or *ab*; as,

*Illi pugnant*; or *pugnātur ab illis*, they fight. *Illi quærent*, or *quæritur ab illis*, they ask. Cf. § 141, Rem. 2.

(b.) In the passive form, the subject in English is, commonly, either the *agent*, expressed or understood, or an *abstract* noun formed from the verb; as,

*Pugnātum est*, we, they, etc. fought; or, the battle was fought. *Concurritur*, the people run together; or, there is a *concourse*.

(c.) Sometimes the English subject in the passive form is, in Latin, an oblique case dependent on the verb; as, *favētur tibi*, thou art favored.

The following are the forms of impersonal verbs in the several conjugations of the passive voice:—

#### INDICATIVE MOOD.

<i>Pres.</i>	pugnātur,	favētur,	curritur,	venitur,
<i>Imp.</i>	pugnabātur,	favebātur,	currebātur,	veniebātur,
<i>Fut.</i>	pugnabitur,	favebitur,	curretur,	veniētur,
<i>Perf.</i>	pugnātum est or fuit,	fautum est or fuit,	cursum est or fuit,	ventum est or fuit,
<i>Plup.</i>	pugnātum ērat or fuērat,	fautum ērat or fuērat,	cursum ērat or fuērat,	ventum ērat or fuērat,
<i>Fut. p.</i>	pugnātum ērit or fuērit.	fautum ērit or fuērit.	cursum ērit or fuērit.	ventum ērit or fuērit.

#### SUBJUNCTIVE MOOD.

<i>Pres.</i>	pugnētur,	faveātur,	currātur,	veniātur,
<i>Imp.</i>	pugnaretur,	faveretur,	curreretur,	veniretur,
<i>Perf.</i>	pugnātum sit or fuērit,	fautum sit or fuērit,	cursum sit or fuērit,	ventum sit or fuērit,
<i>Plup.</i>	pugnātum esset or fuisset.	fautum esset or fuisset.	cursum esset or fuisset.	ventum esset or fuisset.

#### INFINITIVE MOOD.

<i>Pres.</i>	pugnāri,	favēri,	curri,	venīri,
<i>Perf.</i>	pugnātum esse or fuisse,	fautum esse or fuisse,	cursum esse or fuisse,	ventum esse or fuisse,
<i>Fut.</i>	pugnātum īri.	fautum īri.	cursum īri.	ventum īri.



3. In like manner, in the periphrastic conjugation, the neuter gender of the participle in *dus*, both of active and neuter verbs, is used impersonally with *est*, etc., and the *dative* of the person; as, *mihi scribendum fuit*, I have been obliged to write; *moriendum est omnibus*, all must die. See § 162, 15, R. 5.

REMARK 1. Grammarians usually reckon only ten real impersonal verbs, all of which are of the second conjugation, viz. *dēcet*, *libet*, *licet*, *liquet*, *misēret*, *oportet*, *piget*, *pēnitēt*, *pūdet*, and *tēdet*. (See § 169.) Four of these, *dēcet*, *libet*, *licet*, and *liquet* occur also in the third person plural, but without personal subjects. There seems, however, to be no good reason for distinguishing the verbs above enumerated from other impersonal verbs. The following are such other verbs as are most commonly used impersonally:—

(a.) In the first conjugation:—

Constat, <i>it is evident.</i>	Vācat, <i>there is leisure.</i>	Pugnātur, <i>a battle is fought.</i>
Jūvat, <i>it delights.</i>	Certātur, <i>there is a contention.</i>	Stātur, <i>they stand firm.</i>
Præstat, <i>it is better.</i>		
Restat, <i>it remains.</i>	Peccātur, <i>a fault is committed.</i>	
Stat, <i>it is resolved.</i>		

(b.) In the second conjugation:—

Appāret, <i>it appears.</i>	Pertinet, <i>it pertains.</i>	Persuadētur, <i>he, they, etc are persuaded.</i>
Attinet, <i>it belongs to.</i>	Plācet, <i>it pleases.</i>	
Displicet, <i>it displeases.</i>	Flētur, <i>we, etc. weep, or, there is weeping.</i>	Pertæsum est, <i>he, they, etc. are disgusted with.</i>
Dōlet, <i>it grieves.</i>	Nocētur, <i>injury is inflicted.</i>	Silētur, <i>silence is maintained.</i>
Miserētur, <i>it distresses.</i>		
Pātet, <i>it is plain.</i>		

(c.) In the third conjugation:—

Accidit, <i>it happens.</i>	Miserescit, <i>it distresses.</i>	Desinitur, <i>there is an end.</i>
Condūcit, <i>it is useful.</i>	Sufficit, <i>it suffices.</i>	Scribitur, <i>it is written.</i>
Contingit, <i>it happens.</i>	Creditur, <i>it is believed.</i>	Vivitur, <i>we, etc. live.</i>
Fallit, or } <i>it escapes me;</i>	Curritur, <i>people run.</i>	
Fūgit me, } <i>I do not know.</i>		

(d.) In the fourth conjugation:—

Convēnit, <i>it is agreed upon; it is fit.</i>	Expēdit, <i>it is expedient.</i>	Scitur, <i>it is known.</i>
Evēnit, <i>it happens.</i>	Dormitur, <i>we, they, etc. sleep.</i>	Itur, <i>they, etc. go.</i>
		Venitur, <i>they, etc. come.</i>

(e.) Among irregular verbs:—

Fit, <i>it happens.</i>	Prætērit me, <i>it is unknown to me.</i>	Rēfert, <i>it concerns.</i>
Intērest, <i>it concerns.</i>		Sūbit, <i>it occurs.</i>
Obest, <i>it is hurtful.</i>	Prōdest, <i>it avails.</i>	Supērest, <i>it remains.</i>

(f.) To these may be added verbs signifying the state of the weather, or the operations of nature. The subject of these may be *Jupiter*, *deus*, or *cælum*, which are sometimes expressed. Of this kind are the following:—

Fulget, }	Lapidat, <i>it rains stones.</i>	Tōnat, <i>it thunders.</i>
Fulgurat, } <i>it lightens.</i>	Lucescit, }	Vesperascit, } <i>evening</i>
Fulminat, }	Illucescit, } <i>it grows light.</i>	Advesperascit, } <i>ap-</i>
Gēlat, <i>it freezes.</i>	Ningit, <i>it snows.</i>	Invesperascit, } <i>proaches.</i>
Grandinat, <i>it hails.</i>	Pluit, <i>it rains.</i>	

*Lapidat*, *ningit*, and *pluit* are also used impersonally in the passive voice.

REM. 2. Impersonal verbs, not being used in the imperative, take the subjunctive in its stead; as, *delectet*, let it delight. In the passive voice, their perfect participles are used only in the neuter.

REM. 3. Most of the impersonal verbs want participles, gerunds, and supines; but *penitet* has a present participle, futures in *rus* and *dus*, and the gerund. *Pūdet* and *piget* have also the gerund and future passive participle.

REM. 4. Most of the above verbs are also used personally, but frequently in a somewhat different sense; as, *ut Tibēris inter eos et pons interesset*, so that the Tiber and bridge were between them.

## REDUNDANT VERBS.

§ 185. Redundant verbs are those which have different forms to express the same meaning.

Verbs may be redundant in *termination*; as, *fabřico* and *fabřicor*, to frame;—in *conjugation*; as, *lāvo*, -āre, and *lāvo*, -ēre, to wash;—or in certain tenses; as, *ōdi* and *ōsus sum*, I hate.

1. The following deponent verbs, besides their passive form, have an active form in *o*, of the same meaning, but which is, in general, rarely used. A few, however, which are marked *r.*, occur more rarely than the corresponding forms in *o*.

Abomīnor, to abhor.	Fabřicor, to frame.	Oscītor, to gape.
Adūlor, to flutter.	Fenēror, to lend on interest.	Pacīficor, <i>r.</i> to make a peace.
Altercor, to dispute.	Fluctuor, to fluctuate.	Palpor, to caress.
Amplexor, to embrace.	Frustror, to disappoint.	Partior, to divide.
Arbitror, to suppose.	Frutīcor, to sprout.	Popūlor, to lay waste.
Argūtor, to prate.	Impertior, <i>r.</i> to impart.	Pūnior, to punish.
Assentior, to assent.	Jurgor, to quarrel.	Rumīnor, to ruminate.
Aucūpor, to hunt after.	Lacrīmor, <i>r.</i> to weep.	Sciscītor, to inquire.
Augūror, to foretell.	Ludīficor, to ridicule.	Sortior, to cast lots.
Aurīgor, to drive a chariot.	Luxūrior, <i>r.</i> to be rank.	Stabūlor, to stable.
Auspīcor, to take the auspices.	Medīcor, to heal.	Tueor, to defend.
Cachinnor, <i>r.</i> to laugh aloud.	Mēreor, to deserve.	Tumultuor, to be in confusion.
Comitor, to accompany.	Mētor, to measure.	Tūtor, to defend.
Commentor, to deliberate.	Misēreor, to commiserate.	Ūtor, to use.
Convīvor, to feast together.	Modēror, to moderate.	Urīnor, to dive.
Cunctor, (cont.), to delay.	Munēror, <i>r.</i> to bestow.	Velīficor, to set sail.
Dignor, to deem worthy.	Nictor, <i>r.</i> to wink.	Venēror, to reverence.
Depascor, to feed upon.	Nūtrior, <i>r.</i> to nourish.	Vocīfēror, to bawl.
Elucubror, to elaborate.	Obsōnor, to cater.	
	Opīnor, to suppose.	

2. The following verbs are redundant in conjugation:—

Boo, -āre, } to roar.	Fulgeo, -ēre, } to shine.	Sōno, -āre, } to sound.
Boo, -ēre, <i>r.</i> }	Fulgo, -ēre, <i>r.</i> }	Sōno, -ēre, }
Bullo, -āre, } to boil.	Lāvo, -āre, } to wash.	Strīdeo, -ēre, } to creak.
Bullio, -ire, }	Lāvo, -ēre, <i>r.</i> }	Strīdo, -ēre, }
Cieo, -ēre, } to excite.	Līno, -ēre, } to anoint.	Tergeo, -ēre, } to wipe.
Cio, -ire, <i>r.</i> }	Līnio, -ire, <i>r.</i> }	Tergo, -ēre, }
Denso, -āre, } to thicken.	Nicto, -āre, } to wink.	Tueor, -ēri, } to protect.
Denseo, -ēre, }	Nicto, -ēre, }	Tuor, -i, <i>r.</i> }
Ferveo, -ēre, } to boil.	Sālo, -ēre, } to salt.	
Fervo, -ēre, }	Sālio, -ire, }	
Fōdio, -ēre, } to dig.	Scāteo, -ēre, } to abound.	
Fōdio, -ire, }	Scāto, -ēre, <i>r.</i> }	

Those marked *r.* are rarely used.



*Mōrior, ōrior, and pōrior*, also, are redundant in conjugation in certain parts. See in lists §§ 174 and 177.

§ 186. 1. Some verbs are spelled alike, or nearly alike, but differ in conjugation, quantity, pronunciation, or signification, or in two or more of these respects.

Such are the following :—

Abdico, -āre, to abdicate.	Edo, -ēre, to eat.	Nitor, -i, to strive.
Abdico, -ēre, to refuse.	Edo, -ēre, to publish.	Obsēro, -āre, to lock up.
Accido, -ēre, to fall upon.	Edūco, -āre, to educate.	Obsēro, -ēre, to sow.
Accido, -ēre, to cut down.	Edūco, -ēre, to draw out.	Occido, -ēre, to fall.
Addo, -ēre, to add.	Effēro, -āre, to make wild.	Occido, -ēre, to kill.
Adeo, -ire, to go to.	Effēro, -re, to carry out.	Opērio, -ire, to cover.
Aggēro, -āre, to heap up.	Excido, -ēre, to fall out.	Opēror, -āri, to work.
Aggēro, -ēre, to heap upon.	Excido, -ēre, to cut off.	Oppērior, -iri, to wait for.
Allēgo, -āre, to depute.	Fērio, -ire, to strike.	Pando, -āre, to bend.
Allēgo, -ēre, to choose.	Fēro, -re, to bear.	Pando, -ēre, to extend.
Appello, -āre, to call.	Fērior, -āri, to keep holiday.	Pāro, -āre, to prepare.
Appello, -ēre, to drive to.	Frigeo, -ēre, to be cold.	Pāreo, -ēre, to appear.
Cādo, -ēre, to fall.	Frigo, -ēre, to fry.	Pārio, -ēre, to bring forth.
Cādo, -ēre, to cut.	Fūgo, -āre, to put to flight.	Pārio, -āre, to balance.
Cēdo, -ēre, to yield.	Fūgio, -ēre, to fly.	Pendeo, -ēre, to hang.
Cāleo, -ēre, to be hot.	Fundo, -āre, to found.	Pendo, -ēre, to weigh.
Calleo, -ēre, to be hard.	Fundo, -ēre, to pour out.	Percōlo, -āre, to filter.
Cāno, -ēre, to sing.	Incido, -ēre, to fall into.	Percōlo, -ēre, to adorn.
Cāneo, -ēre, to be gray.	Incido, -ēre, to cut into.	Permāneo, -ēre, to remain.
Cāreo, -ēre, to want.	Indico, -āre, to show.	Permāno, -āre, to flow through.
Cāro, -ēre, to card wool.	Indico, -ēre, to proclaim.	Prædico, -āre, to publish.
Cēlo, -āre, to conceal.	Inficio, -ēre, to stain.	Prædico, -ēre, to foretell.
Cælo, -āre, to carve.	Infitor, -āri, to deny.	Prōdo, -ēre, to betray.
Censeo, -ēre, to think.	Intercido, -ēre, to happen.	Prōdeo, -ire, to come forth.
Sentio, -ire, to feel.	Intercido, -ēre, to cut asunder.	Recēdo, -ēre, to retire.
Claudo, -ēre, to shut.	Jāceo, -ēre, to lie.	Recido, -ēre, to fall back.
Claudo, -ēre, to be lame.	Jācio, -ēre, to throw.	Recido, -ēre, to cut off.
Colligo, -āre, to bind together.	Lābo, -āre, to totter.	Reddo, -ēre, to restore.
Colligo, -ēre, to collect.	Lābor, -i, to glide.	Rēdeo, -ire, to return.
Cōlo, -āre, to strain.	Lacto, -āre, to suckle.	Refēro, -re, to bring back.
Cōlo, -ēre, to cultivate.	Lacto, -āre, to deceive.	Refērio, -ire, to strike back.
Compello, -āre, to accost.	Lēgo, -āre, to depute.	Relēgo, -āre, to remove.
Compello, -ēre, to force.	Lēgo, -ēre, to read.	Relēgo, -ēre, to read over.
Concido, -ēre, to cut to pieces.	Liceo, -ēre, to be lawful.	Sēdo, -āre, to allay.
Concido, -ēre, to fall.	Liceor, -ēri, to bid for.	Sēdeo, -ēre, to sit.
Conscendo, -ēre, to embark.	Liquo, -āre, to melt.	Sido, -ēre, to sink.
Conscindo, -ēre, to tear to pieces.	Liqueo, -ēre, to be manifested.	Sēro, -ēre, to sow.
Consterno, -āre, to terrify.	Liquor, -i, to melt.	Sēro, -ēre, to entwine.
Consterno, -ēre, to strew over.	Māno, -āre, to flow.	Succido, -ēre, to fall under.
Decido, -ēre, to fall down.	Māneo, -ēre, to stay.	Succido, -ēre, to cut down.
Decido, -ēre, to cut off.	Mādo, -āre, to command.	Vādo, -ēre, to go.
Decipio, -ēre, to deceive.	Mādo, -ēre, to eat.	Vādor, -āri, to bind over by bail.
Desipio, -ēre, to dote.	Mēto, -ēre, to reap.	Vēneo, -ire, to be sold.
Deligo, -āre, to tie up.	Mētor, -āri, to measure.	Vēnio, -ire, to come.
Deligo, -ēre, to choose.	Mētiar, -iri, to measure.	Vēnor, -āri, to hunt.
Diligo, -ēre, to love.	Mētuo, -ēre, to fear.	Vincio, -ire, to bind.
Dico, -ēre, to say.	Misēror, -āri, to pity.	Vinco, -ēre, to conquer.
Dico, -āre, to dedicate.	Misēreor, -ēri, to pity.	Vōlo, -āre, to fly.
	Mōror, -āri, to delay.	Vōlo, velle, to be willing.
	Mōrior, -i, to die.	
	Nīteo, -ēre, to glitter.	



## 2. Different verbs have sometimes the same perfect; as,

Aceo, acui, <i>to be sour.</i>	Fulcio, fulsi, <i>to prop.</i>	Páveo, pávi, <i>to fear.</i>
Acuo, acui, <i>to sharpen.</i>	Lúceo, luxi, <i>to shine.</i>	Pasco, pávi, <i>to feed.</i>
Cresco, crēvi, <i>to grow.</i>	Lūgeo, luxi, <i>to mourn.</i>	Pendeo, pēpendi, <i>to hang.</i>
Cerno, crēvi, <i>to decree.</i>	Mulceo, mulsi, <i>to soothe.</i>	Pendo, pēpendi, <i>to weigh.</i>
Fulgeo, fulsi, <i>to shine.</i>	Mulgeo, mulsi, <i>to milk.</i>	

To these add some of the compounds of *sto* and *sisto*.

## 3. Different verbs have sometimes, also, the same supine or perfect participle; as,

Frīco, frictum, <i>to rub.</i>	Pango, pactum, <i>to drive</i>	Pätior, passus, <i>to suffer.</i>
Frīgo, frictum, <i>to roast.</i>	<i>in.</i>	Tēneo, tentum, <i>to hold.</i>
Māneo, mansum, <i>to remain.</i>	Paciscor, pactus, <i>to bargain.</i>	Tendo, tentum, <i>to stretch.</i>
Mando, mansum, <i>to chew.</i>	Pando, passum, <i>to extend.</i>	Verro, versum, <i>to brush.</i>
		Verto, versum, <i>to turn.</i>

## DERIVATION OF VERBS.

§ 187. Verbs are derived either from nouns, from adjectives, or from other verbs.

I. Verbs derived from nouns or adjectives are called *denominatives*.

1. (a.) Active denominatives are generally of the first conjugation; those which are neuter, of the second. They are usually formed by adding respectively *o* and *eo* to the root; as,

## FROM NOUNS.

Actives.	Neuters.
Armo, <i>to arm</i> , (arma.)	Flōreo, <i>to bloom</i> , (flos.)
Fraudo, <i>to defraud</i> , (fraus.)	Frondeo, <i>to produce leaves</i> , (frons.)
Nomīno, <i>to name</i> , (nomen.)	Lúceo, <i>to shine</i> , (lux.)
Numéro, <i>to number</i> , (numerus.)	Víreo, <i>to flourish</i> , (vis.)

## FROM ADJECTIVES.

Albo, <i>to whiten</i> , (albus.)	Albeo, <i>to be white</i> , (albus.)
Celebro, <i>to frequent</i> , (celēber.)	Calveo, <i>to be bald</i> , (calvus.)
Libéro, <i>to free</i> , (liber.)	Flāveo, <i>to be yellow</i> , (flāvus.)

(b.) Sometimes a preposition is prefixed in forming the derivative; as,

Coacervo, <i>to heap together</i> , (acervus.)	Exstirpo, <i>to extirpate</i> , (stirps.)
Excāvo, <i>to excavate</i> , (cāvus.)	Illāqueo, <i>to insnare</i> , (lāqueus.)

2. Many deponents of the first conjugation, derived from nouns, express the exercise of the character, office, etc., denoted by the primitive; as, *architector*, to build; *comitor*, to accompany; *fūror*, to steal; from *architectus*, *cōmes*, and *fūr*.

3. Such as denote resemblance or imitation are called *imitatives*; as, *cornīcor*, to imitate a crow, from *cornix*; *Græcor*, to imitate the Greeks. Some of these end in *isso*; as, *patrisso*, to imitate a father.

II. Verbs derived from other verbs are either *frequentatives*, *inceptives*, *desideratives*, *diminutives*, or *intensives*.

1. *Frequentatives* express a repetition, or an increase of the action expressed by the primitive.

(a.) They are all of the first conjugation, and are formed by adding *o* to the third root; as, *dōmo*, (*dōmīt-*) *dōmīto*. So *adjūvo*, *adjūto*; *dīco*, *dīcto*; *gēro*, *gēsto*. In verbs of the first conjugation, *āt* of the root is often changed into *ūt*; as, *clāmo*, to cry, (*clamāt-*) *clamīto*, to cry frequently.

(b.) A few frequentatives are formed by adding *īto* to the first root of the primitive; as, *āgo* (*āg-*) *āgīto*. So *lāteo*, *lātīto*; *nosco*, *noscīto*; *quæro*, *quærīto*.

(c.) Frequentatives, from primitives of the second, third, and fourth conjugations, sometimes serve again as primitives, from which new frequentatives are formed; as, *dico*, *dicto*, *dictīto*; *curro*, *curso*, *cursīto*; *vēnio*, *vento*, *ventīto*. Sometimes the second or intermediate form is not in use.

(d.) Some frequentatives are deponent; as, *minītor*, from *minor* (*mināt-*); *versor*, from *verto* (*vers-*). So *amplexor*, *sector*, *lōquītor*, from *amplector*, *sēquor*, and *lōquor*.

(e.) When verbs of this class express simply an increase of the action denoted by the primitive, they are, by some grammarians, called *intensives*.

2. *Inceptives*, or *inchoatives* mark the beginning of the action or state expressed by the primitive.

(a.) They all end in *sco*, and are formed by adding that termination to the root of the primitive, with its connecting vowel, which, in the third conjugation, is *i*; as, *cāleo*, to be hot; *cālesco*, to grow hot.

So *lābo*, (*āre*), *lābasco*; *ingēmo*, (*ēre*), *ingēmisco*; *obdormio*, (*īre*), *obdormisco*. *Hisco* is contracted for *hiasco*, from *hio*, (*āre*).

(b.) Most inceptives are formed from verbs of the second conjugation.

(c.) Some inceptives are formed from nouns and adjectives by adding *asco* or *esco* to the root; as, *puērasco*, from *puer*; *jūvenēsko*, from *jūvēnis*.

NOTE. Inceptives are all neuter, and of the third conjugation. See § 173.

Some verbs in *sco*, which are not inceptives, are active; as, *disco*, *posco*.

3. *Desideratives* express a desire of doing the act denoted by the primitive.

(a.) They are formed from the third root, by adding *ūrio*; as, *cæno*, to sup, (*cænāt-*) *cænātūrio*, to desire to sup.

(b.) Desideratives are all of the fourth conjugation. See § 176, Note.

(c.) Verbs in *ūrio*, having *u* long, are not desideratives; as, *prūrio*, *ligūrio*.

4. *Diminutives* denote a feeble or trifling action. They are formed by adding *illo* to the root of the primitive; as, *conscribillo*, to scribble, from *conscribo*.

They are few in number, and are all of the first conjugation.

5. *Intensives* denote eager action. They are usually formed by adding *so*, *esso*, or *isso* to the root of the primitive; as, *fācesso*, to act earnestly—from *fācio*.

So *cāpesso*, *incesso*, from *cāpio* and *incēdo*. *Concupisco*, to desire greatly, though in form an inceptive, is, in its signification, an intensive.

NOTE. Verbs of all these classes have sometimes simply the meaning of their primitives.

## COMPOSITION OF VERBS.

§ 188. Verbs are compounded variously :—

1. Of a noun and a verb; as, *œdifico, belligero, lucrifacio*. See § 103, R. 1.
2. Of an adjective and a verb; as, *amplifico, multiplico*.
3. Of two verbs; as, *calëfacio, madëfacio, patëfacio*.

REM. In verbs of this class, the first part, which is a verb of the second conjugation, loses its final *o*; the second part is always the verb *facio*.

4. Of an adverb and a verb; as, *bëñëfacio, mälëdico, sätägo, nolo, negligo*.
5. Of a preposition and a verb; as, *addüco, excölo, prödo, subrëpo, discerno, sëjungo*.
6. Of a preposition and a noun; as, *pernocto, irrëtio*.

§ 189. In composition with particles, the vowels *a* and *e* and the diphthong *æ* in the radical syllable of the simple verb are often changed in the compound.

1. The following simple verbs in composition change *a* into *e* :—

Arceo,	Carpö,	Farcio,	Jacto,	Pärio,	Patro,	Spargo,
Candeo,	Damno,	Fätiscor,	Lacto,	Partio,	Sacro,	Tracto.
Capto,	Fallo,	Grädior,	Mando,	Pätior,	Scando,	

Exc. *A* is retained in *amando, præmando, desacro, and retracto*; *prædamno, and pertracto* sometimes also occur. *A* is also changed into *e* in *occento* from *canto*, and *anhëlo* from *hålo*; *comperco* also is found.

2. The following, in the first root, change *ă* and *ě* into *ĩ*; viz.  
*ăgo, cădo, ěgeo, ěmo, frango, pango, přemo, řęgo, sędeo, spēcio, tango*.
3. These change *ă* and *ě*, in the first and second roots, into *ĩ*; viz.  
*sălio, to leap, săpio, tăceo, and tēneo*.
4. These change *ă* into *ĩ*, and *æ* into *ĩ*, in all the roots; viz.  
*hăbeo, lăcio, lăteo, plăceo, stătuo; cædo, lædo, and quæro*.
5. The following change *ă*, in the first root, into *ĩ*, and in the third root into *e*; viz.

*căno, căpio, făteor, jăcio, răpio, and âpiscor*.

Exc. (a.) *A* is retained in *circumăgo, perăgo, satăgo; antëhăbeo, posthăbeo, dëpango, rëpango, complăceo, and perplăceo*. *Öccăno* and *rëcăno* also sometimes occur. *E* is retained in *coëmo, circumsędeo, and supersędeo*. *Antëcăpio* and *anticpio* are both used; so also are *süperjăcio* and *süperjicio*.

(b.) *Cögo* and *dęgo* are formed, by contraction, from *con, de, and ägo; dëmo, přmo* and *sümo*, from *de, pro, sub, and ěmo; præbeo, and perhaps dëbeo*, from *præ, de, and hăbeo; pergo* and *surgo*, from *per, sub, and řęgo*.

NOTE 1. *Facio*, compounded with a preposition, changes *ă* into *ĩ* in the first root, and into *e* in the third; as, *afficio, affëci, affectum*. Some compounds of *facio* with nouns and adjectives, change *ă* into *ĩ*, and also drop *ĩ* before *o*, and are of the first conjugation; as, *significo, letifico, magnifico*. *Spëcio* forms some compounds in the same manner; as, *conspicor* and *susplicor*.

NOTE 2. *Lęgo*, compounded with *con, de, di, e, inter, nec, and se*, changes *ě* into *ĩ*, in the first root; as, *colligo, negligo, etc.*; but with *ad, præ, per, re, sub, and trans*, it retains *ě*; as, *allęgo*.

NOTE 3. *Calco* and *salto*, in composition, change *a* into *u*; as, *inculco, insulto*. *Plaudo* changes *au* into *ö*; as, *explödo*; except *applaudo*. *Audio* changes *au* into *ë* in *obëdiö*. *Causo, claudo, and quătio*, drop *a*; as, *accüso, rêclüdo, percütio*. *Jüro* changes *ü* into *ë* in *dëjëro* and *pëjëro*, but *dëjüro*, also, is in use.



NOTE 4. In the compounds of *cāveo*, *māneo*, and *trāho*, *ā* remains unchanged, and so also does *æ* in the compounds of *hæreo*.

NOTE 5. The simple verbs with which the following are compounded are not used:—

Dēfendo,	Impēdio,	Confūto,	Instīgo,	Connīveo,	
Offendo,	Imbuo,	Rēfūto,	Impleo,	Percello,	
Expērior,	Compello, (-āre,)	Ingruo,	Compleo,	Induo,	and some
Expēdio,	Appello, (-āre,)	Congruo,	Rēnīdeo,	Exuo,	others.

For the changes produced in prepositions by composition with verbs see § 196.

## PARTICLES.

§ 190. 1. *Particles* are those parts of speech which are neither declined nor conjugated. They are divided into four classes—*adverbs*, *prepositions*, *conjunctions*, and *interjections*.

NOTE. A word may sometimes belong to two or more of these classes, according to its connection.

## ADVERBS.

2. An adverb is a particle used to modify or limit the meaning of a verb, an adjective, or another adverb; as,

*Bēne et sapienter dixit*, he spoke *well* and *wisely*; *Cānis ēgrēgie fidēlis*, a *remarkably* faithful dog; *Nimis valde laudāre*, to praise *too* much. Compare § 277, R. 1.

3. Adverbs, in regard to their *signification*, are divided into various classes; as, adverbs of *place*, *time*, *manner*, etc., and some belong to either class according to their connection.

4. In regard to their *etymology*, adverbs are either *primitive* or *derivative*.

REMARK. Among primitive adverbs are here classed not only such as cannot be traced to any more remote root, but also all which are not included in the regular classes of derivative adverbs hereafter mentioned.

## PRIMITIVE ADVERBS.

§ 191. The primitive adverbs are few in number, when compared with the derivatives, and most of them are contained in the following lists marked I, II, and III.

### I. Adverbs of Place and Order.

ādeo, <i>so far, as far.</i>	ālīcūbi, <i>somewhere.</i>	ālīquōversum, <i>toward</i>
ādhūc, <i>to this place.</i>	ālīcundē, <i>from some</i>	some place.
adversus,	place.	ālīundē, <i>from another</i>
adversum,	ālīō, <i>to another place.</i>	place.
exadversus,—um,	ālīquā, <i>in some way.</i>	circā, } <i>around.</i>
ālīā, <i>by another way.</i>	ālīorsum, <i>toward another</i>	circum, } <i>around.</i>
ālīās, <i>in another place.</i>	er place.	circitēr, <i>on every side.</i>
ālībī, <i>elsewhere.</i>	ālīquō, <i>to some place.</i>	circumcircā, <i>all around.</i>

*citrā, on this side.*  
*citro, hither.*  
*contrā, over against.*  
*cōram, before.*  
*dēhinc, henceforth.*  
*deinceps, successively.*  
*deindē, after that.*  
*dēniquē, finally.*  
*dēnuo, again.*  
*deorsum, downward.*  
*dextrorsum, toward the right.*  
*eā, that way.*  
*eādem, the same way.*  
*eō, to that place, thither.*  
*eōdem, to the same place.*  
*exindē, after that.*  
*extrā, without.*  
*extrinsēcūs, from without.*  
*fōrās, out of doors.*  
*fōrīs, without.*  
*hāc, this way.*  
*hactēnūs, thus far.*  
*hīc, here.*  
*hīnc, hence.*  
*hūc, hither.*  
*hūcuscquē, thus far.*  
*horsum, hitherward.*  
*ibi, there.*  
*ibīdem, in the same place.*  
*illāc, that way.*  
*illīc, there.*  
*illīnc, thence.*  
*illō, thither.*  
*illorsum, thitherward.*  
*illūc, thither.*  
*indē, thence.*  
*indīdem, from the same place.*

*infrā, below, beneath.*  
*inībi, in that place.*  
*intrinsēcūs, from within.*  
*intrā, intro, within.*  
*introrsum, } within.*  
*intūs, }*  
*istāc, that way.*  
*istīc, there.*  
*istīnc, thence.*  
*istō, istūc, thither.*  
*juxtā, near, alike.*  
*nēcūbi, lest any where.*  
*neutro, to neither side.*  
*neutrūbi, to neither place, to neither side.*  
*nullibi, } no where.*  
*nusquam, }*  
*pēnītūs, within.*  
*pōnē, post, behind, back.*  
*porro, onward.*  
*prōcūl, far.*  
*prōpē, proptēr, near.*  
*prorsum, forward.*  
*prōtīnūs, onward.*  
*quā? in which way?*  
*quāquā, } what way*  
*quācumque, } soever.*  
*quāquē, wheresoever.*  
*quālibēt, } in every way.*  
*quāvīs, }*  
*quō? whither?*  
*quōād, } how far.*  
*quousquē, }*  
*quōpiam, } to some place.*  
*quōquam, }*  
*quōquō, } whither-*  
*quōcumquē, } soever.*  
*quōquōversūs, toward every side.*

*quorsum? whitherward?*  
*quōvīs, } to every place.*  
*quōlibēt, }*  
*retro, } backward,*  
*retrorsum, } back.*  
*rursum, }*  
*sicūbi, if any where.*  
*sicundē, if from any place.*  
*sinistrorsum, toward the left.*  
*subtēr, beneath.*  
*sūpēr, suprà, above, on top.*  
*susum, upward.*  
*tum, then, in the next place.*  
*ūbi? where?*  
*ūbicumquē, } wherever,*  
*ūbiūbi, } wheresoever.*  
*ūbilibēt, } any where,*  
*ūbiquē, } every where.*  
*ūbivīs, }*  
*ultrā, ultro, beyond.*  
*unde? whence?*  
*undēlibēt, } from every*  
*undēvīs, } where.*  
*undiquē, }*  
*undeundē, } whence-*  
*undēcumquē, } soever.*  
*uspīam, } somewhere,*  
*usquam, } any where.*  
*usquē, all the way.*  
*usquēquāquē, in all ways.*  
*utrīmqūē, on both sides.*  
*utrō? which way?*  
*utrōbi? in which place?*  
*utrōbiquē, in both places.*  
*utrōquē, to both sides.*  
*utrōquēversum, toward both sides.*

REMARK 1. (a.) The interrogative adverbs of place, *ūbi?* where? *undē?* whence? *quō?* whither? and *quā?* in what way? have relation to other adverbs formed in a similar manner, thus constituting a system of *adverbial correlatives* similar to that of the pronominal adjectives. See § 139, 5, (3.)

(b.) As in the case of the pronominal correlatives, the *interrogative* and *relative* forms are alike, beginning with *u* or *qu*. The *demonstratives* are formed from *is*, which is strengthened by *dem*, and the *indefinite* from *āliquīs*. The *general relatives* and the *general indefinites* or *universals*, like those of the pronominal adjectives, are made, the former by doubling the simple relatives or by appending to them the termination *cumquē*, 'soever,' and the latter by adding *quē*, *vīs*, or *libēt*. Thus :

Interrog.	Demonstr.	Relat.	Gen. Relat.	Indefin.	Gen. Indefin.
ūbi?	ibi, ibīdem,	ūbi,	ūbiūbi, ūbicumquē,	ālicūbi,	ūbiquē, ūbivīs, ūbilibēt.
undē?	indē, indīdem,	undē,	undeundē, undēcumquē,	ālicundē,	undiquē, undēvīs, undēlibēt,
quō?	eō, eōdem,	quō,	quōquō, quōcumquē,	āliquō,	quōvīs, quōlibēt,
quā?	eā, eādem.	quā.	quāquā, quācumquē.	āliquā.	quāvīs, quālibēt.



(c.) To those answering to *ubi?* may be added *ālibi*, *nullibi*, and *inibi*, the latter being a strengthened form of *ibi*. In like manner *āliundē*, *utrimquē*, *intrinsēcūs*, and *extrinsēcūs* may be added to those answering to *undē?* and *āliō* to those answering to *quō?* So also to *utrō?* answer *utrōquē* and *neutro*.

(d.) The demonstratives *ibi*, *indē*, and *eō* are used only in reference to relative sentences which precede; but more definite demonstratives are formed from the pronouns *hic*, *istē*, and *illē*, answering in like manner to *ubi?* *undē?* and *quō?* These together with the preceding correlatives are, in the following table, arranged respectively under their several interrogatives *ubi?* *undē?* *quō?* *quā?* and *quorsum?*—Thus :

<i>ubi?</i>	<i>undē?</i>	<i>quō?</i>	<i>quā?</i>	<i>quorsum?</i>
<i>hic</i> ,	<i>hinc</i> ,	<i>hūc</i> ,	<i>hāc</i> ,	<i>horsum</i> ,
<i>istic</i> ,	<i>istinc</i> ,	<i>istūc</i> ,	<i>istāc</i> ,	<i>istorsum</i> ,
<i>illic</i> ,	<i>illinc</i> ,	<i>illūc</i> ,	<i>illāc</i> ,	<i>illorsum</i> ,
<i>ibi</i> ,	<i>indē</i> ,	<i>eō</i> ,	<i>eā</i> ,	—, —,
<i>ibidem</i> ,	<i>indīdem</i> ,	<i>eōdem</i> ,	<i>eādem</i> ,	—, —,
<i>ālibi</i> ,	<i>āliundē</i> ,	<i>āliō</i> ,	<i>āliā</i> ,	<i>āliorsum</i> ,
<i>ālicūbi</i> .	<i>ālicundē</i> .	<i>āliquō</i> .	<i>āliquā</i> .	<i>āliquōversum</i> .

(e.) *Hic*, *hinc*, *hūc*, refer to the place of the speaker; *istic*, *istinc*, *istūc*, to the place of the second person or person addressed; and *illic*, *illinc*, *illūc*, to that of the third person or the person or thing spoken of. Cf. § 207, R. 23, (a.) and (d.)

(f.) The interrogative adverbs *ubi*, *undē*, *quō*, *quā*, etc. are often used without a question, simply as adverbs of place; as, *In eam partem itūros, atque ibi futūros Helvetios, ubi eos Cæsar constitūisset*.

(g.) In consequence of a transfer of their meaning, some of the adverbs of place, as, *hic*, *ibi*, *ubi*, *hinc*, *indē*, *hactenūs*, etc., become also adverbs of time, and some of them are used also as conjunctions.

## II. Adverbs of Time.

*actūtum*, immediately.  
*abhinc*, from this time.  
*ādeō*, so long (as).  
*ādhūc*, until now, still.  
*āliās*, at another time  
*āliquamdiū*, for awhile.  
*āliquandō*, at some time.  
*āliquōtiēs*, several times.  
*antē*, } before,  
*anteā*, } previously.  
*antēhāc*, formerly.  
*bīs*, twice. (see § 119).  
*circitēr*, about, near.  
*crās*, tomorrow.  
*cum* or *quum*, when.  
*deinceps*, in succession.  
*deindē* or *dein*, } thereupon,  
*exindē* or *exin*, } afterwards.  
*dēhinc*, from this time.  
*dēmum*, at length.  
*dēnique*, lastly.  
*diū*, long.  
*dūdum*, previously.  
*eousquē*, so long.  
*hērē* or *hērī*, yesterday.  
*hic*, here, hereupon.  
*hinc*, from this time, since.  
*hōdiē*, to-day.  
*ibi*, then, thereupon.  
*identīdem*, now and then,  
*repeatedly*.

*illīcō*, immediately.  
*indē*, after that, then.  
*interdum*, sometimes.  
*intērim*, meanwhile.  
*ītērūm*, again.  
*jam*, now, already.  
*jamdiū*, } long ago.  
*jamdūdum*, }  
*jamjam*, presently.  
*jamprīdem*, long since.  
*mōdo*, just now.  
*mox*, soon after.  
*nondum*, not yet.  
*nonnumquam*, sometimes.  
*nūdiūs tertīūs*, three days  
*ago*.  
*nunc*, now.  
*numquam*, never.  
*nūpēr*, lately.  
*ōlim*, formerly.  
*pārumpēr*, } for a short  
*paulispēr*, } time.  
*pērendiē*, two days hence.  
*porro*, hereafter, in fu-  
*ture*.  
*post*, *posteā*, afterwards.  
*posthāc*, hereafter.  
*postrīdiē*, the day after.  
*prīdem*, long since.  
*prīdiē*, the day before.  
*prōtīnūs*, instantly.

*quamdiū?* how long?  
*quandō?* when?  
*quandōcumquē*, when-  
*ever*.  
*quandōquē*, at some time.  
*quātēr*, four times.  
*quoād?* } how long?  
*quousquē?* }  
*quondam*, formerly.  
*quōtidīē*, daily.  
*quōtiēs?* how often?  
*quum* or *cum*, when.  
*rursūs*, again.  
*sæpē*, often.  
*sēmēl*, once.  
*sempēr*, always.  
*stātīm*, immediately.  
*sūbindē*, immediately, now  
*and then*.  
*tamdiū*, so long.  
*tandem*, at length.  
*tantispēr*, for so long.  
*tēr*, thrice.  
*tōtiēs*, so often.  
*tum*, tunc, then.  
*ūbi*, when, as soon as.  
*umquam*, ever.  
*usquē*, until, ever.  
*ūt* or *ūti*, as, as soon as  
*when*.



## III. Adverbs of Manner, Quality, Degree, etc,

ādeō, so, to that degree.	nīmīs, } too much.	sānē, truly.
admōdum, very much.	nīmium, }	sāt, } enough.
ālītēr, otherwise.	nōn, not.	sātīs, }
ceū, as, like as.	omnino, altogether, only.	sātiūs, rather.
cūr? why?	pænē, almost.	scilicet, truly, to wit.
duntaxāt, only, at least.	pālam, openly.	sēcūs, otherwise.
ētiā, also, truly, yes.	pārītēr, equally.	seorsum, } separately.
ētiāmnunc, } also, besides.	pārum, too little.	seorsūs, }
ētiāmtum, }	paulātīm, by degrees.	sic, so.
fērē, } almost, nearly.	pēnītūs, wholly.	sicūt, } so as, as.
fermē, }	pērindē, } just as,	sicūtī, }
fortassē, perhaps.	proindē, } as though.	simul, together.
frustrā, in vain.	perquam, very much.	singillātīm, one by one.
grātīs, freely.	plērumquē, for the most	solum, only, alone.
haud, not.	part, commonly.	tam, so, so much.
haudquāquam, by no	pōtiūs, rather.	tamquam, like, as if.
means.	porro, moreover, then.	tantōpērē, so greatly.
hūcuscūq, so far.	prætēr, beyond, except.	tantum, so much, only.
identidem, constantly.	præsertim, particularly.	tantummōdō, only.
immō, nay, on the con-	prōfecto, truly.	tēmērē, at random.
trary.	prōpē, almost, near.	ūnā, together.
itā, so.	prōpēmōdum, almost.	usquēquāquē, in all points,
item, just so, also.	prorsūs, wholly.	in all ways.
itidem, in like manner.	quam, how much, as.	ūt, }
juxtā, equally, alike.	quamobrem, wherefore.	ūtī, } as.
māgis, more.	quārē? why? wherefore?	ūtiquē, at any rate, cer-
mōdo, only.	quāsi, as if, as it were.	tainly.
næ or nē, truly, verily.	quēmadmōdum, as.	utpōtē, as, inasmuch as.
nē, not.	quidem, } indeed.	valdē, very much.
nēdum, much less.	equidem, }	vēl, even.
nempē, truly, forsooth.	quōmōdō? how? in what	vēlūt, } as, like as, for
nēquāquam, } by no	manner?	vēlūtī, } example.
neutiquam, } means.	quōquē, also.	vicissim, in turn, again.
nīmīrum, certainly, to be	ritē, duly.	videlicet, clearly, to wit.
sure.	saltem, at least.	vix, scarcely.

REM. 2. Adverbs denoting quality, manner, etc., are sometimes divided into those of, 1. Quality; as, *bēnē, malē*. 2. Certainty; as, *certē, plānē*. 3. Contingence; as, *fortē*. 4. Negation; as, *haud, nōn, nē, immō*. 5. Affirmation; as, *næ, quidem, utiquē, nempē*. 6. Swearing; as, *herclē*. 7. Explaining; as, *videlicet, utpōtē*. 8. Separation; as, *seorsum*. 9. Joining together; as, *simul, unā*. 10. Interrogation; as, *cūr? quārē?* 11. Quantity or degree; as, *sātīs, ādeō*. 12. Excess; as, *perquam, maximē*. 13. Defect; as, *pārum, pænē*. 14. Preference; as, *pōtiūs, satiūs*. 15. Likeness; as, *itā, sic*. 16. Unlikeness; as, *ālītēr*. 17. Exclusion; as, *tantum, solum*.

REM. 3. *Non* is the ordinary Latin negation. *Haud* signifies either 'not at all,' or 'not exactly.' It is used by the comic and later writers in all combinations, but in the authors of the best age its use is more especially limited to its connection with adjectives and adverbs denoting a measure; as, *haud multum, haud magnum, haud parvus, haud mediocris, haud paulo, haud prōcul, haud longe*, especially *haud sâne* in connection with other words; as, *haud sâne facile, res haud sâne difficilis, haud sâne intelligo*; also *haud quisquam, haud umquam, haud quāquam*. With verbs *haud* is scarcely used until Livy and Tacitus, except in the common phrase *haud scio an*, which is equivalent to *nescio an*.—*Nē*, (or *nī*) is the primitive Latin negative particle, signifying *no* or *not*. It is used in this sense and as an adverb, (a) with *quidem* to make an emphatic negation of the word standing between them; as, *nē in oppidis quidem*, not even in the towns; (b) in composition as in *nescio, nēfas, neuter*, etc.; (c) with imperatives and

subjunctives used as imperatives; as, *Nē puēri, nē tanta animis assuescīte bella*. Virg. So, also, in wishes and asseverations; as, *Nē id Jupiter sineret*, may Jupiter forbid it. Liv. *Nē vivam, si scio*, may I die, if I know. Cic.; and in concessive and restrictive clauses; as, *Nē fuērit*, suppose there was not. Cic. *Sint misericordes in furibus ararii, ne illis sanguinem nostram largiantur*, only let them not, etc. Cic. So *dum ne, dummodo ne, modo ne, dum quidem ne*; and in intentional clauses with *ut*.—*Immo*, as a negative, substitutes something stronger in the place of the preceding statement, which is denied; as, *Causa igitur non bona est? Immo optima, sed*, etc. Cic. It may often be translated by 'nay,' or 'nay even.'

REM. 4. *Quidem* gives particular emphasis to a word or an idea, and then answers to our 'certainly' or 'indeed,' but frequently, especially with a pronoun, it merely adds emphasis. *Equidem*, which is considered as a compound of *ego* and *quidem*, is used exclusively in this sense by Cicero, Virgil, and Horace, but by other and particularly by later writers it is used like *quidem*.—*Nempe*, 'surely,' is often used ironically, when we refute a person by concessions which he is obliged to make, or by deductions. In other connections it may be translated 'namely.'

REM. 5. *Sic, itā, tam*, as also *tantopere*, and *adeo* signify 'so.' *Sic* is more particularly the demonstrative 'so,' or 'thus'; as, *sic se res habet*. *Ita* defines or limits more accurately, and is equivalent to our 'in such a manner,' or 'only in so far'; as, *ita defendito, ut neminem ledas*. Frequently, however, *ita* has the signification of *sic*, but *sic* has not the limiting sense of *ita*.—*Tam*, 'so much,' generally stands before adjectives and adverbs, and increases the degree; before vowels *tantopere* is generally used instead of *tam*.—*Adeo*, 'to that degree' or 'point,' increases the expression to a certain end or result. Hence it forms the transition to the conclusion of an argument or to the essential part of a thing; and Cicero employs it to introduce the proofs of what he has previously alleged; as, *Id adeo ex ipso senatus consulto cognoscite*, and always in such case puts *adeo* after a pronoun.

REM. 6. *Umquam*, 'ever,' and *usquam*, 'somewhere,' like *quisquam*, require a negation in the sentence, and thus become equivalent to *numquam* and *nusquam*. A negative question, however, may supply the place of a negative proposition; as, *num tu eum umquam vidisti?*—*Uspiam*, like *quispiam*, is not negative, but is the same as *alicubi*, but strengthened, just as *quispiam* is the same as *aliquis*. So, also, *quopiam* is used affirmatively, and *quoquam* negatively.—*Jam*, with a negative, answers to our 'longer'; as, *Nihil jam spero*, I no longer hope for any thing. When used to connect sentences it signifies 'further,' or 'now.'—*Usque* is commonly accompanied by the prepositions *ad, in, ab, or ex*. It rarely signifies 'ever and anon'; as, *Naturam expellas furcā, tamen usque recurret*. Hor.—*Nuper, modo*, and *mox* are relative and indefinite.—*Dūdum*, 'previously,' or 'before,' in relation to a time which has just passed away, may often be translated 'just before.'—*Jamdūdum* signifies 'long before,' or 'long since.' With the poets *jamdūdum* contains the idea of impatience, and signifies 'without delay,' 'forthwith'; as, *Jamdūdum sumite pœnas*. Virg.—*Tandem*, 'at length,' also expresses the impatience with which a question is put.

REM. 7. *Tunc* is 'then,' 'at that time,' in opposition to *nunc*, 'now': *Tum* is 'then,' as the correlative of *quum*, 'when'; as, *quum omnes adessent, tum ille exorsus est dicere*, when all were present, then he began to speak. Without a relative sentence *tum* signifies 'hereupon,' or 'thereupon'; but a relative sentence may always be supplied. The same difference exists between *etiam nunc* and *etiam tum*, 'still,' or 'yet'; and between *nunc ipsum* and *tum ipsum*; *quummaxime* and *tummaxime*, 'just,' or 'even then'; for *etiam nunc, nunc ipsum* and *quum maxime* refer to the present; but *etiam tum, tum ipsum*, and *tummaxime*, to the past.



## DERIVATION OF ADVERBS.

§ 192. Adverbs are derived from nouns, adjectives, pronouns, and participles.

## I. From Nouns.

1. Of these a few end in *im* (generally *ātim*), and denote manner; as,

*grēgātīm*, in herds; *membrātīm*, limb by limb; *vicissātīm*, or more frequently, *vicissim*, by turns; from *grex*, *membrum*, and *vicis*.

2. Some end in *ītus*, and denote origin or manner; as,

*cēlitus*, from heaven; *funditus*, from the bottom; *rādicitus*, by the roots; from *cēlum*, *fundus*, and *rādix*.

3. Some are merely the different cases of nouns used adverbially; as,

(a.) Some adverbs of time; as, *mānē*, *noctū*, *diū*, *tempōrē* or *tempōrī*, *inītiō*, *prīncipiō*, *mōdo*.—(b.) Adverbs of place; as, *fōris*, *fōrās*.—(c.) Adverbs of manner; as, *spontē*, *fortē*, *grātis* or *grātīs*, *ingrātīs*, *vulgō*, *partim*.

## II. From Adjectives and Participles.

By far the greater number of derivative adverbs come from adjectives and participles (present and perfect), and end in *ē* and *tēr*.

1. Adverbs derived from adjectives and participles of the second declension, are formed by adding *ē* to the root; as,

*āgrē*, scarcely; *altē*, high; *libērē*, freely; *longē*, far; *mīsērē*, miserably; *plēnē*, fully; *doctē*, learnedly; *ornātē*, elegantly; from *āgēr*, *altus*, *libēr*, *longūs*, *mīsēr*, *plēnūs*, *doctūs*, and *ornātūs*. *Bēnē*, well, is from *bōnūs*, or an older form *bēnūs*.

REMARK. A few adverbs in *e* differ in meaning from their adjectives; as, *sānē*, certainly; *valdē*, very; from *sānūs*, sound, well; and *vālidūs*, strong.

Exc. 1. A few adverbs derived from adjectives and participles of the second declension, add *itēr*, *ītūs*, *im*, or *ātim* to the root; as,

*nāvitēr*, actively; *antiquitūs*, anciently; *divinitūs*, divinely; *privātīm*, privately; *tuātīm*, after your manner; *singulātīm*, *singillātīm*, *sigillātīm*, or *singultīm*, severally; *cāsīm*, *carptīm*, *sensīm*, *stātīm*, etc. from *nāvūs*, *antiquūs*, *divinūs*, *privātūs*, *tuūs*, *singulī*, *cāsūs*, *carptūs*, etc.

Exc. 2. Some adverbs are formed with two or more of the above terminations with the same meaning; as, *dūrē*, *dūritēr*; *firmē*, *firmitēr*; *nāvē*, *nāvitēr*; *largē*, *largitēr*; *lūcūlentē*, *lūcūlentēr*; *turbūlentē*, *turbūlentēr*: so *cautē* and *cautīm*; *hūmānē*, *hūmānitēr*, and *hūmānitūs*; *publicē* and *publicitūs*.

2. Adverbs derived from adjectives and participles of the third declension, are formed by adding *itēr* to the root, except when it ends in *t*, in which case *ēr* only is added; as,

*ācritēr*, sharply; *fēlicitēr*, happily; *turpitēr*, basely;—*ēlēgantēr*, elegantly; *prūdētēr*, prudently; *āmantēr*, lovingly; *prōpērantēr*, hastily; from *ācēr*, *fēlīx*, *turpis*, *ēlēgans*, *prūdēns*, *āmans*, and *prōpērans*. So also from the obsolete *ālīs* for *ālūs*, and *prōpis*, (neuter *prōpē*), come *ālītēr* and *proptēr* for *prōpitēr*.

Exc. From *audax* comes by syncope *audactēr*; from *fortis* comes *fortitēr*; from *omnis*, *omnino*; from *ūbēr*, *ūbertīm*; and from *nēquam*, *nēquitēr*.



3. From the cardinal numerals are formed numeral adverbs in *tēs*; as,

*quingūēs*, *dēciēs*, from *quingūē* and *dēcem*. So *tōtiēs* and *quōtiēs*, from *tōt* and *quōt*. See § 119.

4. Some adverbs are merely certain cases of adjectives. Such are,

(a.) Ablatives in *ō*, from adjectives and participles of the second declension; as, *citō*, quickly; *continūō*, immediately; *falsō*, falsely; *crēbrō*, frequently; *mēritō*, deservedly; *nēcōpinātō*, unexpectedly; *fortuitō*, by chance; *auspicātō*, auspiciously; *consultō*, designedly; and a few in *ā* from adjectives of the first declension; as, *rectā*, straight on; *ūnā*, together. In like manner, *rēpēntē*, suddenly, from *rēpens*; and *pēregre* or *pēregri*, from *pērēger*.

(b.) Nominatives or accusatives of the third declension in the neuter singular; as, *fācilē*, *difficilē*, *rēcens*, *sublimē*, and *impūnē*; and some also of the second declension; as, *cētērum*, *plērūmq̄*, *multum*, *plūrimum*, *pōtissimum*, *paulum*, *nimum*, *pārum*, and the numeral adverbs, *primum*, *itērum*, *tertium*, *quartum*, etc. which have also the termination in *ō*, and so also *postrēmum* (*ō*), and *ultimum* (*ō*). The neuter plural sometimes occurs also, especially in poetry; as, *multā gemēre*; *tristiā ululāre*; *crēbrā ferire*.

(c.) Accusatives of the first declension; as, *bifariam*, *trifariam*, *multifariam*, *omnifariam*, etc. scil. *partem*.

NOTE 1. The forms in *ē* and *ō* from adjectives of the second declension have generally the same meaning, but *vērē* and *vērō* have a somewhat different sense. *Vērē*, truly, is the regular adverb of *vērūs*, true; but *vērō* is used in answers, in the sense of 'in truth,' or 'certainly.' In this use it is added to the verb used in the question; as, *adfuistīnē hērī in convivio?* The affirmative answer is *ego vērō adfui*, or without the verb, *ego vērō*, and negatively, *minimē vērō*; and as *vērō* thus merely indicates a reply, it is often untranslatable into English.—*Certō*, on the other hand, usually takes the meaning of the adjective *certus*, while *certē* often signifies 'at least'; as, *victi sūmus, aut, si dignitas vinci non pōtest, fracti certē*; but *certē* is frequently used in the sense of 'certainly,' especially in the phrase *certē scio*.

NOTE 2. Some adjectives, from the nature of their signification, have no corresponding adverbs. Of some others, also, none occur in the classics. Such are *āmens*, *dirūs*, *discors*, *gnārūs*, *rūdis*, *trux*, *imbellis*, *immōbilis*, and similar compounds. In place of the adverbs formed from *vētūs* and *fīdūs*, *vētustē* and *antiquē* are used for the former, and *fīdēlitēr* for the latter, from *vētustūs*, *antiquūs*, and *fīdēlis*.

III. From the adjective pronouns are derived adverbs of place, etc. (See § 191, Rem. 1.)

REMARK. The terminations *ō* and *ūc* denote the place *whither*, instead of the accusative of the pronoun with a preposition; as, *eō* for *ad eum locum*; *hūc* for *ad hunc locum*; the terminations *dē* and *inc* denote the place *from which*; *ī* and *ic*, the place *in which*; and *ā* and *āc*, the place *by or through which*; as, *eā*; *viā* or *parte* being understood.

IV. (a.) A few adverbs are derived from prepositions; as, *subtūs*, beneath; from *sub*; *proptēr*, near; from *propē*. (b.) *Mordicūs* and *versūs* are derived from the verbs *mordeo* and *verto*.

REMARK. Diminutives are formed from a few adverbs; as, *clam*, *clancūlum*; *primum*, *primūlum*; *cēlēriūs*, *cēlēriuscūlē*; *sāpiūs*, *sāpiuscūlē*; *bēnē*, *bellē*, *bellissimē*.

## COMPOSITION OF ADVERBS.

## § 193. Adverbs are compounded variously:—

1. Of an adjective and a noun; as, *postridē, quōtidīē, magnōpērē, maximōpērē, summōpērē, quantōpērē, tantōpērē, tantummōdo, solummōdo, multimōdis, quōtannīs*—of *postērō diē, magnō ōpērē*, etc.

2. Of a pronoun and a noun; as, *hōdiē, quārē, quōmōdō*—of *hōc diē, quā rē*, etc.

3. Of an adverb and a noun; as, *nūciūs, sepēmūrō*—of *nunc dies*, etc.

4. Of a preposition and a noun; as, *commīnūs, ēminūs, illico, ōbiter, extēplō, obviā, postmōdō, admōdum, prōpēdiem*—of *con, e, and mātūs*; *in* and *locūs*; etc.

5. Of an adjective and a pronoun; as, *ālīoquī* or *ālīoquīn, cētērōquī* or *cētērōquīn*—of *ālīūs* and *quī*, i. e. *ālīo quō (mōdo)*, etc.

6. Of a pronoun and an adverb; as, *ālīquamdiū, ālicūbi*—of *ālīquīs, diū, and ūbi*; *nēquāquam* and *nēquicquam*—of *nē* and *quisquam*.

7. Of two verbs; as, *īlicēt, scīlicēt vīdēlicēt* of *īrē, scīrē, vīdērē, and licēt*.

8. Of an adverb and a verb; as, *quōlibēt, ūbivīs, undēlibēt*. So *deinceps*—from *deīn* and *cāpio*; *duntaxat*—from *dum* and *taxo*.

9. Of a participle with various parts of speech; as, *deorsum, dextrorsum, horsum, retrorsum, sursum*—of *dē, dextēr, hīc, retro, supēr, and vorsūs* or *versūs*.

10. Of two adverbs; as, *jamdūdum, quamdiū, tamdiū, cummaximē, tummaximē, quousquē, sicut*.

11. Of a preposition and an adjective; as, *dēnūo, inprimīs, cumprimīs, apprimē, incassum*—of *dē novō, in primīs*, etc.

12. Of a preposition and a pronoun; as, *quaproptēr, postea, intēreā, prætēreā, hactēnūs, quātēnūs, āliquātēnūs, eātēnūs*—of *proptēr quā, post ea* or *eam*, etc.

13. Of a preposition and an adverb; as, *ābhīnc, ādhūc, dērēpentē, intēribi, interdiū, interdum, persapē*.

14. Of two or three prepositions; as, *insupēr, prōtinūs, indē, deīn, deīndē, pērīndē*.

15. Of a conjunction and an adverb; as, *nēcūbi, sicūbi*—of *nē, sī, and ālicūbi*.

16. Of an adverb and a termination scarcely used except in composition; as, *ibīdem, pārumpēr, quāndocumquē, ūbiquē, utcumquē*.

17. Of three different parts of speech; as, *forsitān*—of *fors, sīt, ān, quemadmōdum, quamobrem*, etc.

18. Of an adverb and an adjective; as, *nīmīrum, utpōtē*.

19. Of an adjective and a verb; as, *quantumvīs, quantumlibēt*.

*Signification of certain Compound and Derivative Adverbs.*

1. The adverbs *continuo, prōtinūs, stātīm, confestim, subito, repente* and *dērēpente, actūtum, illico, īlicet, extēplō*, signify in general 'directly' or 'immediately'; but, strictly, *continuo* means, 'immediately after'; *stātīm*, 'without delay'; *confestim*, 'directly'; *subito*, 'suddenly, unexpectedly'; *prōtinūs*, 'farther,' viz. in the same direction, and hence, 'without interruption'; *repente* and *dērēpente*, 'at once,' opposed to *sensim*, 'gradually,' (see Cic. Off. 1, 33); *actūtum*, 'instantaneously,' i. q. *eōdem actū*; *illico*, and more rarely *īlicet*, 'forthwith, the instant,' (Virg. Æn. 2, 424, Cic. Mur. 10); so also *extēplō*, (Liv. 41, 1).

2. *Præsertim, præcipue, imprimis, cumprimis, apprimē*, are generally translated 'principally,' but, properly, *præsertim* is 'particularly,' and sets forth a particular circumstance with emphasis; *præcipue*, from *præcāpio*, has reference to privilege, and signifies 'especially'; *imprimis* and *cumprimis*, signify 'principally,' or 'in preference to others'; and *apprime*, 'before all,' 'very,' is used



in pure Latin to qualify and strengthen only adjectives. *Admōdum* properly signifies 'according to measure,' that is, 'in as great a measure as can be,' 'very, exceedingly.' With numerals it denotes approximation, 'about.' *Admōdum nihil* and *admōdum nullus* signify 'nothing at all' and 'no one at all.'

3. *Mōdo* is the usual equivalent for 'only.' *Sōlum*, 'alone,' 'merely,' points to something higher or greater. *Tantum*, 'only,' 'merely,' intimates that something else was expected. The significations of *sōlum* and *tantum* are strengthened by *mōdo*, forming *sōlummōdo* and *tantummōdo*. *Duntaxat*, 'only, solely,' is not joined with verbs. It also signifies 'at least,' denoting a limitation to a particular point. *Saltem* also signifies 'at least,' but denotes the reduction of a demand to a minimum; as, *Eripe mihi hunc dolōrem, aut minue saltem*.

4. *Frustrā* implies a disappointed expectation; as in *frustra suscipere labōres*. *Nēquicquam* denotes the absence of success, as in Hor. Carm. 1, 3, 21. *Incasum*, composed of *in* and *cassum*, 'hollow' or 'empty,' signifies 'to no purpose'; as, *tēla incassum jacere*.

## COMPARISON OF ADVERBS.

§ 194. 1. Adverbs derived from adjectives with the terminations *ē* and *tēr*, and most of those in *o*, are compared like their primitives.

2. The comparative, like the neuter comparative of the adjective, ends in *iūs*; the superlative is formed from the superlative of the adjective by changing *ūs* into *e*; as,

*dūrē, dūriūs, dūrissimē; fācile, fāciliūs, fācillimē; ācritēr, ācriūs, ācerrimē; rārō, rāriūs, rārissimē; mātūrē, mātūriūs, mātūrissimē* or *māturrime*.

3. Some adverbs have superlatives in *ō* or *um*; as, *mēritissimō, plurimum, primō* or *primum, pōtissimum*.

4. If the comparison of the adjective is irregular or defective, (see §§ 125, 126), that of the adverb is so likewise; as,

*bēnē, mēliūs, optimē; mālē, pējūs, pessimē; pārū, mīnūs, mīnimē; multum, plūs, plurimum; —, priūs, primō* or *primum; —, ōciūs, ōcissimē; —, dētēriūs, dētērrime; —, pōtiūs, pōtissimē* or *pōtissimum; mēritō, —, mēritissimō; sātis, sātius, —. Māgis, maximē*, (from *magnūs*), has no positive; *nūpēr, nūperrime*, has no comparative. *Prōpē, prōpiūs, proximē*: the adjective *prōpiōr* has no positive in use. The regular adverb in the positive degree from *ūbēr* is wanting, its place being supplied by *ūbertim*, but *ūbēriūs* and *ūberrimē* are used. So instead of *tristitēr, tristē*, the neuter of *tristis*, is used, but the comparative *tristiūs* is regular; and from *sōcors* only *sōcordiūs*, the comparative, is in use.

5. *Diū* and *sēpē*, though not derived from adjectives, are yet compared;—*diū, diutiūs, diūtissimē; sēpē, sēpiūs, sēpissimē*. A comparative *tempēriūs*, from *tempērī* or *tempōrī*, also sometimes occurs. So *sēcūs, sēcīūs*.

6. Adverbs, like adjectives, are sometimes compared by prefixing *māgis* and *maximē*; as, *māgis āpertē, maximē accommodātē*.

## PREPOSITIONS.

§ 195. 1. A preposition is a particle which expresses the relation between a noun or pronoun and some preceding word.

2. Prepositions express the relations of persons or things, either to one another, or to actions and conditions; as, *āmor meus erga te*, my love toward thee; *eo ad te*, I go to thee.



3. Some prepositions have the noun or pronoun which follows them in the accusative, some, in the ablative, and some, in either the accusative or the ablative.

4. Twenty-six prepositions have an accusative after them:—

ad, to, towards, at, for.	extrā, without, beyond.	post, after, since, behind.
adversus, } against,	infra, under, beneath.	præter, past, before,
adversum, } towards.	inter, between, among,	against, beyond, besides.
antē, before.	during.	prope, near by, nigh.
apud, at, with, near, before, in presence of.	intrā, within.	propter, near, on account of.
circā, } around, about.	juxtā, near to, next to.	secundum, after, behind,
circum, } around, about.	ob, for, on account of,	along, next to, according to.
circiter, about, near.	before.	supra, above, over.
cis, } on this side, within.	penes, in the power of,	trans, over, beyond.
citra, } on this side, within.	with.	ultra, beyond.
contra, against, opposite.	per, through, throughout,	
erga, towards, opposite.	by, during.	
	pone, behind.	

5. Eleven prepositions have after them an ablative:—

ā, } from, after, by.	dē, from, down from, after, of, concerning.	præ, before, for, on account of, in comparison with.
ab, } from, after, by.	ē, } out of, from, of, by,	pro, before, for, instead of, according to.
absquē, without, but for.	ex, } after.	sine, without.
cōram, before, in presence of.	palam, before, in presence of.	tēnus, as far as, up to.
cum, with.		

6. Five prepositions take after them sometimes an accusative, and sometimes an ablative:—

clam, without the knowledge of.	sūb, under, about, near.	sūpēr, above, over; upon, concerning.
in, in, on; to, into, against.	subtēr, under, beneath.	

REMARK 1. Prepositions are so called, because they are generally placed before the noun or pronoun whose relation they express. They sometimes, however, stand after it. Cf. § 279, 10.

REM. 2. *A* is used only before consonants; *ab* before vowels, and frequently before consonants, though rarely before labials: *abs* is obsolete, except in the phrase *abs te*.

*E* is used only before consonants, *ex* before both vowels and consonants.

REM. 3. *Versus*, which follows its noun, (cf. § 235, R. 3), *usquē*, and *exadversus* (*-um*), sometimes take an accusative, *simul* and *procul*, an ablative, and are then by some called prepositions. *Secus*, with an accusative, occurs in Pliny and Cato.

REM. 4. Many of the prepositions, especially those which denote place, are also used as adverbs. Cf. § 191.

### Signification and Use of certain Prepositions.

REM. 5. (a.) *Ad* denotes direction, and answers to the questions Whither? and Till when? as, *Venio ad te*. *Sophocles ad summam senectutem tragædiâs fecit*. Cic. It also denotes a fixed time; as, *ad hōram*, at the hour; *ad tempus aliquid facere*,—at the right time. But sometimes *ad tempus* denotes 'for a time.' Sometimes, also, *ad* denotes the approach of time; as, *ad lucem*, *ad vespēram*, *ad extrēmum*, towards day-break, etc.; and also the actual arrival of a time; as, *ad prima signa vērīs profectus*, at the first sign of Spring.

(b.) In answer to the question Where? *ad* signifies 'near' a place; as, *ad urbem esse*; *ad portas urbis*; *pugna navālis ad Tenēdum*. It is used like *in*, 'at,' in such phrases as *ad eadem Bellōnē*, or, without *eadem*, *ad Opis*; *negotium habere ad portum*.—With numerals it may be rendered 'to the amount of' or 'nearly'; as, *ad ducentos*. It is also used like *circiter* without any case; as, *Occisis ad hominū millibus quatuor*.—The phrase *omnes ad unum* signifies, 'all without exception,' 'every one.'

(c.) *Ad* often denotes an object or purpose, and hence comes its signification of 'in respect to'; as, *homo ad labōres bellī impiger*. It is also used in figurative relations to denote a model, standard, or object of comparison, where we say 'according to,' or 'in comparison with'; as, *ad mōdum*, *ad effigiem*, *ad similitudinē*, *ad speciem alicujus rei*; *ad normam*, etc. *ad voluntatem alicujus facere aliquid*. *Ad verbum* signifies, 'word for word'; *nihil ad hanc rem*, 'nothing in comparison with this thing.'

REM. 6. *Apud* expresses nearness to, and was primarily used of persons as *ad* was applied to things. *Apud* also denotes rest, and *ad* direction, motion, etc. Hence it signifies 'with,' both literally and figuratively. With names of places it signifies 'near,' like *ad*; as, *Māle pugnātum est apud Caudium*. But in early writers, *apud* is used for *in*; as, *Augustus apud urbem Nōlam extinctus est*,—at Nola.—With *me*, *te*, *se*, or the name of a person, it signifies 'at the house' or 'dwelling of'; as, *Fuisti apud Lēcām illā nocte*.—Before appellatives of persons having authority in regard to any matter, it is translated 'before,' 'in the presence of'; as, *apud judices*, *apud prætorem*, *apud populum*.—It is also used with names of authors, instead of *in* with the name of their works; as, *Apud Xenophontem*, but we cannot say *in Xenophonte*.

REM. 7. *Adversus*, *contrā*, and *ergā* signify 'opposite to.' *Contrā* denotes hostility, like our 'against'; *ergā*, a friendly disposition, 'towards'; and *adversus* is used in either sense. But *ergā* sometimes occurs in a hostile sense.

REM. 8. *Intrā* signifies 'within,' in regard both to time and place. In regard to place it is used in answer to both questions Where? and Whither? It denotes time either as an entire period, when it is equivalent to 'during,' or as 'unfinished,' when it corresponds with 'under,' or 'before the expiration of.'

REM. 9. *Për*, denoting place, signifies, 'through,' and also 'in,' in the sense of 'throughout.'—With the accusative of persons it signifies 'through,' 'by the instrumentality of.' It often expresses the manner; as, *për litēras*, by letter; *për injuriām*, *për scēlus*, with injustice, criminally; *për iram*, from or in anger; *për simulationē*, *për speciem*, *për causam*, under the pretext; *për occasionē*, on the occasion; *për ridiculum*, in a ridiculous manner.—It sometimes signifies 'on account of'; as, *për valetudinē*, on account of illness.—*Për me licet*,—so far as I am concerned.

REM. 10. *A* or *ab*, denoting time, is used with nouns, both abstract and concrete, with the same general meaning; as, *ā primā aetate*, *ab ineunte aetate*, *ab initio aetatis*, *ab infantia*, *ā pueritia*, *ab adolescentia*; and, *ā puero*, *ā pueris*, *ab adolescentulo*, *ab infante*, all of which signify 'from an early age.' So also, *ā parvis*, *ā parvulo*, *ā tenore*, *ā teneris unguiculis*, which expressions are of Greek origin.—*Ab initio*, *ā principio*, *ā primo*, properly denote the space of time from the beginning down to a certain point; as, *Urbem Rōmā ā principio rēges habuere*, i. e. for a certain period after its foundation. But frequently *ab initio* is equivalent to *initio*, in the beginning.—The adherents or followers of a school are often named from its head; as, *ā Platōne*, *ab Aristotēle*, etc.—In comic writers *ab* is sometimes used instead of the genitive; as, *ancilla ab Andriā*.—In a figurative sense it signifies 'with regard to'; as, *ab equitatu firmus*.—With names of persons it also denotes relationship, and signifies 'on the side of'; as, *Augustus ā matre Magnum Pompeium artissimo contingēbat gradu*,—on his mother's side.—*Stātīm*, *confestim*, *rēcens ab aliquā re*, 'immediately after.'—*Ab itinere aliquid facere*, to do a thing while on a journey.

REM. 11. *Cum* is used not only to designate accompanying persons but also accompanying circumstances; as, *cum aliquo ire*; *hostes cum detrimento sunt*



*depulsi*. It signifies also 'in,' i. e. 'dressed in'; as, *cum tunicā pullā sedēre*. With verbs implying hostility, it signifies 'with,' in the sense of 'against'; as, *cum aliquo bellum gerere*; *cum aliquo quēri*, to complain of or against.

REM. 12. *Dē* commonly signifies 'concerning,' 'about.' Hence *traditur dē Homēro* is very different from *traditur ab Homēro*; in the former, Homer is the object, in the latter the agent.—In the epistolary style, when a new subject is touched upon, *dē* signifies 'in regard to,' 'as respects'; as, *dē fratre, confido ita esse, ut semper volui*.—It often signifies 'down from'; and also 'of,' in a partitive sense; as, *hōmo dē plēbe, unus dē populo*.—From its partitive signification arises its use in denoting time; as, *in comitium dē nocte venire*, i. e. even by night, or spending a part of the night in coming; hence *multā dē nocte, mediā dē nocte*, 'in the depth of night,' 'in the middle of the night.'—In other cases, also, it is used for *ex* or *ab*; as, *Audivi hoc dē parente meo puer*. Cic.; especially in connection with *emēre, mercāri, conducere*. *Triumphum agere dē Gallis* and *ex Gallis* are used indiscriminately.—Sometimes, like *secundum*, it signifies 'in accordance with,' 'after'; as, *dē consilio meo*:—sometimes it denotes the manner of an action; as, *dēnuo, dē integro*, afresh; *dē improvviso*, unexpectedly; *dē industriā*, purposely:—*quā dē re, quā dē causā, quibus dē causis*, for which reason or reasons.

REM. 13. *Ex*, 'from,' 'out of.' *Ex ēquo pugnāre*, to fight on horseback; so *ex itinere scribere*: *ex adverso, ē regione*, opposite; *ex omni parte*, in or from all parts.—*Ex vino* or *ex aquā coquere* or *bibere*, i. e. 'with wine,' etc. are medical expressions.—It sometimes denotes manner; as, *ex animo laudare*, to praise heartily; *ex sententiā* and *ex voluntate*, according to one's wish.—It is also, like *dē*, used in a partitive sense; as, *unus ē plēbe, unus ē multis*.

REM. 14. *In*, with the accusative, signifying 'to' or 'into,' denotes the point towards which motion proceeds; as, *in aedem ire*; or the direction in which a thing extends; as, *dēcem pēdes in altitudinem*, in height; so, also, it denotes figuratively the object towards which an action is directed, either with a friendly or a hostile design; as, *amor in patriam, odium in malos cives, in milites liberālis*; *oratio in aliquem*, a speech against some one.—It also denotes a purpose; as, *pecunia data est in rem militārem*. *Pax data Philippo in has lēges est*, on these conditions.—With words denoting time, it expresses a predetermination of that time, like 'for'; as, *invitare aliquem in postērum diem*, for the following day. *In diem vivere*, to live only for the day; *in futurum, in postērum, in reliquum*, for the future; *in æternum, in perpetuum*, forever; *in præsens*, for the present: with all these adjectives *tempus* may be supplied. *In* with *singuli*, expressed or understood, denotes a distribution, and may be translated 'to,' 'for,' 'on,' 'over.'—*In singulos dies*, or simply *in dies*, with comparatives and verbs denoting increase, signifies 'from day to day.'—In some phrases it denotes the manner of an action; as, *servilem in modum, mirum in modum*; so *in universum*, in general; *in commune*, in common; *in vicem*, alternately, or, instead of; *in alicujus locum aliquid petere*, in the place, or, instead of.

REM. 15. *In*, with the ablative, signifies 'in,' 'on,' 'upon,' and answers to the question, Where? When a number or quantity is indicated, it signifies 'among,' and is equivalent to *inter*. It may sometimes be translated 'with,' or 'notwithstanding'; as, *In summā copiā oratorum, nemo tamen Cicerōnis laudem æquavit*.—With nouns which by themselves denote time, such as *seculum, annus, mensis, dies, nox, vesper*, etc., the time, in answer to the question When? is expressed by the simple ablative; but *in* is used with words which acquire the signification of time only by such connection; as, *in consulātu, in principio, in bello*; but even with these *in* is sometimes omitted, but is usually retained in connection with the gerund or gerundive; as, *in legendo, in legendis libris*. *In præsenti*, or *in præsentiā*, signifies 'at the present moment,' 'for the present.'—*Est in eo, ut aliquid fiat* signifies that something is on the point of happening.



## PREPOSITIONS IN COMPOSITION.

§ 196. Most of the prepositions are used also in forming compound words. In composition, they may be considered either in reference to their form, or their force.

I. (a.) Prepositions in composition sometimes retain their final consonants, and sometimes change them, to adapt them to the sounds of the initial consonants of the words with which they are compounded. In some words, both forms are in use; in others, the final consonant or consonants are omitted.

1. *A*, in composition, is used before *m* and *v*; as, *āmōveo*, *āvello*, and sometimes before *f* in *āfui* and *āfōre*, for *abfui* and *abfōre*. *Ab* is used before vowels, and before *d*, *f*, *h*, *j*, *l*, *n*, *r*, and *s*; as, *abjūro*, *abrōgo*, etc. *Abs* occurs only before *c*, *q*, and *t*; as, *abscondo*, *absque*, *abstineo*. In *aspello*, *aspernor*, and *asporto*, the *b* of *abs* is dropped; in *aufēro* and *aufugio*, it is changed into *u*.

2. *Ad* remains unchanged before vowels and before *b*, *d*, *h*, *m*, *v*. It often changes *d* into *c*, *f*, *g*, *l*, *n*, *p*, *r*, *s*, *t*, before those letters respectively; as, *accēdo*, *affēro*, *aggrēdiōr*, *allēgo*, *annōtor*, *appōno*, *arrīgo*, *assēquor*, *attollo*. Its *d* is usually omitted before *s* followed by a consonant, and before *gn*; as, *aspergo*, *aspicio*, *agnosco*, *agnātus*. Before *q*, the *d* is changed into *c*; as, *acquiro*.

3. *Ante* remains unchanged, except in *anticipo* and *antisto*, where it changes *e* to *i*; but *antesto* also occurs.

4. *Circum* in composition remains unchanged, only in *circūmeo* and its derivatives the *m* is often dropped; as, *circueo*, *circuitus*, etc.

5. *Cum* (in composition, *com*), retains *m* before *b*, *m*, *p*; as, *combībo*, *committo*, *compōno*: before *l*, *n*, *r*, its *m* is changed into those letters respectively; as, *colligo*, *connōtor*, *corripio*: before other consonants, it becomes *n*; as, *condūco*, *conjungo*. Before a vowel, *gn* or *h*, *m* is commonly omitted; as, *coēo*, *coopto*, *cognosco*, *cohabitō*; but it is sometimes retained; as, *comēdo*, *cōmes*, *cōmitōr*. In *cōgo* and *cōgitō* a contraction also takes place; as, *cōāgo*, *cōgo*, etc. In *combūro*, *b* is inserted.

6. *Ex* is prefixed to vowels, and to *c*, *h*, *p*, *q*, *s*, *t*; as, *exeo*, *exīgo*, *excurro*, *exhibeo*, *expēdiō*. Before *f*, *x* is assimilated, and also rarely becomes *ec*; as, *effēro*, or *ecfēro*. *S* after *x* is often omitted; as, *exēquor*, for *exsēquor*; in *excidiūm* (from *excindo*), *s* is regularly dropped. *E* is prefixed to the other consonants; as, *ēbībo*, *ēdico*, except in *ecclēx*. Before these however, with the exception of *n* and *r*, *ex* is sometimes used; as, *exmōveo*. *E* is sometimes used before *p*; as, *ēpōto*.

7. *In* remains unchanged before a vowel. Before *b*, *m*, *p*, it changes *n* into *m*; as, *imbuo*, *immitto*, *impōno*: before *l* and *r*, *n* is assimilated; as, *illigo*, *irrētiō*: before *gn*, *n* is omitted; as, *ignārus*. Before the other consonants *n* is unchanged. In some compounds, *n* retains *d* before a vowel, from an ancient form *indu*; as, *indigēna*, *indigēo*, *indolesco*. So anciently *induperātor*, for *imperātor*.

8. *Inter* remains unchanged, except in *intelligo* and its derivatives, in which *r* before *l* is assimilated.

9. *Ob* remains unchanged before vowels and generally before consonants. Its *b* is assimilated before *c*, *f*, *g*, *p*; as, *occurro*, *officio*, *oggannio*, *oppēto*. In *ōmitto*, *b* is dropped. An ancient form *obs*, analagous to *abs* for *ab*, is implied in *obsolesco*, from the simple verb *oleo*, and in *ostendo*, for *obstendo*.

10. *Per* is unchanged in composition, except in *pellicio* and sometimes in *pellūceo*, in which *r* is assimilated before *l*. In *pējēro*, *r* is dropped.

11. *Post* remains unchanged, except in *pōmærium* and *pōmēridiānus*, in which *st* is dropped.

12. *Præ* and *præter* in composition remain unchanged, except that *præ* is shortened before a vowel. Cf. § 283, II. Exc. 1.

13. *Prō* has sometimes its vowel shortened, (cf. § 285, 2, Exc. 5) and, to avoid hiatus, it sometimes takes *d* before a vowel; as, *prōdeo*, *prōdesse*, *prōdigo*. Before verbs beginning with *r* and *l*, *pro* sometimes becomes *por* and *pol*; as, *porrigo*, *polliceor*.

14. *Sūb* in composition remains unchanged before a vowel and before *b*, *d*, *j*, *l*, *n*, *s*, *t*, *v*. Before *c*, *f*, *g*, *m*, *p*, *r*, its *b* is regularly assimilated; as, *succēdo*, *suffēro*, *suggēro*, *summōveo*, *supplico*, *surrīpio*. Before *c*, *p*; and *t*, it sometimes takes the form *sus* from *subs*, analogous to *abs* and *obs*; as, *suscipio*, *suspendo*, *sustollo*: *b* is omitted before *s*, followed by a consonant; as, *suspicio*.

15. *Subter* and *sūper* in composition remain unchanged.

16. *Trans* remains unchanged before a vowel. It omits *s* before *s*; as, *transcendo*: in *trādo*, *trādūco*, *trājicio*, and *trāno*, *ns* is commonly omitted.

(b.) The following words are called *inseparable prepositions*, because they are found only in composition:—

Ambī or amb, (Greek ἀμφί), around, about. Rēd or rē, again, back. Vē, not.  
Dīs or di, asunder. Sē, apart, aside.

1. *Amb* is always used before a vowel; as, *ambāges*, *ambarvālis*, *ambēdo*, *ambigo*, *ambio*, *ambūro*: except *ampulla*, *āncicio*, and *ānhēlo*. Before consonants it has the forms *ambi*; as, *ambidens*, *ambīfāriam*, *ambivrium*: *am*; as, *amplector*, *ampūto*: or *an*; as, *anceps*, *anfractus*, *anquiro*.

2. *Dīs* is prefixed to words beginning with *c*, *p*, *q*, *s* before a vowel, *t*, and *h*; as, *discūtio*, *dispōno*, *disquiro*, *distendo*, *dishiasco*: but *disertus* is formed from *disēro*; before *f*, *s* is changed into *f*; as, *diffēro*: in *dirīmo*, and *diribeo* (from *dis hābeo*), *s* becomes *r*. *Di* is prefixed to the other consonants, and to *s* when followed by a consonant; as, *didūco*, *dimitto*, *distinguo*, *dispicio*. But both *dis* and *di* are used before *j*; as, *dijungo*, *dijūdico*, and before *r* in *rumpo*.

3. *Rēd* is used before a vowel or *h*; *rē* before a consonant; as, *rēdāmo*, *rēdeo*, *rēdhibeo*, *rēdigo*, *rēdōleo*, *rēdundo*;—*rējicio*, *rēpōno*, *rēvertor*. But *rēd* is used before *do*; as, *reddo*. The connecting vowel *i* is found in *rēdivivus*; and in the poetical forms *relligio*, *relliquiæ*, and sometimes in *reccido* the *d* is assimilated. In later writers *re* is sometimes found before a vowel or *h*.

4. *Sē* and *vē* are prefixed without change; as, *sēcēdo*, *sēcūrus*; *vēgrandis*, *vēcors*.

§ 197. II. Prepositions in composition usually add their own signification to that of the word with which they are united; but sometimes they give to the compound a meaning different from that of its simples. The following are their most common significations:—

1. *A*, or *ab*, away, from, down; entirely; un—. With verbs it denotes removal, disappearance, absence; as, *aufēro*, *abūtor*, *absum*. With adjectives it denotes absence, privation; as, *āmens*, *absōnus*.

2. *Ad*, to, toward; at, by. In composition with verbs *ād* denotes (a) motion to, (not into), as, *accēdo*; (b) addition, as, *ascribo*; (c) nearness, as, *asideo*; (d) assent, favor, as, *annuo*, *arrīdeo*; (e) repetition and hence intensity, as, *accīdo*; (f) *at*, in consequence of, as, *arrīgo*. It is sometimes augmentative, rarely inchoative.

3. *Ambī*, around, about, on both sides.

4. *Circum*, around, about, on all sides.

5. *Cōm* or *cōn*, together, entirely. In composition with verbs it denotes (a) union, as, *concurro*, *consūlo*; (b) completeness, as, *combūro*, *conficio*; (c) with effort, as, *conjicio*, *conclāmo*; (d) in harmony, as, *consōno*, *consentio*; (e) on or over, like the English *be-*, as, *collīno*, to besmear.



6. *Contra*, against, opposite.

7. *Dē*, off, away, through, over, down; entirely; very, extremely. With verbs *dē* denotes (a) *down*; as, *dēmitto*; (b) *removal*; as, *dētondeo*; (c) *absence*; as, *dēsum*, *dēhābeo*; (d) *prevention*; as, *dēhortor*; (e) *unfriendly feeling*; as, *despicio*, *dērideo*.—With adjectives *dē* denotes (a) *down*; as, *dēclivis*; (b) *without*; as, *dēmens*.

8. *Dis*, asunder, apart, in pieces, in two; dis-, un-; very greatly. With verbs *dis* denotes (a) *division*; as, *divido*, *dilābor*; (b) *difference*; as, *discrēpo*, *dissentio*; (c) *the reverse of the simple notion*; as, *displiceo*, *diffido*; (d) *intensity*; as, *dilaudo*.—With adjectives *dis* denotes *difference*; as, *discolor*, *discors*.

9. *E*, or *ex*, out, forth, away, upward, without, -less, un-; utterly, completely, very. With verbs it denotes (a) *out*; as, *exeo*, *eximo*, *ēlāboro*; (b) *removal of something*; as, *ēdormio*; (c) *publicity*; as, *ēdico*; (d) *ascend*; as, *exsisto*; (e) *completeness*; as, *ēdisco*, *exūro*; (f) with denominative verbs, *change of character*; as, *expio*, *effēro* (*āre*); (g) *removal of what is expressed by the noun whence the verb is derived*; as *ēnōdo*; (h) *the reversal of the fundamental idea*; as, *explico*; (i) *distance*; as, *exaudio*.—With adjectives formed from substantives it denotes *absence*; as, *exsomnia*.

10. *In*, with verbs, signifies in, on, at; into, against; as, *inhābito*, *induo*, *ingēmo*, *ineo*, *illido*. With adjectives, un-, in-, im-, il-, ir-, not; as, *ignōtus*, *inhospitālis*, *immortālis*. Some of its compounds have contrary significations, according as they are participles or adjectives; as, *intectus*, *part.*, covered, *adj.*, uncovered.

11. *Inter*, between, among, at intervals.

12. *Ob*, with verbs, signifies to, towards; as, *ōbeo*, *ostendo*; against; as, *obluctor*, *obnuntio*; at, before; as, *ōbambulo*, *obversor*; upon; as, *occulco*; over; as, *obduco*.

13. *Per*, with verbs, denotes, through, thoroughly, perfectly, quite; as, *perduco*, *perficio*, *perdo*: with adjectives, through, very; as, *pernox*, *perlēvis*.

14. *Post*, after, behind.

15. *Præ* in composition with verbs denotes (a) *before in place*; as, *præmitto*; (b) *by or past*; as, *præfluo*; (c) *in command*; as, *præsum*, *præficio*; (d) *superiority*; as, *præsto*; (e) *before in time*; as, *prædico*, *præcerpo*; *at the extremity*; as, *præuero*.—With adjectives, (a) *before in place or time*; as, *præceps*, *præsciū*; (b) *very*; as, *præaltus*, *præclarus*.

16. *Præter*, past, by, beyond, besides.

17. *Prō*, before, forward, forth, away, down; for; openly; as, *prōlūdo*, *porrigo*, *prōterreo*, *prōtēro*, *prōcūro*, *prōfiteor*.

18. *Rē*, again, against, back, re-, un-, away; greatly; as, *rēflōresco*, *rēpendo*, *rēfērio*, *rēfigo*, *rēcondo*.

19. *Sē*, without, aside, apart; as, *sēcūro*, *sēpōno*, *sēcēdo*, *sēcūrus*.

20. *Sūb*, up, from below upwards, under. With verbs *sūb* also signifies (a) *assistance*; as, *subvenio*; (b) *succession*; as, *succino*; (c) *in place of*; as, *sufficio*; (d) *near*; as, *subsum*; (e) *secretly, clandestinely*; as, *surrīpio*, *subduco*; (f) *somewhat, a little*; as, *subrideo*, *sūbaccūso*.—With adjectives it signifies, *slightly*, rather; as, *sūbobscurus*, *sūbabsurdus*, *sūbācidus*.

21. *Subter*, beneath, under, from under, secretly, privately.

22. *Sūper*, above, over, left over, remaining, super-; as, *sūpersēdeo*, *sūpersum*, *sūperstes*, *sūpervācāneus*.

23. *Trans*, over, across, through; beyond; as, *trādo*, *transeo*, *transfigo*, *transalpīnus*.

24. *Vē*, not, without; very; as, *vēgrandis*, *vēcors*; *vēpallidus*.

REMARK. In composition the preposition seems often to add nothing to the signification of the word with which it is compounded.



## CONJUNCTIONS.

§ 198. A conjunction is a particle which connects words or propositions.

The most usual conjunctions are,

atque, } *and, as; than.*

ac, si, *as if.*

adeo, *so that, so.*

an, } *whether.*

anne, } *whether or not.*

annon, *whether or not.*

antequam, *before.*

at, ast, *but.*

at enim, *but indeed.*

atqui, *but.*

attamen, *but yet.*

aut, *either, or.*

aut...aut, *either...or.*

autem, *but.*

ceterum, *but, however.*

ceu, *as, like as, as if.*

cum or quum, *since.*

donec, *as long as, until.*

dum; *provided, while, as*

*long as, until.*

dummodo, *if but, if only.*

enimvero, *in very deed.*

enim, } *for.*

etenim, } *for.*

eo, *therefore.*

equidem, *indeed.*

ergo, *therefore.*

et, *and.*

et...et } *both...and;*

et...que, } *as well...as.*

et...neque or nec, *on the*

*one hand, but not on the*

*other.*

etiam, *also.*

etiamsi, } *although,*

etsi, } *though.*

iccirco, }

ideo, } *therefore.*

igitur, }

itaque, }

licet, *though, although.*

modo, *provided.*

nam, namque, *for.*

nē, *lest, that not.*

-nē, *whether.*

neque or nec, *neither, nor.*

neque...neque, }

nec...nec, } *neither,*

neque...nec, } *...nor.*

nec...neque, }

necne, *or not.*

neque, *neither, nor.*

neque or nec...et, } *not*

neque or nec...que, } *on*

*the one hand, but on the*

*other.*

neve or neu, *nor, and not.*

neve...neve, } *neither...*

neu...neu, } *nor.*

ni, nisi, *unless.*

num, *whether.*

prout, *in comparison with.*

prout, *according as, just*

*as, as.*

proinde, *hence, therefore.*

propterea, *therefore, for*

*that reason.*

postquam, *after, since.*

priusquam, *before.*

quam, *as, than.*

quamvis, *although.*

quando, quandoquidem, *whereas, since.*

quamquam, *although.*

quapropter, }

quare, } *wherefore.*

quamobrem, }

quocirca, } *although,*

quantumvis, } *however.*

quamlibet, }

quasi, *as if, just as.*

-que, *and.*

-que...et, } *both...and;*

-que...que, } *as well...as.*

quia, *because.*

quin, *but that, that not.*

quippe, *because.*

quo, *in order that.*

quoad, *as long as, until.*

quod, *because, but.*

quodsi, *but if.*

quominus, *that not.*

quoniam, *since, because.*

quodque, *also.*

quum or cum, *when, since,*

*because.*

quum...tum, *both...and.*

sed, *but.*

sicut, } *so as, just as, as.*

sicuti, }

si, *if.*

si modo, *if only.*

simul, } *as soon*

simulac (-atque) } *as.*

sin, *but if, if however.*

sive or seu, *or if.*

sive...sive, } *whether...or.*

seu...seu, }

siquidem, *if indeed, since.*

tamen, *however, still.*

tametsi, *although.*

tamquam, *as if.*

tum...tum, *both...and.*

unde, *whence.*

ut, } *that, as that, so that,*

uti, } *to the end that.*

ut si, *as if.*

utrum, *whether.*

-ve, } *either, or.*

vel, }

vel...vel, *either...or.*

velut, } *even as, just as,*

veluti, } *like as.*

vero, *truly, but indeed.*

verum, *but.*

veruntamen, *yet, notwith-*

*standing.*

verum-enim vero, *but in-*

*deed.*

Conjunctions, according to their different uses, are divided into two general classes,—coördinate and subordinate.

I. Coördinate conjunctions, are such as join coördinate or similar constructions; as,

*Luna et stellæ fulgēbant.* The moon and the stars were shining. *Concidunt venti, fugiuntque nubes.* The winds subside, and the clouds disperse. *Difficile factu est, sed conabor tamen.* It is difficult to accomplish, but still I will try.

Coordinate conjunctions include the following subdivisions, viz. *copulative*, *disjunctive*, *adversative*, *illative*, and most of the *causal* conjunctions.

II. Subordinate conjunctions are such as join dissimilar constructions; as,

Edo, *ut vivam*, I eat that I may live. Pyrrhus rex in itinere incidit in canem, *qui interfecti hominis corpus custodiēbat*. Mergi pullos in aquam jussit, *ut bibērent*, quoniam *esse nolent*.

Subordinate conjunctions include all those connectives which unite subordinate or dependent clauses. These are the *concessive*, *illative*, *final*, *conditional*, *interrogative*, and *temporal* conjunctions, and the *causals* *quod*, *quum*, *quoniam*, etc. To these may be added also the relatives whether pronouns, adjectives, or adverbs.

The following paragraphs contain a specification of the several conjunctions comprised in each of the preceding subdivisions, and remarks respecting their particular import and use as connectives.

1. COPULATIVE conjunctions connect things that are to be considered jointly; as, *et*, *ac*, *atque*, the enclitic *quē*, which, combined with the negation belonging to the verb, becomes *nēquē* or *nēc*, and, the negation being doubled, *nēc nōn* or *nēquē nōn*, it becomes again affirmative and equivalent to *et*. To these are to be added *etiam* and *quōquē*, with the adverbials *item* and *etidem*.

REMARK. (a.) *Et* and *quē* differ in this, *et* connects things which are conceived as different, and *quē* adds what belongs to, or naturally flows from them. *Et*, therefore, is copulative and *quē* adjunctive. Hence, in an enumeration of words, *quē* frequently connects the last of the series, and by its means the preceding idea is extended without the addition of any thing which is generically different. In connecting propositions *quē* denotes a consequence, and is equivalent to 'and therefore.'

(b.) *Ac* never stands before vowels, *atque* chiefly before vowels, but also before consonants.—*Atque*, being formed of *ad* and *quē*, properly signifies 'and also,' 'and in addition,' thus putting things on an equality, but giving emphasis to the latter. In the beginning of a proposition, which is explanatory of that which precedes, *atque* or *ac* introduces a thing with great weight, and may be rendered 'now'; and in answers; as, *Cognostine hos versus? Ac memoriter*, it is rendered 'yes, and that.' *Ac* being an abridged form of *atque* loses somewhat of its power in connecting single words, and its use alternates with that of *et*; it is preferred in subdivisions, whereas the main propositions are connected by *et*.

(c.) *Nēquē*, compounded of the ancient *nē* for *nōn* and *quē*, is used for *et nōn*. *Et nōn* itself is used, when only one idea or one word of a proposition is to be negated; as, *patrior et non moleste fero*; and also when our 'and not' is used for 'and not rather' to correct an improper supposition; as, *Si quam Rubrius injuriam suo nomine ac non impulsu tuo fecisset*. Cic. *Et nōn* is commonly found also in the second clause of a sentence when *et* precedes, but *nēquē*, also, is often used in this case. *Nēc nōn* or *nēquē nōn*, in classical prose, is not used like *et* to connect nouns, but only to join propositions, and the two words are separated. In later writers, however, they are not separated and are equivalent to *et*.

(d.) *Etiam* has a wider extent than *quōquē*, for it contains the idea of our 'even,' and it also adds a new circumstance, whereas *quōquē* denotes the addition of a thing of a similar kind. Hence *etiam* is properly used to connect sentences, while *quōquē* refers to a single word. *Etiam* signifies 'and further,' *quōquē*, 'and so,' 'also.' *Quōquē* always follows the word to which it refers, *etiam* in similar cases is usually placed before it, but when it connects propositions its place is arbitrary. *Et*, too, in classical prose, is sometimes used in the sense of 'also.' So often is *nōn mōdo*—*sēd et*, 'not only—but also,' or 'but even.'



(e.) Copulative conjunctions are often repeated in the sense of 'both—and,' 'as well—as,' 'not only—but also.' *Et—et* is of common occurrence; so, in later writers, but rarely in Cicero, *et—quē*; *quē—et* connect single words, but not in Cicero; *quē—quē*, occur for the most part only in poetry, or in connection with the relative.—Negative propositions are connected in English by 'neither—nor,' and in Latin by *nēquē—nēquē*, *nēc—nēc*, *nēquē—nēc*, and rarely by *nēc—nēquē*. Propositions, one of which is negative and the other affirmative 'on the one hand—but not on the other,' or, 'not on the one hand—but on the other,' are connected by *et—nēquē* or *nēc*, *nēquē* or *nēc—et*, and occasionally by *nēc* or *nēquē—quē*.

2. DISJUNCTIVE conjunctions connect things that are to be considered separately; as, *aut*, *vēl*, the enclitic *vē*, and *sivē* or *seu*.

REMARK. (a.) *Aut* and *vēl* differ in this; *aut* indicates a difference of the object, *vēl*, a difference of expression, i. e. *aut* is objective, *vēl*, subjective. *Vēl* is connected with the verb *vēlle*, and is generally repeated, *vēl—vēl*, 'choose this or choose this,' and the single *vēl* is used by Cicero only to correct a preceding expression, and commonly combined with *dicam*, *pōtius*, or *etiam*.—Hence by ellipsis *vēl* has acquired the signification of the adverb, 'even,' and so enhances the signification of the word modified by it; as, *Quum Sophocles vel optime scripsērit Electram*, where *bēne* is to be supplied before *vel*, and the latter is used for the purpose of correcting the preceding expression. Cf. § 127, 4. By means of its derivation from *vēlle* it has, also, the signification of 'for example' or 'to take a case,' for which *vēlūt* is more frequently used.—(b.) *Vē*, the apocopated *vēl*, leaves the choice free between two or more things, and in later but good prose *vēl* is used in the same manner.

(c.) *Sivē* commonly retains the meaning of *sī*, and is then the same as *vēl sī*, but sometimes loses it, and is then equivalent to *vēl*, denoting a difference of name; as, *Vocabulum sivē appellatio*. Quint. The form *seu* is rarely used by Cicero except in the combination *seu pōtius*.—(d.) *Aut* and *vē* serve to continue the negation in negative sentences, where we use 'nor'; as, *nōn—aut*, where *nōn—nēquē* also may be used. They are used also in negative questions; as, *Num leges nostras moresvē nōvit?* Cic.; and after comparatives; as, *Doctrina paulo asperior, quam veritas aut natura patiatur*. Cic. It is only when both ideas are to be united into one that a copulative is used instead of *aut* and *vē*.—(e.) 'Either—or' is expressed in Latin by *aut—aut*, denoting an opposition between two things, one of which excludes the other, or by *vēl—vēl*, denoting that the opposition is immaterial in respect to the result, so that the one need not exclude the other; as, *Vēl imperatōre vel milite me utimini*. Sall.—*Sivē—sivē* is the same as *vēl sī—vēl sī*, and retains the meaning of *vēl—vēl*. If nouns only are opposed to each other, an uncertainty is expressed as to how a thing is to be called; as, *Crētum lēges, quas sive Jupiter sive Minos sanxit*; i. e. I do not know whether I am to say Jupiter or Minos.

3. COMPARATIVE conjunctions express a comparison. These are, *ūt* or *ūtī*, *sicūt*, *vēlūt*, *proūt*, *præūt*, the poetical *ceu*, *quam*, *tamquam*, (with and without *sī*), *quāsī*, *ūt sī*, *ac sī*, with *ac* and *atquē*, when they signify 'as.'

REMARK. *Ac* and *atquē* signify 'as' or 'than' after adverbs and adjectives which denote similarity or dissimilarity; as, *æquē*, *juxtā*, *pār* and *pārītēr*, *pēriūdē* and *proiūdē*, *prō eō*, *similis* and *similiter*, *dissimilis*, *tālis*, *tōtidem*, *alius* and *ālitēr*, *contrā*, *sēcūs*, *contrārius*.—*Quam* is rarely used after these words, except when a negative particle is joined with *alius*; as, *Virtus nihil aliud est, quam*, etc.; and *et* and *quē* do not occur in this connection.—*Ac* is used for *quam*, after comparatives, in poetry and occasionally by late prose writers; as, *Artius atque hedera*. Hor. *Insānius ac sī*. Id.

4. CONCESSIVE conjunctions express a concession, with the general signification 'although.' These are *etsi*, *etiamsi*, *tāmetsi*, or *tāmēnetsi*, *quamquam*, *quamvis*, *quantumvis*, *quamlibēt*, *licēt*, *ūt* in the sense of 'even if' or 'although,' and *quum* when it signifies 'although.'

REMARK. *Tāmēn* and other particles signifying 'yet,' 'still,' are the correlatives of the concessive conjunctions; as, *Ut desint vires, tāmēn est laudanda*



*voluntas*. Ovid. The adverb *quidem* becomes a concessive conjunction, when it is used to connect propositions and is followed by *sēd*.—*Quamquam*, in absolute sentences, sometimes refers to something preceding, which it limits and partly nullifies; as, *Quamquam quid loquor?* Yet why do I speak?

5. CONDITIONAL conjunctions express a condition, their fundamental signification being 'if.' These are *sī*, *sīn*, *nīsī* or *nī*, *sī mōdo*, *dummōdō*, 'if only,' 'if but,' (for which *dum* and *mōdo* are also used alone), *dummōdō nē*, or simply *mōdo nē* or *dumnē*.

REMARK. (a.) In order to indicate the connection with a preceding proposition, the relative *quōd*, which in such case loses its signification as a pronoun, and may be rendered, 'nay,' 'now,' 'and,' or 'then,' is frequently put before *sī* and sometimes before *nīsī* and *etsī*, so that *quōdsī* may be regarded as one word, signifying 'now if,' 'but if,' or 'if then.' It serves especially to introduce something assumed as true, from which further inferences may be drawn. It sometimes signifies 'although.' *Quōdnīsī* signifies 'if then—not,' and *quōdetsī*, 'nay, even if.' *Quōd* is found also before *quum*, *ūbī*, *quā*, *quōniā*, *nē*, *ūt*, *nam*, and even before the relative pronoun.

(b.) *Nī* and *nīsī* limit a statement by introducing an exception, and thus differ from *sī nōn*, which introduces a negative case. It is often immaterial whether *nīsī* or *sī nōn* is used, but the difference is still essential. *Sī nōn* is used when single words are opposed to one another, and in this case *sī minūs* may be used instead of *sī nōn*.—If after an affirmative proposition its negative opposite is added without a verb, our 'but if not' is commonly expressed in prose by *sī minūs* or *sīn minūs* or *sīn ālīter*; as, *Educ tecum etiam omnes tuos*; *sī minus*, *quam plurimos*. Cic.; rarely by *sī nōn*.

6. ILLATIVE conjunctions express an inference or conclusion, with the general signification of 'therefore,' 'consequently.' These are *ergo*, *igitūr*, *itāquē*, *ēō*, *ideo*, *iccirco*, *proīndē*, *proptēreā*, and the relative conjunctions, *quaproptēr*, *quārē*, *quamobrem*, *quōcirca*, *undē*, 'wherefore.'

REMARK. *Ergo* and *igitūr* denote a logical inference.—*Itāquē*, 'and thus,' expresses the relation of cause in facts.—*Ideo*, *iccirco*, and *proptēreā*, 'on this account,' express the agreement between intention and action.—*Eō*, 'on this account,' or 'for this purpose,' is more frequently an adverb of place.—*Proīndē*, 'consequently,' implies an exhortation.—*Undē*, 'whence,' is properly an adverb of place.—*Adēo*, 'so that,' or simply 'so,' is also properly an adverb. *Hinc*, 'hence,' and *indē*, 'thence,' continue to be adverbs.

7. CAUSAL conjunctions express a cause or reason, with the general signification of 'for' and 'because.' These are *nam*, *namquē*, *ēnim*, *ētēnim*, *quā*, *quōd*, *quōniā*, *quippē*, *quum*, *quando*, *quandōquidem*, *siquidem*; and the adverbs *nimirum*, *nempē*, *scilicēt*, and *videlicēt*.

REMARK. (a.) *Nam* is used at the beginning of a proposition, *ēnim*, after the first or second word. *Nam* introduces an objective reason, and *ēnim* merely a subjective one. There is the same difference between *namquē* and *ētēnim*. *Namquē*, however, though constantly standing at the beginning of a proposition in Cicero, Cæsar, and Nepos, is in later writers often put after the beginning. *Enim* in the sense of *āt enim* or *sēd enim* is sometimes, by comic writers, put at the beginning of a proposition.—*Nam*, *ēnim*, and *ētēnim* are often used in the sense of 'namely,' or 'to wit,' to introduce an explanation of something going before. *Nimirum*, *videlicēt*, and *scilicēt* likewise answer to our 'namely' or 'viz.' *Nimirum*, compounded of *nī* and *mīrum*, and signifying 'a wonder if not,' is used as a connective in the sense of 'undoubtedly' or 'surely,' and implies strong confidence in the truth of the proposition with which it is connected.—*Videlicēt* and *scilicēt* introduce an explanation, with this difference that *videlicēt* generally indicates the true, and *scilicēt* a wrong explanation. Sometimes, however, *nam*, *ēnim*, *ētēnim*, *nimirum*, and *videlicēt* are used in an ironical sense, and *scilicēt* introduces a true reason.—*Nempē*, 'surely,' often assumes a sarcastic meaning when another person's concession is taken for the purpose of refuting him.—(b.) *Quā* and *quōd* indicate a defi-

nite and conclusive reason, *quoniam*, (i. e. *quum jam*), a motive.—*Ideo*, *iccirco*, *propterea quod*, and *quia*, are used without any essential difference, except that *quia* introduces a more strict and logical reason, whereas *quoniam*, signifying 'now as,' introduces important circumstances.—*Quando*, *quandouidem*, and *siquidem* approach nearer to *quoniam* than to *quia*, as they introduce only subjective reasons. *Quandouidem* denotes a reason implied in a circumstance previously mentioned; *siquidem*, a reason implied in a concession. In *siquidem* the meaning of *si* is generally dropped, but it sometimes remains, and then *si* and *quidem* should be written as separate words; as, *O fortunatam rempublicam, si quidem hanc sentinam eiecërit*. Cic.—*Quippë*, with the relative pronoun or with *quum*, introduces a subjective reason. When used elliptically without a verb it signifies 'forsooth' or 'indeed.' Sometimes it is followed by a sentence with *enim*, and in this way gradually acquires the signification of *nam*.

8. FINAL conjunctions express a purpose, object, or result, with the signification of 'in order that,' or 'in order that not.' These are *ut* or *utî*, *quod*, *nē* or *ut nē*, *nēvē* or *neu*, *quān* and *quominus*.

REMARK. *Ut*, as a conjunction, indicates either a result or a purpose, 'so that,' and 'in order that.' When indicating a result, if a negative is added to it, it becomes *ut nōn*; when indicating a purpose, if the negative is added, it becomes *nē* or *ut nē*, but *ut nōn* also is very rarely used for *nē*.—*Nēvē* (i. e. *vēl nē*) signifies either 'or in order that not,' or 'and in order that not.' *Ut nē* is a pleonasm, not differing perceptibly from *nē*. It is used more frequently by Cicero than by other writers. *Quō nē* for *nē* occurs once in Horace.

9. ADVERSATIVE conjunctions, express opposition, with the signification of 'but.' These are *sēd*, *autem*, *vērūm*, *vērō*, *āt* (poetical *ast*), *āt enim*, *atquī*, *tāmen*, *attāmen*, *sedtāmen*, *vēruntāmen*, *āt vērō*, (*enimvērō*), *vērūmenim*, *vērūm*, *vērō*, *cētērum*.

REMARK. (a.) *Sēd* denotes a direct opposition, and interrupts the narrative or argument; *autem* marks a transition, and denotes at once a connection and an opposition. *Porro*, 'further,' denotes progression and transition but not opposition, except in later authors.—*Vērūm* has a similar relation to *vērō* as *sēd* to *autem*. *Vērūm*, while it denotes opposition, contains also an explanation. *Vērō* connects things which are different, but denotes the point in favor of which the decision should be. It thus forms the transition to something more important, as in the phrase, *Illud vērō plane non est ferendūm*, i. e. that which I am about to mention. In affirmative answers *vērō* is often added to the verb; as, *Dasne? Do vērō*. Hence, when the protasis supplies the place of a question, it is sometimes introduced into the apodosis merely to show that it contains an answer. Hence also *vērō* alone signifies 'yes,' like *sānē*, *itā*, and *ētiam*.—*Enimvērō*, 'yes, truly,' 'in truth,' does not denote opposition. It sometimes, like *vērō*, forms the transition to that which is most important. The compound *vērūm enimvērō* denotes the most emphatic opposition.

(b.) *At* denotes that that which is opposed is equivalent to that which precedes. It frequently follows *sī*, in the sense of 'yet,' or 'at least'; as, *etsi non sapientissimus, at amicissimus*. It is especially used to denote objections whether of the speaker himself or of others. *At enim* introduces a reason for the objection implied in *at*.—By *atquī*, 'but still,' 'but yet,' or 'nevertheless,' we admit what precedes, but oppose something else to it; as, *Magnum narras, vix credibile*. *Atqui sic habet*. Hor. So, also, when that which is admitted, is made use of to prove the contrary. Finally, *atquī* is used in syllogisms, when a thing is assumed which had before been left undecided; in this case it does not denote a direct opposition of facts, and may be translated by 'now,' 'but,' 'but now.'—*Cētērum*, properly 'as for the rest,' is often used by later writers for *sēd*.—*Contra ea*, in the sense of 'on the other hand,' is used as a conjunction. So *ādeo* with a pronoun, when it may be translated 'just,' 'precisely,' 'even,' 'indeed,' or an intensive 'and.'

10. TEMPORAL conjunctions, express time. These are *quum*, *quum primum*, *ut*, *ut primum*, *ubi*, *postquam*, *antēquam*, and *priusquam*, *quando*, *simulac* or *simulatque*, or *simul* alone, *dum*, *usquē dum*, *dōnēc*, *quoad*.



REMARK. *U* and *ūbī*, as particles of time, signify 'when.' *Dum*, *dōnēc*, and *quoad* signify either 'as long as,' or 'until.' *Dum* often precedes *intēreā* or *intērim*, and both *dum* and *donēc* are often preceded by the adverbs *usquē*, *usquē eō* or *usquē ādeo*.

11. INTERROGATIVE conjunctions indicate a question. These are, *num*, *utrum*, *ān*, and the enclitic *ně*. This, when attached to the three preceding particles, forming *numně*, *utrumně*, and *anně*, does not affect their meaning. With *nōn* it forms a special interrogative particle *nonně*. To these add *ec* and *ēn*, as they appear in *ecquis*, *ecquando*, and *enumquam*, and *numquid* and *ecquid*, when used simply as interrogative particles.

REMARK. (a.) The interrogative particles have no distinct meaning by themselves in direct questions, but only serve to give to a proposition the form of a question. In direct speech the interrogative particles are sometimes omitted, but in indirect questions they are indispensable, except in the case of a double question, where the first particle is sometimes omitted.—*Ecquid* and *numquid*, as interrogative particles, have the meaning of *num*, *quid* in this case having no meaning, but they must be carefully distinguished from the interrogative pronouns *ecquid* and *numquid*. *En*, or when followed by a *q*, *ec* is, like *num*, *ně*, and *ān*, an interrogative particle, but is always prefixed to some other interrogative word.

(b.) In direct questions, *num* and its compounds *numně*, *numnam*, *numquid*, *numquidnam*, and the compounds with *ēn* or *ec* suppose that the answer will be 'no'; as, *Num putas me tam dementem fuisse?* But *ecquid* is sometimes used in an affirmative sense. In general the negative sense of these particles does not appear in indirect questions.

(c.) *Ně* properly denotes simply a question, but it is used sometimes affirmatively and sometimes negatively. When *ně* is attached, not to the principal verb but to some other word, a negative sense is produced; as, *mene istud potuisse facere putas?* Do you believe that I would have done that? The answer expected is 'no.' When attached to the principal verb *ně* often gives the affirmative meaning, and the answer expected is 'yes.'—*Nonně* is the sign of an affirmative question; as, *Canis nonne lupo similis est?*—*Utrum*, in accordance with its derivation from *ūter*, which of two, is used only in double questions whether consisting of two or more. It is sometimes accompanied by *ně*, which is usually separated from it by one or more words; as, *Utrum, taceamne an prædicem?* In later writers, however, *utrumně* is united into one word. *Ně* is rarely appended to interrogative adjectives, but examples of such use are sometimes found in poetry; as, *uterně*; *quōně malo*; *quantaně*. In a few passages it is even attached to the relative pronoun.

(d.) *An* is not used as a sign of an indirect question before the silver age; when so used it answers to 'whether.' It is used by Cicero exclusively in a second or opposite question, where we use 'or'; as, *Si sitis, nihil intērest utrum aqua sit, an vinum; nec refert, utrum sit aureum poculum, an vitreum, an manus concēda*. Sen. In direct interrogations, when no interrogative clause precedes, *ān*, *anně*, *ān vērō* are likewise used in the sense of 'or,' that is in such a manner that a preceding interrogation is supplied by the mind; as, *Invitus te offendi, an putas me delectārī ledendis hominibus?* Here we may supply before *an putas*, etc. the sentence, 'Do you believe this?'—*An*, after a preceding question, is rendered by 'not,' and it then indicates that the answer cannot be doubtful; as, *A rebus gerendis senectus abstrāhit. Quibus? An his, quæ geruntur juventute ac viribus?* Is it not from those kinds of business, which? etc. Here we may suppose *aliisne?* to be supplied before *an his?* Is it from other kinds of business, or from those? etc. Such questions may be introduced by *nonně*, but without allusion to an opposite question, which is implied in *ān*.

(e.) To the rule that *ān*, in indirect questions, is used exclusively to indicate a second or opposite question, there is one great exception, for it is employed in single indirect questions after such expressions as *dubito*, *dubium est*, *incertum est*; *delibēro*, *hæsito*, and especially after *nescio* or *haud scio*, all of which denote uncertainty, but with an inclination to the affirmative; as, *Si per se virtus sine*



*fortūna ponderanda sit, dubito an hunc primum omnium ponam*, If virtue is to be estimated without reference to its success, I am not certain whether I should not prefer this man to all others. Nep. It is not Latin to say *dubito annon* for *dubito an*.—*Nescio an*, or *haud scio an* are used quite in the sense of 'perhaps,' so that they are followed by the negatives *nullus*, *nemo*, *numquam*, instead of *ullus*, *quisquam* and *unquam*. When the principal verb is omitted, *an* is often used in the sense of *aut*; as, *Themistocles, quum ei Simonides, an quis alius, artem memoriæ polliceretur*, etc. In such cases *incertum est* is understood, and in Tacitus is often supplied.—The conjunction *si* is sometimes used in indirect interrogations instead of *num*, like the Greek *si*, and it is so used by Cicero after the verb *expērior*.

NOTE 1. The conjunctions *-ne*, *-que*, *-ve*, are not used alone, but are always affixed to some other word, and are hence called *enclitics*.

NOTE 2. Some words here classed with conjunctions are also used as adverbs, and many classed as adverbs are likewise conjunctions; that is, they at the same time qualify verbs, etc., and connect propositions; as, *Cetēris in rebus, quum venit calamitas, tum detrimentum accipitur*. In other concerns, *when* misfortune comes, *then* damage is received.

NOTE 3. Conjunctions, like adverbs, are variously compounded with other parts of speech, and with each other; as, *atque*, (i. e. *adque*), *iccirco* or *idcirco*, (i. e. *id-circa*), *ideo*, *namque*, etc. In some, compounded of an adverb and a conjunction, each of the simple words retains its meaning, and properly belongs to its own class; as, *etiam* (*et jam*) and now; *itāque*, and so; *neque* or *nec*, and not.

## INTERJECTIONS.

§ 199. An interjection is a particle used in exclamation, and expressing some emotion of the mind.

The most usual interjections are,

āh! ah! alas!  
 āha! aha! ah! haha!  
 āpāgē! away! begone!  
 ātāt! or atatte! oh! ah! alas! lo!  
 au! or hau! oh! ah!  
 eccē! lo! see! behold!  
 ēhem! ha! what!  
 ēheu! ah! alas!  
 ēho! ehodum! ho! soho!  
 eiā! or heiā! ah! ah ha! indeed!  
 ēn! lo! see! behold!  
 eu! well done! bravo!  
 eugē! well done! good!  
 euax! } huzzah! hurrah!  
 euœ! }  
 ha! hold! ho!  
 ha! ha! he! ha! ha!  
 hei! ah! wo! alas!

hem! oh! indeed! well! hah! alas! alack!  
 heu! oh! ah! alas!  
 heus! ho! ho there! hark! halloa!  
 hui! hah! ho! oh!  
 iō! ho! hurrah! huzzah!  
 ō! o! oh! ah!  
 ōh! oh! o! ah!  
 ōhē! ho! halloa! ho there!  
 ōho! oh! aha!  
 oi! hoy! alas!  
 pāpā! strange! wonderful!  
 phui! foh! fugh!  
 phy! pish! tush!  
 prō! or prōh! oh! ah!  
 st! hist! whist! hush!  
 tatā! so! strange!  
 vœ! ah! alas! vœ!  
 vah! vaha! ah! alas! oh!

REMARK 1. An interjection sometimes denotes several different emotions. Thus *vah* is used to express wonder, grief, joy, and anger.

REM. 2. Other parts of speech may sometimes be regarded as interjections; as, *pax!* be still! So *indignum*, *infandum*, *mālum*, *misērum*, *miserabile*, *nēfas*, when used as expressions of astonishment, grief, or horror; and *macte* and *macti*, as expressions of approbation. In like manner the adverbs *næ*, *profecto*, *cito*, *bēne*, *belle*; the verbs *quæso*, *prēcō*, *ōro*, *obsecro*, *amābo*, *āge*, *āgite*, *cēdo*, *sōdes*, (for *si audes*), *sīs*, *sultis*, (for *si vis* and *si vultis*), *āgēsīs*, *āgēdum*, and *āgite dum*, and the interrogative *quid?* what? used as exclamations.

REM. 3. With the interjections may also be classed the following invocations of the gods : *hercūles, hercūle, hercle* ; or *mehercūles, mehercūle, mehercle* ; *medius fidiūs, mecastor, ecāstor, ecēre, pol, edepol, equirīne, per deum, per deum immortālem, per deos, per Jōvem, prō (or prōh) Jūpiter, prō dii immortāles, prō deum fidem, prō deum atque hominū fidem, prō deum immortālium* (scil. *fidem*), etc.

## SYNTAX.

§ 200. 1. Syntax treats of the construction of sentences.

2. A sentence is a thought expressed in words ; as, *Cānes latrant*, The dogs bark.

3. All sentences are either

(1.) DECLARATIVE ; as, *Venti spīrant*, The winds blow :—

(2.) INTERROGATIVE ; as, *Spīrantne venti?* Do the winds blow?—

(3.) EXCLAMATORY ; as, *Quam vehēmenter spīrant venti!* How fiercely the winds blow!—or

(4.) IMPERATIVE ; as, *Venti, spīrāte*, Blow, winds.

4. The mood of the verb in the first three classes of sentences is either the indicative or the subjunctive ; in imperative sentences it is either the imperative or the subjunctive.

5. A sentence may consist either of one proposition or of two or more propositions connected together.

## PROPOSITIONS.

§ 201. 1. A proposition consists of a *subject* and a *predicate*.

2. The subject of a proposition is that of which something is affirmed.

3. The predicate is that which is affirmed of the subject.

Thus, in the proposition, *Equus currit*, The horse runs, *ēquus* is the subject and *currit* is the predicate.

NOTE. The word *affirm*, as here used, includes all the various significations of the verb, as expressed in the several moods.

4. Propositions are either *principal* or *subordinate*.

5. A principal proposition is one which makes complete sense by itself ; as,

*Phocion fuit perpētuo pauper, quum ditissimus esse posset*, *Phocion was always poor*, though he might have been very rich.

6. A subordinate proposition is one which, by means of a subordinate conjunction, is made to depend upon or limit some part of another proposition; as,

*Phōcion fuit perpētuo pauper*, quum ditissimus esse posset, Phocion was always poor, though he might have been very rich.

7. Subordinate propositions are used either as *substantives*, *adjectives*, or *adverbs*, and are accordingly called *substantive*, *adjective* or *adverbial propositions* or *clauses*.

8. Substantive clauses are connected with the propositions on which they depend by means of the final conjunctions *ut*, *ne*, *quo*, *quin*, etc., sometimes by *quod*, and, in clauses containing an indirect question, by interrogative pronouns, adjectives, adverbs and conjunctions. See §§ 262 and 265.

REMARK. A dependent substantive clause often takes the form of the accusative with the infinitive, and in that case has no connective; as, *Gaudeo te valēre*.

9. Adjective clauses are connected by means of relatives, both pronouns and pronominal adjectives; as, *qui*, *quālis*, *quantus*, etc. Adverbial clauses are connected either by relative adverbs of place and time, (§ 191, R. 1, (b.)), or by temporal, conditional, concessive, comparative, and sometimes by causal conjunctions.

10. A sentence consisting of one proposition is called a *simple sentence*; as,

*Cādunt fōlia*, The leaves fall. *Semirāmis Babylōnem condidit*.

11. A sentence consisting of a principal and one or more subordinate propositions is called a *complex sentence*; as,

*Qui fit, ut nēmo contentus vivat?* How happens it, that no one lives content? *Quis ego sim, me rogitas*, You ask me, who I am.

12. A sentence consisting of two or more principal propositions, either alone or in connection with one or more subordinate propositions, is called a *compound sentence*; as,

*Spirant venti et cādunt fōlia*, The winds blow, and the leaves fall.

13. The propositions composing a complex or a compound sentence are called its *members* or *clauses*; the principal proposition is called the *leading clause*, its subject, the *leading subject*, and its verb, the *leading verb*.

## SUBJECT.

§ 202. 1. The subject also is either *simple*, *complex*, or *compound*.

2. The simple subject, which is also called the *grammatical subject*, is either a noun or some word standing for a noun; as,

*Aves volant*, Birds fly. *Tu lēgis*, Thou reatest. *A est vōcālis*, A is a vowel. *Mentiri est turpe*, To lie is base.

3. The complex subject, called also the *logical subject*, consists of the simple subject with its modifications; as,

*Conscientia bēne actæ vitæ est jucundissima*, The consciousness of a well spent life is very pleasant. Here *conscientia* is the grammatical, and *conscientia bēne actæ vitæ* the complex, subject.



4. The compound subject consists of two or more simple or complex subjects to which a single predicate belongs; as,

*Lūna et stellæ fulgēbant*, The moon and stars were shining. *Grammāticæ ac mūsicæ junctæ fuērunt*, Grammar and music were united. *Semper hōnos nōmenque tuum laudesque mānēbunt*.

REMARK. Words are said to *modify* or *limit* other words, when they serve to explain, describe, define, enlarge, restrict, or otherwise qualify their meaning.

5. Every sentence must contain a subject and a predicate, called its *principal* or *essential* parts: any sentence may also receive additions to these, called its *subordinate* parts.

### *Complex or Modified Subject.*

6. The complex subject is formed by adding other words to the simple subject. All additions to the subject, like the subject itself, are either *simple*, *complex*, or *compound*.

I. *Simple additions.* The subject may be modified by adding:—

1. A *single word*:—

(1.) A noun in the same case; as,

*Nos consules dēsūmus*, We consuls are remiss. *Mūcius augur multa narrāvit*, Mucius the augur related many things.

(2.) A noun or pronoun in an oblique case, modifying or limiting the subject; as,

*Amor multitudinis commōvētur*, The love of the multitude is excited. *Cura mei*, Care for me. *Viribus usus*, Need of strength.

(3.) An adjective, adjective pronoun, or participle; as,

*Fūgit invida ætas*, Envious time flies. *Mea māter est bēnigna*. *Dūcit agmina Penthēsilēa fūrens*. *Litēra scripta mānet*.

2. A *phrase* consisting of a preposition and its case; as,

*Sōpor in grāmīne*. *Oppida sine præsīdio*. *Receptio ad te*.

3. A dependent adjective clause introduced by *qui*, *quālis*, *quantus*, etc.; as,

*Lēve fit, quod bēne fertur, ōnus*, The burden, which is borne well, becomes light. *Litēre, quas scripsisti, acceptæ sunt*. *Ut, quālis (ille) hābēri vellet, tālis esset*. *Tanta est inter eos, quanta maxīma esse pōtest, mōrum distantia*.

II. *Complex additions.* The subject may be modified:—

1. By a *word* to which other words are added.

(1.) When the word to which other words are added is a noun or pronoun, it may be modified in any of the ways above mentioned.

(2.) When it is an adjective it may be modified:—

(a.) By an adverb either simple or modified; as,

*Erat expectatio valde magna*. *Præsidium non nimis firmum*.

(b.) By a noun in an oblique case; as,

*Major pietate*, Superior in piety. *Contentionis cupidus*, Fond of contention. *Patri similis*, Like his father. *Nudus membra*. *Juvenes patre digni*.

(c.) By an infinitive, a gerund, or a supine; as,  
*Insuētus vinci*, Not accustomed to be conquered. *Vēnandi stūdiōsus*, Fond of hunting. *Mirābile dictu*, Wonderful to tell.

(d.) By a phrase consisting of a preposition and its case; as,  
*Rūdis in rēpublicā*, Unskilled in civil affairs. *Ab ēquitātu firmus*. *Celer in pugnam*. *Pronus ad fidem*.

(e.) By a subordinate clause; as,  
*Mēlior est certa pax*, quam spērāta victōria, A certain peace is better than an expected victory. *Dūbius sum*, quid faciā.

(3.) When it is a participle, it may be modified like a verb. See § 203.

2. By a phrase consisting of a preposition and its case to which other words are added; as,

*De victōria Cæsāris fama perfertur*, A report concerning Cæsar's victory is brought.

REMARK 1. As the case following the preposition is that of a noun or pronoun, it may be modified like the subject in any of the foregoing ways.

REM. 2. The preposition itself may be modified by an adverb, or by a noun or adjective in an oblique case; as,

*Longe ultra*, Far beyond. *Multo ante noctem*, Long before night. *Sexennio post Vēios captos*, Six years after the capture of Veii.

3. By a subordinate clause, to whose subject or predicate other words are added.

REMARK. These additions may be of the same form as those added to the principal subject or predicate of the sentence.

III. Compound additions. The subject may be modified:—

1. By two or more nouns in the same case as the subject, connected by a coördinate conjunction; as,

*Consules*, Brūtus et Collatinus, The consuls, Brutus and Collatinus.

2. By two or more oblique cases of a noun or pronoun connected coördinately; as,

*Vitæque necisque pōtestas*. *Pēriculōrum et lābōrum incitāmentum*.

3. By two or more adjectives, adjective pronouns, or participles, connected coördinately; as,

*Grāve bellum perdiūturnumque*. *Animi tēnēri atque molles*.

4. By two or more adjective clauses connected coördinately; as,

*Et qui fēcēre, et qui facta āliōrum scripsēre, multi laudantur*. Sall.

5. By two or more of the preceding modifications connected coördinately; as,

*Genus hominum agreste, sine legibus, sine imperio, liberum, atque solutum*.

REM. 1. A modified grammatical subject, considered as one complex idea, may itself be modified; as,

*Omnia tua consilia*, All thy counsels. Here *omnia* modifies, not *consilia*, but the complex idea expressed by *tua consilia*. So *Triginta naves longæ*. *Præpōtens finitimus rex*.

REM. 2. An infinitive, with the words connected with it, may be the logical subject of a proposition ; as,

*Virtus est vitium fūgere, To shun vice is a virtue.*

REM. 3. A clause, or any member consisting of two or more clauses, may be the logical subject of a proposition ; as,

*E cælo descendit 'Nosce te ipsum.' Æquum est, ut hoc faciās.*

REM. 4. The noun or pronoun which is the subject of a proposition is put in the nominative, when the verb of the predicate is a finite verb ; but when the verb is in the infinitive, the subject is put in the accusative.

NOTE 1. A verb in any mood, except the infinitive, is called a *finite verb*.

NOTE 2. In the following pages, when the term *subject* or *predicate* is used alone, the grammatical subject or predicate is intended.

## PREDICATE.

§ 203. 1. The predicate, like the subject, is either *simple*, *complex*, or *compound*.

2. The simple predicate, which is also called the *grammatical predicate*, is either a single finite verb, or the copula *sum* with a noun, adjective, and rarely with an adverb ; as,

*Sol lūcet, The sun shines. Multa ānimālīa rēpunt, Many animals creep. Brēvis est vōluptas, Pleasure is brief. Eurōpa est pēninsūla, Europe is a peninsula. Rectissime sunt apud te omnia.*

3. The complex predicate, called also the *logical predicate*, consists of the simple predicate with its modifications ; as,

*Scipio fūdīt Annibālīs cōpiās, Scipio routed the forces of Hannibal. Here fūdīt is the grammatical, and fūdīt Annibālīs cōpiās the logical predicate.—So, Rōmulus Rōmānæ condītōr urbis fuit.*

4. The compound predicate consists of two or more simple or complex predicates belonging to the same subject ; as,

*Prōbitas laudātur et alget, Honesty is praised and neglected. Lēti vis rāpuit, rāpietque gentes. Lucius Catilīna fuit magnā vi et anīmi et corpōris, sed ingenio malo pravōque.*

### *Complex or Modified Predicate.*

5. The complex predicate is formed by adding other words to the simple predicate. All additions to the predicate, like the predicate itself, are either simple, complex, or compound.

I. *Simple additions.* The predicate may be modified by adding:—

1. A *single word* ;—

(1.) A noun or adjective in the same case as the subject. This occurs after certain neuter verbs and passive verbs of naming, calling, etc. (See § 210, R. 3.) ; as,

*Servus fit libertīnus, The slave becomes a freedman. Servius Tullius rex es. dēclārātus. Aristides justus est appellātus. Incēdo regīna.*

(2.) A noun or pronoun in an oblique case ; as,

*Spe vivimus, We live by hope. Deus regit mundum, God rules the world.*



(3.) An adverb either simple or modified; as,

*Sæpe vēnit*, He came *often*. *Festina lente*, Hasten *slowly*. *Lit̄eræ facile discuntur*. *Chr̄mes nimis grav̄iter cruciat̄ adolescentūlum*.

(4.) An infinitive mood; as,

*Cūpit discere*, He desires *to learn*. *Audeo dic̄ere*. *Ver esse cœperat*.

2. A *phrase* consisting of a preposition and its case; as, *Vēnit ad urbem*, He came *to the city*.

3. A dependent substantive or adverbial *clause*; as,

*V̄reor ne repr̄endar*, I fear *that I shall be blamed*. *Zēnōnem, quum Athēnis essem, audiēbam fr̄quenter*. *F̄ac cōḡites*.

II. *Complex additions*. The predicate may be modified :—

1. By a *word* to which other words are added.

REMARK. These words are the same as in the corresponding cases of complex additions to the subject. See § 202, II.

2. By a *phrase* consisting of a preposition and its case, to which other words are added. See complex additions to the subject, § 202.

3. By a subordinate *clause*, to whose subject or predicate other words are added. See complex subject, § 202, II, 3.

REM. 2. Each of the words constituting a proposition may be modified by two or more additions not dependent on, nor connected with each other, and consisting either of single words, phrases, or dependent clauses; as, *Agamem̄nōnis belli gl̄oria*. *P̄āternum ōd̄ium erga Rōmānos*. *Mens sibi consc̄ia recti*. *Mea max̄ime int̄est, te vāl̄ere*. *Ago tibi gr̄atias*. *Meipsum inert̄iæ condemno*. *Eos hoc mōneo*. *In quo te accūso*. *Mōnet eum, ut suspiciōnes vitet*.

III. *Compound additions*. 1. The predicate may be modified by two or more words, phrases, or clauses, joined together by a coördinate conjunction. See Compound additions to the subject, § 202, III.

2. The leading verb is usually either in the indicative or imperative mood, but sometimes in the subjunctive or the historical infinitive.

3. The members of a compound sentence are connected by coördinate conjunctions; those of a complex sentence by some relative word, or by a subordinate conjunction.

4. Instead of a dependent clause connected by a conjunction, a noun and participle, or two nouns, sometimes stand as an abridged proposition; as,

*Bello confecto discessit*, i. e. *quum bellum confectum esset, discessit*, The war being finished, or when the war was finished, he departed. *Nil desp̄erandum*, *Teucro dūce*.

5. An infinitive may be modified like the verb of a predicate.

6. *Agreement* is the correspondence of one word with another in gender, number, case, or person.

7. A word is said to *govern* another, when it requires it to be put in a certain case or mood.

8. A word is said to *depend* on another, when its case, gender, number, mood, tense, or person, is determined by that word.

9. A word is said to *follow* another, when it depends upon it in construction, whatever may be its position in the sentence.

## APPOSITION.

§ 204. A noun, annexed to another noun or to a pronoun, and denoting the same person or thing, is put in the same case; as,

*Urbs Rōma*, The city *Rome*. *Nos consules*, We *consuls*. So *Apud Herodōtum*, *patrem histōriæ*, *sunt innumerabiles fabulæ*, In Herodotus, the *father* of history, etc. Cic. *Lapides silices*, *flint stones*. Liv. *Ante me consulem*, Before I was *consul*. *Fons cui nōmen Arethūsa est*. Cic.

REMARK 1. (a.) A noun, thus annexed to another, is said to be in *apposition* to it. It is generally added for the sake of explanation, identification, or description; sometimes it denotes character or purpose; as, *Ejus fūgæ comitem me adjunxi*, I added myself, as a *companion* of his flight; and sometimes the time, cause, reason, etc., of an action; as, *Alexander puer*, Alexander *when a boy*. *Cato sēnex scribere histōriam instituit*. Suet.

(b.) A noun in apposition, like an adjective used as an epithet, (§ 205, N. 2,) assumes the attribute denoted by it as belonging to the noun which it limits, while the predicate-nominative *affirms* it. Hence both nouns belong to the same part of the sentence, whether subject or predicate. In cases of apposition, there seems to be an ellipsis of the ancient participle *ens*, being; *qui est*, who is; *qui vocātur*, who is called; or the like.

REM. 2. If the annexed noun has a form of the same gender as the other noun, it takes that form; as, *Usus magister egrēgius*. Plin. *Philosōphia magistra vitæ*. Cic. If the annexed noun is of the common gender, the adjective qualifying it takes the gender of the preceding noun; as, *Laurus fidissima custos*.

REM. 3. The annexed noun sometimes differs from the other in gender or in number; as, *Duo fulmina belli*, *Scipiādas*, *clādem Libyæ*. Virg. *Mitylænæ*, *urbs nobilis*. Cic. *Tulliolā*, *deliciæ nostræ*. Id.;—and sometimes in both; as, *Nāte, meæ vires*. Virg. *Nos, animæ viles, inhumāta infletāque turba*. Id.

REM. 4. The substantive pronoun is sometimes omitted before the word in apposition to it; as, *Consul dixi*, scil. *ego*; (I) the consul said. And instead of the substantive pronoun, a possessive adjective pronoun is sometimes used; as, *Tua dōmus, tālis viri*. Cic. See § 211, R. 3, (b.)

REM. 5. A noun may be in apposition to two or more nouns, and, in such case, is usually put in the plural; as, *M. Antonius, C. Cassius*, *tribūni plēbis*, M. Antonius, C. Cassius, *tribunes of the people*. Cæs. *Publius et Servius Sullæ, Servi filii*. Sall. *Tib. et Gaius Gracchi*. Cic. *Oratiōes L. et C. Aureliōrum Orestārum*. Id. But sometimes in the singular; as, *Cn. et L. Domitius*. Cic.

(1.) So when the nouns are connected by *cum*, the annexed noun taking the case of the former; as, *Dicæarchum vēro cum Aristoxēno, doctos sâne homines, omittāmus*. Cic.

(2.) If the nouns are proper names of different genders, a masculine noun is annexed rather than a feminine, when both forms exist; as, *Ad Ptolemæum Cleopatramque rēges legāti missi sunt*. Liv.

REM. 6. The annexed noun is sometimes in the genitive; as, *Urbem Patāvī locavit*, The city of Patavium. Virg. *Plurimus Eridāni annis*. Id. *Arborem fici numquam vidērat*. Cic. *In oppido Antiochiæ*. Id. *Rupili et Persi par*. Hor.

REM. 7. The name of a town in the genitive occurs with an ablative in apposition to it; as, *Corinθi Achaïæ urbe*; At Corinth, a city of Achaia. Tac. *Antiochiæ, celebrī urbe*. Cic. See § 221, Note, and § 254, Rem. 3.

REM. 8. (a.) A proper name, after *nōmen* or *cognōmen*, with a verb followed by a dative, is put in apposition either to *nōmen*, etc., or to the dative, the latter by a species of attraction; as, *Fons, cui nōmen Arethūsa est*. Cic. *Stirps virilis, cui Ascanium parentes dixēre nōmen*. Liv. *Nōmen Arctūro est mihi*, I have the



name Arcturus. Plaut. *Cui nunc cognōmen Iūlo additur*. Virg. *Cui Egerio inditum nōmen*. Liv.—(b.) The name may also be put in the genitive; as, *Nōmen Mercūrii est mihi*. Plaut. *Q. Metellus, cui Macedonici nōmen inditum erat*. Vell. Cf. R. 6.—(c.) In *Illa ætas, cui factus Aurea nōmen*, Ov. Met. 15, 96, *Aurea* is used as an indeclinable noun, instead of *Auream* (scil. *ætatem*); or *Aureæ*, dat. (scil. *ætati*).

REM. 9. A clause may supply the place of one of the nouns; as, *Cogitet oratōrem institui—rem arduam*, Let him reflect that an orator is training—a difficult thing. Quint.—So also a neuter adjective used substantively; as, *Triste lūpus stabūlis*, The wolf, a sad thing to the folds. Virg. *Vārium et mutabile semper femīna*. Id.

REM. 10. Sometimes the former noun denotes a whole, and its parts are expressed by nouns in apposition to it; as, *Onerārie, pars maxīma ad Ægimūrum*,—*aliæ adversus urbem ipsam delātæ sunt*, The ships of burden were carried, the greatest part, to Ægimurus,—others opposite to the city itself. Liv. *Pictōres et poētæ suum quisque ōpus a vulgo considerāri vult*. Cic. In the construction of the ablative absolute, *quisque* remains in the nominative, though the word to which it is in apposition is in the ablative; as, *Multis sibi quisque impērium petentibus*. Sall. J. 18. So also, in Liv. 26, 29, *quisque* remains in the nominative although the word to which it is in apposition is in the accusative with the infinitive.

To this rule may be subjoined that which relates to the agreement of interrogative and responsive words.

REM. 11. The principal noun or pronoun in the answer to a question, must be in the same case as the corresponding interrogative word; as,

*Quis hērus est tibi?* Amphitruo, scil. *est*. Who is your master? Amphitruo (is.) Plaut. *Quid quæris?* Librum, scil. *quæro*. What are you looking for? A book. *Quōtā hōrā venisti?* Sextā. At what hour did you come? At the sixth.

NOTE 1. Instead of the genitive of a substantive pronoun, the corresponding possessive pronoun is often used, agreeing with its noun; as, *Cūjus est liber?* Meus, (not *Mei*.) (See § 211, Rem. 3, (b.)) So *cūjum* for genitive *cūjus?* *Cūjum pēcus?* *an Melibei?* Non; *vērūm Ægōnis*. Virg.

NOTE 2. Sometimes the rules of syntax require the responsive to be in a different case from that of the interrogative; as, *Quanti emisti?* *Viginti mīnis*. *Damnatusne es furti?* *Imō alio crimine*. See §§ 214, R. 1, and 217, R. 2.

## ADJECTIVES.

§ 205. Adjectives, adjective pronouns, and participles, agree with their nouns, in gender, number, and case; as,

*Bōnus vir*, A good man.

*Benigna māter*, A kind mother.

*Triste bellum*, A sad war.

*Spe amissā*, Hope being lost.

*Bōnos viros*, Good men.

*Vānæ lēges*, Useless laws.

*Minaciā verba*, Threatening words.

*Hæc res*, This thing.

So, *Mea māter est benigna*.

*Hæc lēges vānæ sunt*.

NOTE 1. Adjectives, according to their meaning, (§ 104), are divided into two classes—*qualifying* and *limiting*—the former denoting some *property* or *quality* of a noun; as, a *wise* man, lead is *heavy*; the latter *defining* or *restricting* its meaning; as, *this* man, *ten* cities. To the former class belong such adjectives as denote a property or quality, including all participles and participial adjectives; to the latter, the adjective pronouns, pronominal adjectives, and numerals.



NOTE 2. An adjective, participle, or pronoun, may either be used as an epithet to modify a noun, or, with the copula *sum*, may constitute a predicate. In the former case the quality is *assumed*, in the latter it is *asserted*. In both cases, the rule for their agreement is, in general, the same. See § 210, R. 1.

NOTE 3. Any word or combination of words added to a noun to modify or limit its meaning is of the nature of an adjective.

NOTE 4. In the following remarks, the word *adjective* is to be considered as including participles, either alone or combined with the auxiliary *sum*, and also adjective pronouns, unless the contrary is intimated.

REMARK 1. An adjective agrees also with a substantive pronoun, taking its gender from that of the noun for which the pronoun stands; as, *Ipse capellas æger ægo*, scil. *ego*, *Melibœus*; Virg. *Fortunâte puer, tu nunc eris alter ab illo*. Id. *Uti se totum ei traderet*. Nep. *O me misèrum* (spoken by a man), *misèram me* (spoken by a woman). So *salvi sumus*, *salvæ sumus*, scil. *nos*, masculine or feminine.—In general propositions which include both sexes, the pronouns are considered masculine; as, *Nos fruges consumere nati*. Hor.

REM. 2. An adjective may belong to each of two or more nouns, and in such case is put in the plural. If the nouns are of the same gender, the adjective agrees with them in gender, as well as in number; as,

*Lupus et agnus siti compulsi*, A wolf and a lamb, constrained by thirst. Phæd. *Sicilia Sardiniaque amissæ*. Liv.

When the nouns are of different genders,

(1.) If they denote living things, the adjective is masculine rather than feminine; as,

*Pater mihi et mater mortui sunt*, My father and mother are dead. Ter. So also *uterque* in the singular. *Procumbit uterque*, scil. *Deucalion et Pyrrha*. Ovid.

(2.) If they denote things without life, the adjective is generally neuter; as,

*His genus, ætas, eloquentia præpe æquâlia fuere*, Their family, age, and eloquence, were nearly equal. Sall. *Regna, impéria, nobilitates, honores, divitiæ in cãsu sita sunt*. Cic. *Huic bella, rapinæ, discordia civilis, grata fuere*. Sall. *Anima atque animus, quævis integra recens in corpus eunt*. Lucr.

NOTE. When nouns denoting things without life are of the same gender (either masculine or feminine), but of different numbers, the adjective is sometimes neuter; as, *Cræso et vita et patrimonii partes, et urbs Barce concessa sunt*. Just.; sometimes also when both nouns are in the singular number; as, *Plerosque velocitas et regio hostibus ignara tutata sunt*. Sall. *Nox atque præda remorata sunt*. Id.

(3.) If one of the nouns denotes an animate, and another an inanimate thing, the adjective is sometimes neuter, and sometimes takes the gender of that which has life; as,

*Numidæ atque signa militaria obscurati sunt*, The Numidians and the military standards were concealed. Sall. *Romani regem regnumque Macedoniæ sua futura sciunt*. Liv. *Jâne, fac æternos pacem pacisque ministros*. Ovid.

EXC. to REM. 2. The adjective often agrees with the nearest noun, and is understood with the rest; as,

*Sociis et rege recepto*, Our companions and king having been recovered. Virg. *Agri omnes et maria*. Cic. *Cognitum est salutem, liberos, famam, fortunas esse carissimas*. Cic.

NOTE. A noun in the singular, followed by an ablative with *cum*, has sometimes a plural adjective, the gender being the same as if the nouns were connected by *et*; as, *Filiam cum filio accitos*. Liv. *Ilia cum Lauso de Nūmītore sātī*. Ovid. *Filiū Alexandri cum mātře in arcem custōdiendos mittit*. Just.

REM. 3. (1.) An adjective qualifying a collective noun is often put in the plural, taking the gender of the individuals which the noun denotes; as,

*Pars certāre pārāti*, A part, prepared to contend. Virg. *Pars per agros dilapsi*. .... *suam quisque spem exsēquentes*. Liv. *Supplex turba ērant sine iūdice tūti*. Ovid. This construction always occurs when the collective noun is the subject of a plural verb. See § 209, R. 11.

(2.) Sometimes, though rarely, an adjective in the singular takes the gender of the individuals; as, *Pars arduus altis pulvērulentus ēquis fūrit*. Virg. *Pars ūna dūcum*—fractus morbo. Ovid.

(3.) Sometimes other nouns, which only in a figurative sense denote human beings, have by *synēsis* an adjective of a different gender from their own, referring to the words which they include; as, *Lātium Cīpuāque agro mulctāti*, Latium and Capua were deprived of their land. Liv. *Ōpita conjūrātōnis virgis cæsi ac sēcūri percussī sunt*. Id. *Auxilia irāti*. Id. So after *millia*; as, *Duo millia Tŷriōrum, crūcibus affixi*. Curt. Cf. § 323, 3, (4.)

REM. 4. Two adjectives in the singular are sometimes joined to a plural noun; as, *Māria Tyrrhēnum atque Adriāticum*, The Tuscan and Adriatic seas. Liv. *Cum lēgiōnibus sēcundā et tertiā*. Liv. *Circa portas Collinam Esquilinamque*. Id. But sometimes the noun is in the singular; as, *Inter Esquilinam Collinamque portam*. Id. *Lēgio Martia et quarta*. In comic writers, an adjective or participle in the singular is sometimes used with a plural pronoun; as, *Nōbis præsente*. Plaut. *Absente nōbis*. Ter.

REM. 5. A participle which should regularly agree with the subject of a proposition, when placed after the noun of the predicate, (a) sometimes takes the gender and number of the latter; as, *Non omnis error stultitia est dicenda*, Not every error is to be called folly. Cic. *Gens universa Vēnēti appellāti*. Liv. (b.) Sometimes also it agrees with a noun following the subject and in apposition to it; as, *Cōrīnthum, patres vestri, tōtius Græciæ lūmen, extinctum esse vōluērunt*. Cic.; or (c) with the noun of a subordinate sentence; as, *Illōrum urbem ut prōpugnācūlum oppositū esse barbāris*. Nep.

REM. 6. When the subject of an infinitive is omitted after a dative of the same signification, (§ 239, R. 1,) an adjective in the predicate, belonging to that subject, is sometimes put in the dative; as, *Mihi negligentī esse non licuit*, i. e. *me negligentem esse mihi non licuit*. Cic. *Da mihi justo sanctōque vidēri*. Hor. A noun is sometimes expressed with the adjective; as, *Vōbis nēcesse est fortibus esse viris*. Liv. But the adjective often agrees with the omitted subject; as, *Expēdit bonas esse vōbis*, scil. *vos*. Ter. *Sī civi Rōmāno licet esse Gādītānum*. Cic.

REM. 7. (1.) An adjective is often used alone, especially in the plural, the noun, with which it agrees, being understood; as,

*Bōni sunt rāri*, scil. *hōmīnes*, Good (men) are rare. *Cesar suos misit*, scil. *mīlites*, Cæsar sent his (soldiers). *Dextra*, scil. *mānus*, The right (hand). *Implentur pinguis fērīnæ*, scil. *carnis*. Virg. *Hiberna*, scil. *castra*. *Allum*, scil. *māre*. *Quartāna*, scil. *febris*. *Immortāles*, scil. *Dii*. Lucr. *Anantiūm*, scil. *hōmīnum*. Ter. *Illum indignanti similem, similemque mīnanti aspīcēres*, scil. *hōmīni*. Virg. *Tibi primas dēfēro*, scil. *partes*. Cic. *Respice prætēritum*, scil. *tempus*, which is often omitted, as in *ex quo*, *ex eo*, and *ex illo*, scil. *tempōre*. *Cognōvi ex mēorū omnium litēris*, scil. *amicōrum*. Cic. So patrial adjectives; as, *Missi ad Parthum Armēniumque lēgātī*, scil. *rēgem*. *In Tuscūlāno*, scil. *prædio*.



NOTE 1. The noun to be supplied with masculine adjectives is commonly *hōmīnes*, but when they are possessives, it is oftener *āmīci*, *mīlites*, *cīves*, or *prōpīnqui*.

NOTE 2. The noun to be supplied is often contained in a preceding clause.

(2.) An adjective in the neuter gender, without a noun, is often used substantively, where, in English, the word *thing* or *things* is to be supplied; as,

*Bōnum*, a good thing; *mālum*, a bad thing, or, an evil. So *hōnestum*, *vērūm*, *turpe*; and in the plural, *bōna*, *māla*, *turpia*, *levia*, *caelestia*, etc. *Lābor omnia vincit*, Labor overcomes all things. Virg.

NOTE 1. The Latins generally preferred adding *res* to an adjective, to using its neuter as a substantive. But sometimes, when *res* is used, an adjective or pronoun referring to it is put in the neuter instead of the feminine; as, *Eārūm rērūm utrumque*. Cic. *Hūmānārūm rērūm fortūna plērāque rēgit*. Sall. *Illud te rōgo, sumptui ne parcas ullā in re, quod ad vālētūdīnem ōpus sīt*. Cic. *Omnium rērūm mors est extrēmum*. Cic.

NOTE 2. Instead of *thing* or *things*, other words may sometimes be supplied, as the sense requires. With a preposition, neuter adjectives form adverbial phrases; as, *A primo*, At first. Plaut. *Per mūtua*, Mutually. Virg. *In primis*, In the first place. *Ad hoc*, or *Ad hēc*, Moreover, besides.

(3.) Adjectives used substantively often have other adjectives agreeing with them; as, *Alia omnia*, All other (things.) Plin. *Inīquissūmi mei*, My greatest enemies. *Fāmiliārīs meus*. Cic. *Inīqus noster*. Id. *Iusta fūnebria*. Liv. *Jōvis omnia plēna*. scil. sunt. Virg.

REM. 8. (a.) Imperatives, infinitives, adverbs, clauses, and words considered merely as such, may be used substantively, and take a neuter adjective in the singular number; as, *Suprēmum vāle dīxit*, He pronounced a last farewell. Ovid. *Dulce et decōrum est pro patriā mōri*. Hor. *Velle suum cuique est*. Pers. *Cras istud quando venīt?* Mart. J. *Rēdibo actūtum*. A. Id. *actūtum diu est*. Plaut. *Excepto quod non simul esses, cētēra lētus*. Hor. (b.) In the poets and later prose writers the adjective, as in Greek, is sometimes in the neuter plural; as, *Uī Aēnās pēlāgo jactētur*—*nōta tibi*. Virg.

REM. 9. (a.) Adjectives and adjective pronouns, instead of agreeing with their nouns, are sometimes put in the neuter gender, with a partitive signification, and their nouns in the genitive; as, *Multum tempōris*, for *multum tempus*; much time. Id. *rei*, for *ea res*; that thing. So, plus *ēlōquentiæ*, the other form not being admissible with *plus*. (See § 110, (b.)) Neuter adjectives are used in like manner in the plural; as, *Vāna rērūm*, for *vānæ res*. Hor. *Plērāque hūmānārūm rērūm*. Sall. Cf. § 212, R. 3, N. 4. But in some such examples, the adjective seems to be used substantively, according to Rem. 7, (2); as, *Acūta belli*. Hor. *Tellūris ōperta*. Virg. *Summa pectōris*.

NOTE. The adjectives thus used partitively in the singular, for the most part, signify quantity. See § 212, Rem. 3, Note 1.

REM. 10. A neuter adjective is sometimes used adverbially in the nominative or accusative, both singular and plural; as, *Dulce ridentem Lālāgen amābo*, dulce loquentem. Hor. *Magnum stridens*. Virg. *Arma horrendum sōnuere*. Id. *Multa deos vērērātī sunt*. Cic. *Hōdie aut summum cras*. Id. See § 192, II. 4, (b.)

REM. 11. (a.) A noun is sometimes used as an adjective; as, *Nēmo mīles Rōmānus*, No Roman soldier. Liv. *Nēmo fēre adōlescens*. Cic. *Vir nēmo bōnus*. Id. Cf. § 207, R. 31, (c.) *Tibērīm accōlis flūviū orbātum*. Tac. *Incōla turba*. Ovid. The poets use in this manner the Greek patronymics in *as* and *is*; as, *Pēlias hasta*. Ovid. *Laurus Parnāsīs*. Id. *Ursa Libystīs*. Virg. Cf. also § 129, 8.

(b.) An adverb is also sometimes used as an adjective; as, *Nēque enim ignārī sūmus ante mālōrum*; i. e. *antiquōrum* or *prætērītōrum*. Virg. *Nunc hōmīnum mōres*. Plaut.



REM. 12. (a.) An adjective or adjective pronoun, used partitively, stands alone, and commonly takes the gender of the genitive plural, which depends upon it; but when it is preceded by a noun of a different gender, to which it refers, it usually takes that gender, but sometimes that of the genitive; as, *Elēphanto belluārum nulla est prudētiōr*, No beast is wiser than the elephant. Cic. *Indus, qui est omnium flūminum maximus*. Cic. *Vēlōcissimum omnium animalium est delphīnus*. Plin. See § 212, Rem. 2.—(b.) So also with *de*, *ex*, *in*, *apud*, *inter*, etc., with the ablative or accusative instead of the partitive genitive. See § 212, R. 2, N. 4.

(c.) When a collective noun follows in the genitive singular, (§ 212, R. 2.) the adjective takes the gender of the individuals which compose it; as, *Vir fortissimus nostræ civitātis*, The bravest man of our state. Cic. *Maximus stirpis*. Liv.

REM. 13. (a.) When a possessive pronoun or adjective is used instead of the genitive of its primitive or of its corresponding noun (see § 211, R. 3, (b.) and (c.) and R. 4), an adjective agreeing with that genitive is sometimes joined with such possessive; as, *Solius meum peccatum corrigi non pōtest*, The fault of me alone cannot be corrected. Cic. *Noster duōrum eventus*. Liv. *Tuum ipsius studium*. Cic. *Pugna Rōmāna stābilis suo pondere incumbentium in hostem*. Liv.

(b.) Sometimes a noun in the genitive is expressed, in apposition to the substantive pronoun for which the possessive stands; as, *Pectus tuum, hōminis simplicis*. Cic.

REM. 14. An adjective, properly belonging to the genitive, is sometimes made to agree with the noun on which the genitive depends, and *vice versā*; as, *Ædificatiōnis tuæ consilium for tuum*, Your design of building. Cic. *Accūsantes violātī hospitii fœdus, for violātum*. Liv. *Ad mājōra initia rērum ducentibus fatis, for mājōrum*. Id. *Iis nōminibus civitatum, quibus ex civitatibus, etc., for earum civitatum*. Cæs.

REM. 15. (a.) An adjective agreeing with a noun is sometimes used, instead of an adverb qualifying a verb, especially in poetry; as, *Ecce vēnit Tēlmon prōperus*, Lo, Telamon comes in haste. Ovid. *Læti pacem agitabāmus, for letē*. Sall. *Ænēas se mātūtinus agēbat, for māne*. Virg. *Nec lūpus grēgibus nocturnus obambulat, i. e. by night*. Id.

(b.) So *nullus* is used for *non*; as, *Mēmīni tāmetsi nullus mōneas*, Though you do not suggest it. Ter. *Sextus ab armis nullus discēdit*. Cic. *Prior, primus, princeps, prōprior, proximus, solus, unus, ultimus, multus, tōtus*, and some others, are used instead of their neuters, adverbially; as, *Priōri Rēmo augūrium vēnisse fertur*. Liv. *Hispania postrēma omnium prōvinciārum perdōmita est*. Liv. *Scævola sōlos novem menses Asiæ præfuit*, Only nine months. Cic. *Unum hoc dīco*, This only I say. Id. This is sometimes done, for want of an adverb of appropriate meaning; as, *Prōnus cecidit*. Ovid. *Frēquentes convēnerant*. Sall.

(c.) In such expressions, *tu*, in the nominative, sometimes takes an adjective in the vocative, and *vice versā*; as, *Sic vēnias hōdiernē*. Tibull. *Salve, primus omnium pārens patriæ appellāte*. Plin.

REM. 16. (a.) A noun is often qualified by two or more adjectives; and sometimes the complex idea, formed by a noun with one or more adjectives, is itself qualified by other adjectives, which agree in gender, etc. with the noun.

(b.) When several adjectives, each independently of the other, qualify a noun, if they precede it, they are almost always connected by one or more conjunctions; as, *Multā et variā et cōpiōsā oratiōne*. Cic. If they follow it, the conjunction is sometimes expressed, and sometimes omitted; as, *Vir altus et excellens*. Cic. *Actio, varia, vehēmens, plēna vērītātis*. Id.

(c.) But when one of the adjectives qualifies the noun, and another the complex idea formed by the first with the noun, the conjunction is always omitted; as, *Periculōsissimum civile bellum*, A most dangerous civil war. Cic. *Mālam domesticam disciplinam*. Id. So with three or more adjectives; *Externos multos clāros viros nōminārem*. Cic. Cf. § 202, III., R. 1.

REM. 17. The first part, last part, middle part, etc., of any place or time are generally expressed in Latin by the adjectives *primus*, *mēdius*, *ultimus*, *extrēmus*, *intimus*, *infimus*, *imus*, *summus*, *suprēmus*, *rēliquus*, and *cētera*; as,

*Mēdia nox*, The middle of the night. *Summa arbor*, The top of a tree. *Suprēmos montes*, The summits of the mountains. But these adjectives frequently occur without this signification; as, *Ab extrēmo complexu*, From the last embrace. Cic. *Infimo loco nātus*, Of the lowest rank. Id.

REM. 18. The participle of the compound tenses of verbs, used impersonally in the passive voice, is neuter; as, *Ventum est*. Cic. *Itum est in viscera terræ*. Ovid. *Scribendum est mihi*. See § 184, 2 and 3.

## RELATIVES.

§ 206. REM. 19. (a.) Relatives agree with their antecedents in gender, number, and person, but their case depends on the construction of the clause to which they belong; as,

*Puer qui lēgit*, The boy who reads. *Ædificium quod exstruxit*, The house which he built. *Litræ quas dēdi*, The letter which I gave. *Non sum quālis eram*, I am not such as I was. Hor. So *Deus cūjus mūnere vivimus*, cui nullus est similis, quem cōlimus, a quo facta sunt omnia, est æternus. *Addictus Herippo*, et ab hoc ductus est. *Aquilo*, quantus frangit ilices. Hor.

NOTE 1. This rule includes all adjectives and adjective pronouns which relate to a noun in a preceding clause. Its more common application, however, is to the construction of the demonstrative pronouns and the relative *qui*.

NOTE 2. When a pronoun refers to the mere words of a sentence, it is said to be used *logically*. *Qui* and *is* are so used, and sometimes also *hic* and *ille*.

(b.) The relative may be considered as placed between two cases of the same noun, either expressed or understood, with the former of which it agrees in gender, number, and person, and with the latter in gender, number, and case.

(1.) Sometimes both nouns are expressed; as,

*Erant omnino duo itinēra*, quibus itinēribus dōmo exire possent, There were only two routes, by which routes they could leave home. Cæs. *Crūdēlissimo bello*, quāle bellum nulla umquam barbāria gessit. Cic. But it is most frequent with the word *dies*; as, *Fōre in armis certo die*, qui dies futūrus erat, etc. Cic. The repetition of the substantive is necessary, when, for any reason, it becomes doubtful to which of two or more preceding substantives the relative refers.

(2.) Usually the antecedent noun only is expressed; as,

*Animum rēge*, qui, nisi pāret, impērat, Govern your passions, which rule, unless they obey. Hor. *Tantæ multitudinis*, quantam capit urbs nostra, concursus est ad me factus. Cic. *Quot capitum vivunt*, totidem studiōrum millia. Hor.

(3.) Sometimes the latter noun only is expressed, especially when the relative clause, as is frequently the case, precedes that of the antecedent; as,

*Quibus de rēbus ad me scripsisti*, cōram vidēbimus; scil. de rēbus, In regard to the things of which you wrote to me, we will consider when we meet. Cic. *In quem primum egressi sunt locum*, Trōja vocātur; scil. locus. Liv. *Quantā vi expētunt*, tantā defendunt. Quālesque visus eram vidisse viros, ex ordine tāles aspicio. Ovid.



(a.) The place of the antecedent is sometimes supplied by a demonstrative pronoun; as, *Ad quas res aptissimi erimus, in iis potissimum elaborabimus.* Cic. But the demonstrative is often omitted when its case is the same as that of the relative, and not unfrequently, also, when the cases are different. When the relative clause precedes that of the antecedent, *is* is expressed only for the sake of emphasis. Hence we find such sentences as, *Maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam.* Cic. *Terra quod accipit, numquam sine usura reddit.* Id.—The demonstrative adjectives and adverbs are in like manner often omitted before their corresponding relatives; *talis* before *qualis*, *tantus* before *quantus*, *inde* before *unde*, *ibi* before *ubi*, etc.

(b.) Sometimes the latter noun only is expressed, even when the relative clause does not precede; as, *Quis non muliarum quas amor curas habet, haec inter obliviscitur?* Hor.

(4.) Sometimes neither noun is expressed; this happens especially when the antecedent is designedly left indefinite, or when it is a substantive pronoun; as,

*Qui bene latuit, bene vixit, scil. homo,* (He) who has well escaped notice, has lived well. Ovid. *Sunt quos curriculo pulverem Olympicum colligisse juvat, scil. homines,* There are whom it delights, i. e. Some delight. Hor. *Non habeo quod te accusem, scil. id propter quod.* Cic. *Non solum sapiens videtur, qui hinc absis, sed etiam beatus, scil. tu.* Cic.

(5.) The relative is sometimes either entirely omitted; as, *Urbs antiqua fuit; Tyrii tenuere coloni, scil. quam or eam,* There was an ancient city (which) Tyrian colonists possessed, Virg.; or, if once expressed, is afterwards omitted, even when, if supplied, its case would be different; as, *Bocchus cum pedibus, quos filius ejus adduxerat, neque in priore pugna adfuerant, Romanos invadunt, for et qui non in priore, etc.* Sall.

(6.) (a.) The relative sometimes takes the case of the antecedent, instead of its own proper case; as, *Quum scribas et aliquid agas eorum, quorum consuesti, for quae.* Cic. *Raptim quibus quisque poterat elatis, exhibant, for iis, quae quisque efferre poterat, elatis.* Liv.

(b.) The antecedent likewise sometimes takes the case of the relative, the substantive either preceding or following the pronoun; as, *Urbem quam statuo vestra est, for urbs.* Virg. *Eunuchum quem dedisti nobis, quas turbas dedit!* for *Eunuchus.* Ter. *Naucratem quem convenire volui, in navi non erat.* Plaut. *Atque alii, quorum comedia prisca virorum est, for atque alii viri, quorum est.* Hor. *Illi, scripta quibus comedia prisca viris est, for illi viri, quibus.* Id. *Quos pueros miseram, epistolam mihi attulerunt.* Cic.

These constructions are said to occur by *attraction*.

(7.) (a.) An adjective, which properly belongs to the antecedent, is sometimes placed in the relative clause, and agrees with the relative; as, *Inter jocos, quos inconditos jaciunt, for jocos inconditos, quos, etc.* Amidst the rude jests which they utter. Liv. *Verbis, quae magna volant.* Virg. *Calore, quem multum habet.* Cic.

(b.) This is the common position of the adjective, when it is a *numeral*, a *comparative*, or a *superlative*; as, *Nocte quam in terris ultimam egit,* The last night which he spent upon earth. *Aesculapius, qui primus vulnus obligavisse dicitur.* Cic. *Consiliis parere, quae nunc pulcherrima Nautes dat senior,* Listen to the excellent advice, which, etc. Virg. Some instances occur in which an adjective belonging to the relative clause, is placed in that of the antecedent; as, *Quum venissent ad rada Volaterrana, quae nominantur,* Which are called Volaterran. Cic.

(8.) When to the relative or demonstrative is joined a noun explanatory of its antecedent, but of a different gender or number, the relative or demonstrative usually agrees with that noun; as,



*Santōnes non longe a Tōlōsātium finibus absunt, quæ civitas est in prōvincia,* The Santones are not far distant from the borders of the Tolosates, which state is in the province. Cæs. *Ante comitiā, quod tempus haud longe āberat.* Sall. *Rōmæ fānum Diāne pōpuli Lātini cum pōpulo Rōmāno fēcērunt: ea erat confessio cāput rērum Rōmam esse;* i. e. that thing or that act. Liv. *Si omnia faciēda sunt, quæ āmici vēlint, non āmicitiae tāles, sed conjūratiōnes pūtandæ sunt;* i. e. such things or such connections. Cic. So, *Ista quidem vis,* Surely this is force. *Ea ipsa causa belli fuit,* for *id ipsum.* Hither also may be referred such explanatory sentences as, *Qui meus āmor in te est,* Such is my love for you. Cic.

(9.) If the relative refers to one of two nouns, denoting the same object, but of different genders, it agrees with either; as,

*Flūmen est Arar quod in Rhodānum influit.* Cæs. *Ad flūmen Oxum perventum est, qui turbidus semper est.* Curt.

(10.) When, in a relative clause containing the verb *sum* or a verb of naming, esteeming, etc., a predicate-noun occurs of a different gender from the antecedent, the relative commonly agrees with the latter; but when the preceding noun is to be explained and distinguished from another, the relative agrees with the former; as,

*Nātūræ vultus quem dixēre Chaos,* The appearance of nature which they called chaos. Ovid. *Gēnus hōminum quod Hēlōtes vocātur.* Nep. *Animal, quem vocāmus hōminem,* The animal whom we call man. Cic. *Locus in carcere, quod Tullianum appellātur.* Sall. *Pēcūniarum conquīsitiō; eos esse belli civilis nervos dictitans Muciānus.* Tac.

(11.) The relative sometimes agrees with a noun, either equivalent in sense to the antecedent, or only implied in the preceding clause; as,

*Abundantia eārum rērum, quæ mortāles prīma pūtant,* An abundance of those things, which mortals esteem most important. Sall. Cf. § 205, R. 7, (2.) N. 1. But sometimes when a neuter adjective used substantively has preceded, *res* with a relative follows; as, *Permulta sunt, quæ dici possunt, quā re intelligātur.* Cic. *Fātāle monstrum, quæ, etc.,* scil. *Cleōpātra.* Hor. Cf. § 323, 3, (4.)

(a.) A relative or demonstrative pronoun, referring to a collective noun, or to a noun which only in a figurative sense denotes a human being, sometimes takes the gender and number of the individuals which the noun implies; as, *Equitātum, quos.* Sall. *Gēnus, qui prēmuntur.* Cic. *Sēnātus—ii.* Sall.

(b.) A pronoun in the plural often follows a noun in the singular, referring not only to the noun but to the class of persons or things to which it belongs; as, *Dēmōcritum ōmittāmus; nihil est enim apud istos, quod, etc.* i. e. with Democritus and his followers. Cic. *Diōnysius negāvit se jure illo nigro quod cæncæ cāput erat, delectātum.* Tum is, qui illa corārat, etc. Id.

(12.) The antecedent is sometimes implied in a possessive pronoun; as, *Omnes laudāre fortūnas meas, qui nātum tāli ingēnio præditum habērem;* scil. *mei,* All were extolling my fortune, who, etc. Ter. *Id mea minime rēfert, qui sum nātū maxīnus.* Id. *Nostrum consilium laudandum est, qui nōluērim, etc.* Cic.; or in a possessive adjective; as, *Servili tumultu, quos, etc.* Cæs.

(13.) (a.) Sometimes the antecedent is a proposition; the relative then is commonly neuter; as, *Postrēmo, quod difficillimum inter mortāles, glōriā invidiā vicisti,* Finally, you have overcome envy with glory, which, among men, is most difficult. Sall. *Equidem exspectābam jam tuas lītēras, idque cum multis.* Cic.

(b.) In such instances, *id* is generally placed before the relative pronoun, referring to the idea in the antecedent clause; as, *Sive, id quod constat, Plūtōnis studiōsus audiendū fuit.* Cic. *Diem consūmī volēbant, id quod fēcērunt.* Id.

(c.) Sometimes *is*, referring to a clause, agrees with a noun following; as, *Idem velle atque idem nolle, ea dēnum firma āmicitia est.* Sall.

(14.) *Quod*, relating to a preceding statement, and serving the purpose of transition, is often placed at the beginning of a sentence after a period, where it may be translated by 'nay,' 'now,' or 'and.' It is thus used especially before *sī*, *etsi*, and *nisi*; as, *Quodsi illinc inānis prōfūgisses, tamen ista tua fuga nefāria iudicāretur*, i. e. and even if you had fled without taking any thing with you, still, etc. Cic. Verr. 1, 14. *Quodsi*, 'if then,' is especially used in introducing something assumed as true, from which further inferences may be drawn. Sometimes also it is equivalent to 'although.' *Quodnisi* signifies 'if then—not'; as, *Quodnisi ego meo adventu illius cōnātus aliquantulum repressissem, tam multos*, etc. *Quōdetsi* is 'nay, even if'; as, *Quōdetsi ingēniis magnis præditi quidam dicendi cōpiam sine ratiōne cōsequuntur, ars tamen est dux certior*.—*Quod* is found also before *quum*, *ubi*, *quia*, *quōniā*, *nē* and *utinā*, where the conjunction alone would seem to be sufficient; as, *Quod utinā illum, cūjus impio facinore in has misērias prōjectus sum, eodem hæc simulantem videam*. Sall. It is so used even before a relative in Cic. Phil. 10, 4, *fin.*—*Quod*, in such examples, seems to be an accusative, with *propter* or *ad* understood.

(15.) (a.) A relative is always plural, when referring to two or more nouns in the singular. If the nouns are of different genders, the gender of the relative is determined by Rem. 2, page 185; as, *Ninus et Sēmīrāmis, qui Bābylōna condiderant*, Ninus and Semiramis, who had founded Babylon. Vell. *Crēbro fūnālī et tibicinē, quæ sibi sumpsērat*. Cic. *Ex summā letitiā atque lasciviā, quæ diuturna quies pepērerat*. Sall. *Nāves et captivos quæ ad Chium capta erant*. Liv.

(b.) If the antecedents are of different persons, the relative follows the first person rather than the second or third, and the second rather than the third; as, *Tu et pater, qui in convivio erātis. Ego et tu, qui ēramus*. Cf. § 209, R. 12, (7.)

(16.) The relative adjectives *quōt*, *quantus*, *quālis*, are construed like the relative *qui*. They have generally, in the antecedent clause, the corresponding demonstrative words, *tōt*, *tantus*, *tālis*; but these are also often omitted. Frequently also the order of the clauses is reversed, so that the relative clause precedes the demonstrative.

(17.) *Qui*, at the beginning of a sentence, is often translated like a demonstrative; as, *Quæ quum ita sint*, Since these (things) are so. Cic.

(18.) The relative *qui* with *sum* and either a nominative or the ablative of quality, is used in explanatory clauses, instead of *pro*, 'in accordance with,' or 'according to'; thus, instead of *Tū, pro tuā prūdentiā, quid optimum factu sit, videbis*. Cic., we may say, *quæ tua est prūdentiā*, or, *quā prūdentiā es*. So, *Vēlis tantummōdo, quæ tua virtus, expugnābis*. Hor. *Quā prūdentiā es, nihil te fūgiēt*. Cic.

(19.) A relative clause is sometimes used for the purpose of denoting by circumlocution the person of the agent in a definite but not permanent condition; as, *li, qui audiunt*, or *qui adsunt*, i. e. the hearers, the persons present. So, also, a relative clause is used for the English expression 'above mentioned'; as, *Ex libris quos dixi or quos ante (supra) laudāvi*: and the English 'so called,' or 'what is called,' is expressed by *quem*, *quam*, *quod vōcant*, or by *qui*, *quæ*, *quod vōcātur*, *dicitur*, etc.; as, *Nec Hermas hos, quos vōcant, impōni (Athēnis) licebat*. Cic. *Vestra, quæ dicitur, vita, mors est*. Id.

(20.) Relative and demonstrative adverbs (see § 191, R. 1), are frequently used instead of relative and demonstrative pronouns with prepositions; as, *Is, unde te audisse dicis*, i. e. a quo. Cic. *Divitiæ apud illos sunt, aut ubi illi vōlunt*, i. e. apud quos. Sall. *Huic ab adolescentiā bella intestina, cades, rāpinæ, discordia civilis, grāta fuēre*, ibique *jūventutem exercuit*, i. e. in iis, in these things. Sall.

(21.) With *quam qui* and the superlative after *tam* the verb of the relative clause is sometimes omitted; as, *Tam mihi grātum id erit, quam quod grātissimum*. Cic. *Tam enim sum amicus reipublicæ, quam qui maxime*. Id. *Tam sum mitis, quam qui lenissimus*. Id. So also with *ut qui* without *tam*; as, *Te semper sic cōlam et tuēbor, ut quem diligentissime*. Id.



## DEMONSTRATIVES.

§ 207. REM. 20. The oblique cases of the personal pronoun of the third person (*him, her, etc.*) are commonly expressed in prose by the oblique cases of *is, ea, id*. *Hic* and *ille*, however, being more emphatic, take the place of *is, ea, id*, in lyric poetry, and occasionally in prose also, when particular emphasis is intended. The cases of *ipse, ipsa, ipsum*, also, are employed for this purpose, when the individuality of the person is to be distinctly expressed. In reflexive sentences, the oblique cases of the pronoun of the third person, are regularly supplied by *sui, sibi, se*; and it is only when the person of the leading subject is to be referred to with particular emphasis, that *ipse* is used instead of *sui*.

REM. 21. The demonstrative pronouns, *is* and *ille*, are sometimes used, especially with *quidem*, where a corresponding word in English is unnecessary; as, *Sapientia studium vetus id quidem in nostris, sed tamen, etc.* Cic. *O hominem semper illum quidem mihi aptum, nunc vero etiam suavem.* Id. *Quem neque fides, neque iusjurandum, neque illum misericordia, repressit,* Whom neither fidelity, nor an oath, nor pity, has restrained. Ter. *Is* when used for the sake of emphasis seems sometimes in English to be superfluous; as, *Male se res habet, quum, quod virtute effici debet, id tentatur pecunia.* Cic.

REM. 22. *Sic, ita, id, hoc, illud*, are often used redundantly as a preliminary announcement of a subsequent proposition, and are added to the verb on which this proposition depends; as, *Sic a maioribus suis acciperant, tanta populi Romani esse beneficia, ut, etc.* Cic. *Te illud admoneo, ut quotidie meditare, resistendum esse iracundia.* Id. *Hoc tibi persuadeas velim, me nihil omisisse,* I wish you to be persuaded of this—that I have omitted nothing. These pleonastic additions have generally no influence on the construction of propositions, but in a few instances they are followed by *ut*; as, *De cuius dicendi copia sic accipimus, ut, etc.* Cic. *Ita enim defuit, ut perturbatio sit, etc.* Id. In the phrase *hoc, illud, or id agere ut*, the pronoun is established by custom and is necessary. See § 273, 1, (a.)

REM. 23. (a.) *Hic* 'this' refers to what is near to the speaker either in place or time, *ille* 'that' to what is more remote. Hence *hic* sometimes refers to the speaker himself, and *hic homo* is then the same as *ego*. On this account *hic* is sometimes called the demonstrative of the first person. When reference is made to two things previously mentioned, *hic* commonly refers to the latter, *ille* to the former, and the pronouns are arranged in the same order, as the objects to which they relate; as, *Ignavia corpus hebetat, labor firmat; illa maturationem senectutem, hic longam adulescentiam reddit,* Sloth enervates the body, labor strengthens it; the former produces premature old age, the latter protracted youth. Cels.

(b.) But the order is often reversed, so that *hic* refers to the object first mentioned, and *ille* to the one mentioned last; as, *Sic deus et virgo est; hic spe ceter, illa timore.* Ovid. So when *alter...alter*, 'the one...the other,' refer to two things mentioned before, the previous order is sometimes observed and sometimes reversed; but wherever there is ambiguity the order is reversed, so that the first *alter* refers to the last object. Sometimes *hic...hic* are used instead of *hic...ille*. So *ille...ille* sometimes denote 'the one...the other.'

(c.) *Hic* and *ille* have the same relation to time present and past as *nunc* and *tunc*, see § 277; and hence whatever, in speaking of present time, is expressed by *hic* and its derivative adverbs, *hic, hinc, huc*, and *adhuc*, is expressed by *ille* and its derivatives, when it is spoken of as belonging to past time.

REM. 24. *Ille*, when not in opposition to *hic*, is often used to denote that which is of general notoriety; as, *Magno illi Alexandro simillimus*, Very like Alexander the Great. Vell. *Medea illa*, The celebrated Medea. Cic. Hence *ille* is sometimes added to other pronouns, to refer to something discussed before; as, *Avabant visere, quis ille tot per annos opes nostras sprevisset.* Tac. *Ille* is sometimes translated *this*; as, *Unum illud dico*, This only I say. Cic. *Ille*



sometimes marks a change of persons, and may then be translated 'the other'; as, *Vercingetōrix obviam Cæsari proficiscitur*. Ille (scil. Cæsar) *oppidum Noviodūnum oppugnare instituērat*. Cæs.

REM. 25. *Iste* properly refers to the person addressed, and for this reason is called the demonstrative of the second person.—*Ille* refers to the person spoken of, and is hence called the demonstrative of the third person. Thus *iste liber* is thy book, but *ille liber* is the book of which we are speaking. Hence, in letters, *hic* and its derivatives are used of the writer; *iste* and its derivatives of the person addressed; *ille*, etc., of some other person or thing. See § 191, R. 1, (e.) *Iste* from its frequent forensic use, and its application to the opponent, often denotes contempt.

REM. 26. (a.) *Is* does not, like *hic*, *ille*, and *iste*, denote the place or order of the object to which it relates, but either refers without particular emphasis to something already mentioned or to something which is to be defined by the relative *qui*. *Hic*, *is*, or *ille*, may be used in this way before the relative, but only *hic* or *is* after it; as, *Qui docet, is discit*, or *hic discit*, but not *ille discit*, unless some individual is referred to.

(b.) *Is* before a relative or *ut* has sometimes the sense of *tālis*, such, denoting a class; as, *Nēque enim tu is es, qui quid sis nescias*, Nor are you such a person, as not to know what you are. Cic.; sometimes it has the force of *idem*; as, *vos*—ii. Cic. Manil. 12.

(c.) If the noun to which *is* refers is to receive some additional predicate, we must use *et is*, *atque is*, *isque*, *et is quidem*, and with a negative *nec is*; as, *Vincula vĕro, et ea sempiterna*, etc. Cic. *Unā in dōmo, et ea quidem angusta*, etc. Id. *Adolescentes aliquot, nec ii tenui loco orti*, etc. Liv. *Sed is* is used when the additional predicate is opposed to the preceding; as, *Sēvritatem in senectute prōbo, sed eam, sicut alia, modicam*. Cic. The neuter *id*, or *idque*, serves to introduce an addition to the preceding proposition; as, *Quamquam te, Marce fili, annum jam audientem Cratippum, idque Athēnis*, etc.

(d.) *Is* is not expressed when it would be in the same oblique case as the preceding noun to which it refers; as, *Pater amat liberos et tamen castigat. Multos illustrat fortuna, dum vexat*.

(e.) When in English 'that' or 'those' is used instead of the repetition of the preceding substantive, *is* is never used in Latin, and *ille* only in later authors. In such cases the noun is commonly not repeated in Latin, and no pronoun is used in its place; as, *Philippus hostium manus sæpe vitāvit, suorum effūgere non vāluit*, those of his own subjects. Curt. Sometimes the substantive is repeated; as, *Judicia civitatis cum judiciis principis certant*. Vell. Sometimes a possessive adjective is used instead of the genitive depending on the omitted substantive; as, *Tērentii fabūlas studiōse lēgo*, Plautinis minus delector: and sometimes instead of the genitive or a possessive adjective the name of the person itself is put in the case which the verb governs; as, *Si cum Lycurgo et Dracōne et Sōlone nostras lēges conferre volueritis*. Cic.—In Cicero *hic* and *ille*, when the preceding substantive is understood, retain their demonstrative signification, and therefore do not merely supply the place of the omitted substantive; as, *Nullam enim virtus aliam mercēdem dēsiderat, præter hanc*, i. e. the one of which I am speaking. Cic.

REM. 27. (a.) *Idem*, as denoting a subject which stands in equal relations to two different predicates, often supplies the place of *item* or *etiam*, 'also,' 'at the same time,' or of *tamen*, 'yet,' if the things are apparently inconsistent; as, *Musici, qui erant quondam iidem poætæ*, Musicians, who formerly were poets also. Cic. *Euphrātes et Tigris magno aquarum divortio iter percurrunt; iidem (and yet) paulatim in arctius cōeunt*.

(b.) *Et ipse*, on the other hand, denotes that the same predicate belongs to two subjects. It is rendered by 'too' or 'also'; as, *Antoninus Commodus nihil paternum habuit, nisi quod contra Germānos feliciter et ipse pugnāvit*, for *item* or *ipse quoque*. Eutr.—So, also, *nec ipse* is used in the sense of 'neither'; as, *Primis repulsis Maharbal cum majore robore virōrum missus nec ipse eruptionum cohortium sustinuit*. Liv.

(c.) *Idem* is sometimes repeated in the sense of 'at once,' denoting the union of qualities which might be thought incompatible; as, *Fuere quidam qui idem ornate idem versute dicent*, There have been some who could speak at once elegantly and artfully. Cic.

(d.) 'The same as' is variously expressed in Latin, by *idem* with *qui*, *ac* or *atque*, *quam*, *quasi*, *ut* or *cum*; as, *Verres idem est qui fuit semper*, Verres is the same as he has always been. Cic. *Vita est eadem ac fuit*. Liv. *Disputatōnem expōnimus iisdem fere verbis ut actum est*. Cic. *Eandem constituit potestatem quam si*, etc. Cic. *Eodem loco res est, quasi ea pecunia legata non esset*. Id. *Hunc ego eodem mecum patre genitum*, etc. So also poetically with the dative; as, *Eadem aliis sopitu quiete est*. Lucr. Cf. § 222, R. 7.

### IPSE, INTENSIVE OR ADJUNCTIVE.

REM. 28. (a.) *Ipse*, when used with a substantive pronoun taken reflexively, agrees either with such pronoun or with the subject of the proposition, according as either is emphatic; as, *Agam per me ipse*, I will do it myself. Cic. *Non ego medicinā (i. e. ut alii me consolentur); me ipse consolor*. Cic. *Accusando eum, a cuius crudelitāte vosmet ipsi armis vindicastis*. Liv.—Cn. Pompeium omnibus, Lentulum mihi ipsi antepōno. Cic. *Fac ut te ipsum custodias*. Id. *Dēforme est de se ipsum predicāre*. Id.—But Cicero often construes *ipse* as the subject, even where the emphasis belongs to the object; as, *Quid est negotiū continere eos, quibus præsis, si te ipse contineas?*

(b.) When *ipse* is joined with a possessive pronoun used reflexively, it usually takes the case of the subject; as, *Meam ipse legem negligo*; not *meam ipsius*, according to § 211, R. 3, (a). So, *Si ex scriptis cognosci ipsi suis potuissent*. Cic. *Eam fraudem vestrā ipsi virtute vitastis*. Liv. But the genitive is necessary when the possessive does not refer to the subject; as, *Tuā ipsius causā hoc feci*. And it is sometimes found where the case of the subject should be used; as, *Conjecturam de tuo ipsius studio cēperis*, instead of *ipse*.—(c.) *Ipse* is sometimes used as reflexive without *sui*; as, *Omnes boni, quantum in ipsis fuit, Cæsarem occiderunt*. Cic.

(d.) *Ipse*, with nouns denoting time or number, expresses exactness, and may be rendered, 'just,' 'precisely'; or 'very,' 'only'; as, *Dyrrhachio sum profectus ipso illo die, quo lex est data de nobis*, on the very day. Cic. *Triginta dies erant ipsi, quum has dabam literas, per quos nullas a vobis accēperam*, just thirty days. Id. *Et quisquam dubitabit—quam facile império atque exercitu socios et vectigalia conservaturus sit, qui ipso nomine ac rûmore defendērit*, by his very name, or, by his name only. Id.

### GENERAL RELATIVES.

REM. 29. *Quicumque*, *quisquis*, and the other general relatives (see § 139, 5, R., are, in classical prose, always connected with a verb, and form the protasis. *Quicumque* is commonly used as an adjective, and *quisquis* as a substantive; but the neuter *quodcumque* is used as a substantive with a following genitive; as, *Quodcumque militum*; and, on the other hand, *quisquis* is rarely an adjective; as, *Quisquis erit vitæ color*. Hor.; and even the neuter *quidquid* is used in the same manner; as, *Quisquis honos timuli, quidquid solamen humandi est*. Virg. *Quicumque* seems sometimes even in Cicero equivalent to *omnis* or *quivis*; as, *Quæ sanari poterunt, quicumque ratione sanabo*, What can be cured, I will cure by every possible means. Cic. Yet *possum* is rather to be supplied;—'in whatever way I can.' But in later writers *quicumque* is frequently used in the absolute sense for *quivis* or *quilibet*; as, *Cicéronem cuicumque eorum fortiter opposuerim*. Quint. *Qualiscumque* and *quantuscumque* are likewise used in an absolute sense by ellipsis; as, *Tu non concupisces quanticumque ad libertatem pervenire?* At any price, be it ever so high. Sen. So *quisquis* is occasionally used, not as a relative, but as an indefinite pronoun.—*Siquis* often seems to stand as a relative, like the Greek *τίς* for *ὅστις*, 'whoever'; but it always contains the idea of 'perhaps'; as, *Nuda fere Alpium cacumina sunt, et si quid est pabuli, obruunt nives*. Liv.



## INDEFINITE PRONOUNS.

REM. 30. (a.) *Aliquis* and *quispiam* are particular and affirmative, corresponding to the English *some one*; as, *Hērēditas est pēcūnia, quæ morte alicujus ad quempiam pervēnit jure*, An inheritance is property which, at the death of some one, falls to some (other) one by law. Cic. *Multi sine doctrinā aliquid omnium gēnērū et artium cōsequuntūr*. Id.

(b.) *Aliquis* is more emphatic than the indefinite pronoun *quis*. (See § 137, (3.)) Hence *aliquis* stands by itself, but *quis* is commonly connected with certain conjunctions or relative words, but these are sometimes separated from it by one or more words. Sometimes, however, *quis* is used without such conjunctions or relatives; as, *Morbus aut ēgestas aut quid ejusmodi*. Cic. *Dētrahere quid de aliquo*. Id. *Injūriam cui facere*. Id. So, *Dixerit quis*, Some one might say. But even after those conjunctions which usually require *quis*, *aliquis* is used when employed antithetically and of course emphatically; as, *Timēbat Pompeius omnia, ne aliquid vos timērētis*. Cic. In English the emphasis of *aliquis* is sometimes expressed by 'really'; as, *Sensus moriendi, si aliquid esse potest, is ad exiguum tempus durat*. Cic.—*Quispiam*, also, is sometimes used like *quis* after *si*, etc., and sometimes stands alone; as, *Quæret fortasse quispiam*.

REM. 31. (a.) *Quisquam*, 'any one,' and *ullus*, 'any,' are universal. Like *umquam* and *usquam* they are used in propositions which involve a universal negative, or which express an interrogation with a negative force, or a condition (usually with *si* or *quasi*); also, after comparatives, after the adverb *vix*, and the preposition *sine*; as, *Nēque ex castris Cātilinæ quisquam omnium discesserat*, Nor had any one departed from the camp of Catiline. Sall. *Nec ullo cāsū potest contingere, ut ulla intermissio fiat officii*. Cic. *An quisquam potest sine perturbatiōne mentis irasci?* Id. *Tētrior hic tyrannus Syracūsānis fuit, quam quisquam sup̄eriorum*. Id. *Vix quidquam spei est*. Sen. But after the dependent negative particles *ne*, *nēve*, and the negative interrogative particle *num*, *quis* and not *quisquam* is used.

(b.) But *quisquam* and *ullus* after *si* are often used not in a negative sense, but instead of *aliquis* or *quis*, serving only to increase the indefiniteness which would be implied in the latter pronouns; as, *Aut enim nemo, quod quidem magis crēdo, aut, si quisquam, ille sapiens fuit*, if any man. Cic. Hence, ultimately, even without *si*, where the indefiniteness is to be made emphatic, *quisquam*, *ullus*, *umquam* and *usquam* were used; as, *Quamdiu quisquam erit, qui te defendere audeat, vives*. Cic. *Bellum maxime omnium mēmōrābile, quæ umquam gesta sunt, scripturus sum*. Tac.

(c.) *Ullus* is properly an adjective, but *quisquam* is commonly used without a noun, except it is a word denoting a person; as, *Cuiquam civi*, To any citizen. *Cujusquam oratoris eloquentiam*. Hence *quisquam* corresponds to the substantive *nemo* and *ullus* to the adjective *nullus*. *Nemo* is often used with other substantives denoting male persons so as to become equivalent to the adjective *nullus*; as, *nemo pictor, nemo adolescens*, and even *homo nemo*. Cic. *Quisquam* is sometimes used in a similar manner; as, *quisquam homo, quisquam civis*. On the other hand *nullus* and *ullus* are used as substantives instead of *nemo* and *quisquam*, especially the genitive *nullius* and the ablative *nullo*.

REM. 32. (a.) *Alius*, like *ullus*, though properly an adjective, is sometimes used like a pronoun. It is often repeated, or joined with an adverb derived from it, in the same proposition, which may be translated by two separate propositions, commencing respectively with 'one...another'; as, *Aliud aliis videtur optimum*, One thing seems best to one, another to another. Cic. *Aliis aliunde periculum est*, Danger threatens one from one source, another from another; or, Danger threatens different persons from different sources. Ter. *Dionysium aliter cum aliis de nobis locutum audiebam*. Cic.—*Alter* is used in the same manner when only two persons are spoken of, but there are no adverbs derived from it; as, *Alter in alterum causam confertunt*, They accuse each other.

(b.) *Alius*, repeated in different propositions, is also translated 'one...another'; as, *Aliud agitur, aliud simulatur*, One thing is done, another pretended. Cic. *Aliter loquitur, aliter scribit*, like *aliter ac* or *atque*, He speaks otherwise than he writes. So *Aliud loquitur, aliud scribit*.



(c.) *Uterque*, 'each of two,' is always used by Cicero in the singular number, when only two individuals are spoken of. Its plural, *utrique*, is used only when each of two parties consists of several individuals; as, *Macedōnes—Tyrīi, utrique*. But in other good prose writers the plural *utrique* is occasionally used in speaking of only two; as, *Utrique Dionysii*. Nep. Cf. § 209, R. 11, (4.)

REM. 33. (a.) *Quidam* differs from *aliquis* by implying that a person or thing, though indefinitely described, is definitely known; as, *Quidam de collēgis nostris*, A certain one of our colleagues. Cic. *Scis me quōdam tempore Mētāpontum vēnisse tecum*. Id.

(b.) *Quidam* is sometimes used for *some*, as opposed to *the whole*, or to *others*; as, *Excesserunt urbe quidam, alii mortem sibi consciverunt*, Some departed from the city, others destroyed themselves. Liv. Hence it is used to soften an expression, where in English we say 'so to speak,' etc.; as, *Milvo est quoddam bellum naturāle cum corvo*, A kind of natural warfare. Cic. *Fuit enim illud quoddam cæcum tempus servitutis*. Id. *Et enim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum et quasi cognatione quādam inter se continentur*. Id.—*Tamquam* is used for the same purpose, and also *ut ita dicam*.

REM. 34. *Quivis* and *quilibet*, 'any one,' and *unusquisque*, 'each,' are universal and absolute; as, *Omnia sunt ejusmodi quivis ut perspicere possit*, All are of such a nature that any one can perceive. Cic. *Hic apud majores nostros adhibebatur peritus, nunc quilibet*. Id. *Natura unumquemque trahit ad descendum*. A negative joined with them denies only the universality which they imply; as, *Non cuivis homini contingit adire Corinthum*, i. e. not to every man without distinction. Hor. *Cuiquam* would have made the negation universal.

REM. 35. (a.) *Quisque* signifies *each*, *every one*, distributively or relatively, and generally stands without a noun; as, *Quod cuique obtigit, id quisque teneat*, Let each one keep what has fallen to each. Cic. Hence it is used particularly after relative and interrogative pronouns and adverbs; as, *Scipio pollicetur sibi magnæ curæ fore, ut omnia civitatibus, quæ ejusque fuissent, restituerentur*. Cic. *Ut prædici posset, quid cuique eventurum, et quo quisque fato natus esset*. Id. *Cur fiat quidque queris: recte omnino*. Id. *Quo quisque est sollertior, hoc docet laboriosius*. Id. *Ut quisque optime dicit, ita maxime dicendi difficultatem timet*. Id. And hence the expression *quotusquisque* in the sense of 'how few among all.' It is also used distributively after numerals; as, *Décimus quisque sorte lectus*, Every tenth man. *Quinto quoque anno*, In every fifth year. So also after *suus*; as, *Sui cuique liberi carissimi: suum cuique placet*. (Respecting the order of the words, cf. § 279, 14: and respecting *quisque* in the nominative in apposition to a noun or pronoun in the ablative absolute or in the accusative with the infinitive, see § 204, R. 10.)

(b.) *Quisque* with a superlative, either in the singular or the plural, denotes universality, and is generally equivalent to *omnes* with the positive; as, *doctissimus quisque*, Every learned man, i. e. all the learned; but often, also, in connection with the verb, it retains the idea of a reciprocal comparison, and is to be rendered by the superlative; as, *In omni arte optimum quidque rarissimum*, The best is the rarest. Cic. *Altissima quæque flumina minimo sono labuntur*, The deepest rivers flow with the least sound. Curt. With *primus*, it denotes the *first possible*; as, *Primo quoque tempore*, As soon as possible. Cic.

#### POSSESSIVES.

REM. 36. (a.) The possessive pronouns *meus*, *tuus*, *suus*, *noster*, and *vester*, are joined to nouns, to indicate an action or possession of the persons denoted by their primitives; as, *Tutus amor meus est tibi*, My love is secure to you. Ovid. *Tuam vicem dolere soleo*. Cic.—These pronouns, as in English, when belonging to two substantives, are generally expressed but once, even when the substantives are of different genders; as, *amor tuus ac iudicium de me*.

(b.) But these pronouns are sometimes used when the persons to which they refer are the *objects* of an action, feeling, etc.; as, *Nam neque tuâ negligentia, neque odio id fecit tuo*, For he did it neither through neglect nor hatred of you. Ter. See § 211, R. 3.

(c.) The possessive pronouns, especially when used as reflexives, are often omitted; as, *Quo rēvertar? in patriam?* scil. *meam*, Whither shall I return? to (my) country? Ovid. *Dextrā mūnēra porrexit*, scil. *suā*. Id. But they are expressed when emphasis or contrast is intended, where in English 'own' might be added to the pronoun; as, *Ego non dicam, tamen id pōtēritis cum animis vestris cōgitāre*. Cic.

(d.) When besides the person of the subject, that of a remote object also occurs in the proposition, the possessive pronoun will refer to the latter; as, *Patris animum mihi rēconciliasti*, i. e. *patris mei animum* rather than *tui*.

(e.) As reflexives, *meus*, etc., are translated my, thy, his; her, its, our, your, their; or my own, thy own, his own, etc.

#### THE REFLEXIVES *SUI* AND *SUUS*.

§ 208. REM. 37. (a.) *Sui* and *suus* properly refer to the subject of the proposition in which they stand; as,

*Oppidāni faciunt in se ac suos fœdum consciscunt*, The citizens decide on a foul crime against themselves and their friends. Liv.

(b.) They continue to be used in successive clauses, if the subject remains the same; as,

*Ipse se quisque diligit, non ut aliquam a se ipse mercēdem exigat caritātis suæ, sed quod per se sibi quisque carus est*. Cic.

(1.) In dependent clauses, in which the subject does not remain the same, the reflexives are commonly used in references to the leading subject, when the thoughts, language, purposes, etc., of that subject are stated; as,

*Ariovistus prædicavit, non sēse Gallis, sed Gallos sibi bellum intūlisse*, Ariovistus declared that he had not made war upon the Gauls, but the Gauls upon him. Cæs. *Hōmērum Colōphōnii civem esse dicunt suum*, The Colophonians say that Homer is their citizen. Cic. *Tyrannus pētivit ut se ad amicitiam tertium ascriberent*. Id. But sometimes, to avoid ambiguity, the cases of *is* or *ille* are used in such clauses in references to the leading subject; as, *Helvētīi sēse Allobrōges vi coactūros existimabant, ut per suos fines eos ire pātērentur*. Cæs. Here *suos* refers to the subject of the dependent clause, and *eos* to *Helvētīi*, the subject of the leading clause. And sometimes, even in the same dependent clause, two reflexive pronouns are used, referring to different persons; as, *Scythæ pētēbant, ut rēgis sui filiam matrimōnio sibi jungeret*. Curt.

(2.) If, however, the leading subject, whose thoughts, etc., are expressed, is indefinite, the reflexives relate to the subject of a dependent clause; as,

*Mēdēam prædicant* (scil. *hōmīnes*) *in fūgā frātis sui membra in iis locis, quā se pārens persēquērētur, dissipāvisse*. Cic. *Ipsūm rēgem tradunt opēratūm his sacris se abdidiisse*. Liv.

(3.) (a.) When the leading verb is in the passive voice, the reflexive often refers not to its subject, but to that which would be its subject in the active voice; as,

*A Cæsare invitōr ut sim sibi lēgātus*, i. e. *Cæsar me invitāt*, I am invited by Cæsar to become his lieutenant. Cic.

(b.) So when the subject is a thing without life, the reflexive may relate to some other word in the sentence, which denotes a thing having life; as,

*Cānum tam fīda custōdia quid significat aliud, nisi se ad hōmīnum commōdātēs esse gēnērātōs?* Cic.



(4.) Instead of *sui* and *suus*, whether referring to a leading or a subordinate subject, *ipse* is sometimes used, to avoid ambiguity from the similarity of both numbers of *sui*, and also to mark more emphatically than *suus*, the person to whom it relates; as,

*Jugurtha lēgātos mīsīt, quī ipsi liberisque vitā pētērent*, Jugurtha sent ambassadors to ask life for himself and his children. Sall. *Ea molestissime ferre hōmīnes dēbent, quæ ipsōrum culpā contracta sunt*.

(5.) In the plural number, with *inter*, *se* only is used, if the person or thing referred to is in the nominative or accusative; *se* or *ipse*, if in any other case; as,

*Frātres inter se quum formā, tum mōribus similes*, Brothers resembling each other both in person and character. Cic. *Fēras inter sēse conciliat nātūra*. Cic. *Incidunt āliqua a doctīs etiā inter ipsos mūtuo reprehensa*. Quint.

(6.) (a.) When reference is made not to the subject of the proposition, but to some other person or thing, *hic*, *is*, or *ille*, is generally used, except in the cases above specified; as,

*Thēmistōcles servum ad Xerxem mīsīt, ut ei nuntiāret, suis verbis, adversārios ejus in fugā esse*, Themistocles sent his servant to Xerxes, to inform him (Xerxes), in his (Themistocles') name, that his (Xerxes') enemies were upon the point of flight. Nep.

(b.) But when no ambiguity would arise, and especially when the verb is of the first or second person, *sui* and *suus* sometimes take the place of the demonstrative pronouns; as,

*Suam rem sibi salvam sistam*, I will restore his property entire to him. Plaut.

(c.) On the contrary, the demonstratives are sometimes used for the reflexives; as,

*Helvētīi persuādent Raurācis, ut unā cum iis prōficiscantur*, The Helvetii persuade the Rauraci to go with them. Cæs.—In some instances, a reflexive and a demonstrative are used in reference to the same person; as, *Ita se gessit* (scil. *Ligārius*) *ut ei pacem esse expēdīret*. Cic. *C. Claudī orantis per sui frātris pārentisque ejus mānes*. Liv.—Sometimes the reflexives refer to different subjects in the same sentence; as, *Ariōvistus respondit, nēmīnem sēcum sine suā pernīcie contendisse* (Cæs.); where *se* refers to Ariovistus, and *suā* to *nēmīnem*.

(7.) (a.) *Suus* often refers to a word in the predicate of a sentence, and is then usually placed after it; as,

*Hunc cives sui ex urbe ejēcērunt*, Him his fellow-citizens banished from the city. Cic. *Tītūrius quum prōcul Ambiōrigem, suos cōhortantem, conspexisset*. Cæs.

(b.) *Suus*, and not *hūjus*, is used when a noun is omitted; as,

*Octāvius quem sui* (scil. *āmīci*) *Cæsārem salūtābant*, Octavius, whom his followers saluted as Cæsar.

(c.) *Suus* is also commonly used when two nouns are coupled by *cum* but not when they are connected by a conjunction; as,

*Ptolēmaeus āmīcos Demetriū cum suis rēbus dimīsīt*, Ptolemy dismissed the friends of Demetrius with their effects. Just.

(8.) *Suus* sometimes denotes *fit*, *favorable*; as,

*Sunt et sua dōna pārenti*, There are likewise for my father suitable presents. Virg. *Ut libērator ille pōpūli Rōmāni opprērētur tempōra sua*. Liv. *Alphēnus utēbātur pōpūlo sāne suo*. Cic. Sometimes it signifies *peculiar*; as, *Molles sua tūra Sābæi*, scil. *mittunt*, i. e. the frankincense for which their country was famous. Virg. *Fessosque sōpor suus occupat artus*. Id.



## NOMINATIVE.

## SUBJECT-NOMINATIVE AND VERB.

§ 209. (a.) The noun or pronoun which is the subject of a finite verb is put in the nominative.

NOTE 1. (a.) A verb in any mood except the infinitive is called a finite verb. (b.) In historical writing the nominative is sometimes joined with the present infinitive instead of the imperfect indicative. Cf. R. 5.

(b.) A verb agrees with its subject-nominative, in number and person; as,

*Ego lægo*, I read.

*Tu scribis*, Thou writest.

*Equus currit*, The horse runs.

*Nos lægimus*, We read.

*Vos scribitis*, You write.

*Equi currunt*, Horses run.

NOTE 2. The imperative singular is sometimes used in addressing several persons; as, *Huc nātas adjice septem*, scil. *vos*, *Thēbaïdes*. Ovid. Met. 6, 182. So *Adde defectionem Italiæ*, scil. *vos*, *mīlites*. Liv. 26, 41.

REMARK 1. (a.) The nominatives *ëgo*, *tu*, *nos*, *vos*, are seldom expressed, the termination of the verb sufficiently marking the person; as,

*Cüpio*, I desire; *vivis*, thou livest; *håbëmus*, we have. See § 147, 3.

(b.) But when emphasis or opposition is intended, the nominatives of the first and second persons are expressed; as, *Ego rēges ëjēcï*, *vos tÿrannos intrö-dücïtis*, I banished kings, you introduce tyrants. Auct. ad Her. *Nos, nos, dico åperte, consules dësūmus*. Cic. *Tu es patrönus*, *tu pāter*. Ter. In indignant questions and addresses *tu* is expressed; as, *Tu in fõrum prödire*, *tu lucem conspïcëre*, *tu in hõrum conspectum vënire cõnāris?* Auct. ad Her.

REM. 2. The nominative of the third person is often omitted:—

(1.) When it has been expressed in a preceding proposition:—

(a.) As nominative; as, *Mösa pröfluit ex monte Vösëgo, et in Oceånium influit*. Cæs.; or (b) in an oblique case; as, *Cursõrem misërunt, ut id nuntiāret*, scil. *cursor*. Nep.; or (c) in a possessive adjective; as, *Et vëreor quo se Jünõnia vertant Hospitia; haud tanto cessåbit cardine rërum*, scil. *illa*, i. e. *Jünõ*. Virg. Æn. I. 672.

(2.) When it is a general word for *person* or *thing*:—

Thus *hõmïnes* is often omitted before *aiunt*, *dicunt*, *fërun*t, etc.; as, *Ut aiunt*, As they say. Cic. *Maxime admīrantur eum, qui pecünia non mōvëtur*. Id.—*So bënë est, bënë hæbet* or *bënë ågitur*, It is well; as, *Si vales, bënë est, ego valeo*. Cic. *Quum mëlus est, grātulor dis*. Afran. *Optime hæbet*, Nothing can be better. Plaut. *Bënë hæbet: jacta sunt fundåmenta dëfensiõnis*. Cic. *Bënë ågitur pro noxia*. Plaut.

NOTE 3. This omission of the nominative is common in the clause preceding a relative; as, *Qui Båvium non ödit, åmet tua carmina, Mævï*, scil. *hõmo*, Let him who hates not Bavius, love your verses, Mævius. Virg. *Vaståtur agri quod inter urbem ac Fidēnas est*, scil. *id spåtium*. Liv. *Sunt quos juvat*...scil. *hõmïnes*, There are (those) whom it delights. Hor. *Est qui nec vëtëris pöcula Massici spernit*, scil. *hõmo*. Hor. Here *sunt quos* and *est qui* are equivalent to *quidam*, *åliquis*, or *åliqui*. So, *Est quod gaudeas*, There is (reason) why you should rejoice. Cic. *Nëque erat cur fallëre vellent*. Ovid. *Est ubi id våleat*. Cic. *Est, quum non est sātius*, etc. Auct. ad Her. In the latter cases, the adverbs are equivalent to *in quo*, scil. *lõco*, *tempõre*.

REM. 3. (1.) The nominative is *wanting* before verbs denoting the state of the weather, or the operations of nature; as,

*Fulgurat*, It lightens. Plin. *Ningit*, It snows. Virg. *Lucescēbat*, It was growing light. Liv. *Jam advesperascit*. Cic.

(2.) The nominative is also wanting before the third person singular of the passive of neuter verbs, and of active verbs used impersonally; as,

*Fāvētur tibi a me*, Thou art favored by me. *Ejus orātiōni vēhēmenter ab omnibus reclamatum est*. Cic. Proinde ut bene *vivitur*, diu *vivitur*. Plaut. *Ad exitum ventum est*. Sen. *Actum est de impērio*. See § 184, 2: and cf. § 229, R. 5, (b.)

NOTE 4. A nominative, however, is expressed before the passive of some neuter verbs, which, in the active voice, are followed by an accusative; as, *Pugna pugnata est*. Cic. See § 232, (1.)

(3.) It is wanting also before the neuter of the future passive participle with *est*; as,

*Si vis me flere dolendum est primum ipsi tibi*, If you wish me to weep, you yourself must first grieve. Hor. *Orandum est, ut sit mens sana in corpore sano*. Juv. *Ad villam revertendum est*. Cic.

(4.) The nominative is also wanting before the impersonal verbs *misēret*, *pænitet*, *pūdet*, *tædet*, and *pīget*; as,

*Eos ineptiarum pænitet*, They repent of their follies. Cic. *Misēret te aliorum, tui te nec misēret nec pūdet*. Plaut. *Me civitatis morum piget tædetque*. Sall.—In such examples, the sense will sometimes permit us to supply *fortuna*, *conditio*, *mēmōria*, etc. So in the expression, *Vēnit in mentem*, It came into mind; as, *In mentem vēnit de speculo*, scil. *cōgitatio*, etc. Plaut.—An infinitive or a subjunctive clause sometimes forms the subject of these verbs; as, *Te id nullo modo pūduit facere*, To do that by no means shamed you. Ter. *Non pænitet me, quantum profēcērim*. Cic.

(5.) The subject of the verb is sometimes an infinitive or a neuter participle (either alone or with other words), one or more propositions, or an adverb. (Cf. § 202, R. 2 and 3: and § 274, R. 5, (b.)) The verb is then in the third person singular; as,

*Vacare culpā magnum est solatium*, To be free from fault is a great consolation. *Nēque est te fallere quidquam*, To deceive you in any thing is not (possible.) Virg. *Mentiri non est meum*. Plaut. *Te non istud audivisse mirum est*, That you have not heard that is wonderful. Cic. ‘Summum jus, summa injuria,’ *factum est jam tritum sermōne proverbium*. Id. *Ni dēgēnērātum in aliis huic quoque decōri offēcisset*. Liv. (Cf. § 274, R. 5, (b.)) *Sin est ut velis manēre illam apud te*. Ter. *Nec profuit Hydræ crescere per damnum, gēminasque resūmere vires*. Ovid. *Dic mihi, cras istud, Postūme, quando vēnit?* Tell me, Postumus, when does that to-morrow come? Mart. *Pārūne campis atque Neptino super fūsum est Latini sanguinis?* Hor.

(a.) This construction is especially common with impersonal verbs; as, *Oratorem irasci non dēcet*, That an orator should be angry, is not becoming. Cic. *Hoc fieri et oportet et opus est*. Id. *Me pēdibus dēlectat claudere verba*, Hor. *Intērest omnium recte facere*. Cic. *Cāsu accidit*, ut, id quod Rōmæ audiērat, primus nuntiāret. Id. Sometimes a neuter pronoun is interposed between a proposition and its verb; as, *Impūne facere quæ libet*, id est *rēgem esse*. Sall. Cf. § 206, (13,) (a.)

(6.) The nominative is also wanting before *pōtest*, *cæpit* or *cæptum est*, *incīpit*, *dēsīnit*, *dēbet*, *sōlet*, and *vidētur*, when followed by the infinitive of an impersonal verb; as,



*Pigēre eum facti cēpit*, It began to repent him (i. e. he began to repent) of his conduct. Just. *Sāpientia est ūna, quā praeceptrice, in tranquillitāte viri pōstest.* Cic. *Tēdere sōlet āvāros impendū.* Quint.

REM. 4. The verb is sometimes omitted; as,

*Di mēliōra piis*, scil. *dent* or *vēlint*, May the gods grant better things to the pious. Virg. *Vērūm hēc hactēnus*, scil. *diximus*. Cic. *Pertineo* is understood in such expressions as *nihil ad me*, *nihil ad rem*; *Quid hoc ad Epicūrum?* What does this concern Epicurus? *Quorsus hēc?* i. e. *quorsus hēc pertinent?* What is that for?—*Pārābo* is to be supplied, in *Quo mihi hanc rem?* Of what use is this to me? and, *Unde mihi aliquam rem?* Whence am I to get any thing? as, *Quo mihi bibliōthēcas?* Sen. *Unde mihi lapidem?* Hor. A tense of *fācio* is often to be supplied, as in *Recte ille, mēlius hī*; *Bēne Chrēsippus, qui docet*. Cic. *Nihil per vim unquam Clōdius, omnia per vim Milo*. Id. *Quae quum dixisset, Cotta finem*. Id. So, also in the phrases *nihil aliud quam*; *quid aliud quam*; *nihil praterquam*, which signify 'merely'; as, *Tisaphernes nihil aliud quam bellum comparavit*. Nep. This verb is in like manner omitted with *nihil amplius quam*; *nihil minus quam*, and in the phrase *si nihil aliud*.—*Ait* or *inquit* is sometimes omitted in introducing the direct words of another, and more frequently in relating a connected conversation; as, *Tum ille*; *hic ego*; *huic ego*. *Dicit* is sometimes omitted in quoting a person's words; as, *Scite Chrēsippus: ut glādiū causā vāginam, sic prater mundum cētera omnia aliōrum causā esse gēnerāta*. Cic.—After *per* in adjurations *ōro*, *rōgo* or *prēcor* is often omitted; as, *Per ego vos deos patrios, vindicāte ab ultimo dedēcōre nōmen gentemque Persarū*; i. e. *per deos patrios vos ōro, vindicāte*. Curt. This omission is most common with the copula *sum*; as, *Nam Polydōrus ego*, scil. *sum*, For I am Polydorus. Virg. And so *est* and *sunt* are often omitted with predicate adjectives, and especially in proverbial phrases; as, *Quot hōmines tot sententiā*. Ter. *Omnia praelāra rara*, scil. *sunt*. Cic. So also *est* and *sunt* are often omitted in the compound tenses of the passive voice; as, *Agro mulctātī*, scil. *sunt*. Liv. Cf. § 270, R. 3.

NOTE 5. In Latin, as in English, a verb is often joined to one of two connected nominatives and understood with the other, and that even when the persons are different; as, *māgis ego te amo, quam tu me*, scil. *amas*. After a negative verb a corresponding positive verb is sometimes to be supplied; as, after *nēgo, dico*, after *vēto, jūbeo*, and in this case *et* takes the signification of *sed*. Cf. § 323, 1, (2.), (b.)

NOTE 6. Sometimes, when the verb of an appended proposition is omitted, its subject is attracted to the case of a noun in the leading proposition with which is joined a participle of the omitted verb; as, *Hannibal Minūcium, māgistrum equitum, pāri ac dictātorem dōlo prōductum in praelium, fugāvit*, i. e. *pāri ac dictātor dōlo prōductus fuērat*. Nep. Hann. 5. So Liv. 34, 32.

REM. 5. In the historic style the nominative is sometimes found with the present infinitive; as,

*Intērim quōtidie Cēsar Aduos frūmentum flāgitāre*, Meanwhile Cēsar was daily demanding corn of the Adui. Cēs. *Nos pāvidi trēpidāre mētū*. Virg. *Id horrendum ferri*. Id.

NOTE 7. The infinitive in this construction is called the *historical infinitive*, and is used instead of the imperfect indicative to express in a lively manner a continued or repeated action or condition.

REM. 6. The relative *qui* may refer to an antecedent either of the first, second, or third person; and its verb takes the person of the antecedent; as,

*Ego qui lēgo*, I who read. *Tu qui scribis*, Thou who writest. *Equus qui currit*, The horse which runs. *Vos qui quæritis*, You who ask.

REM. 7. (a.). Verbs in the first person plural, and the second person singular, are sometimes used to express general truths; as,



*Quam multa facimus causā amicōrum!* How many things we do (i. e. men do) for the sake of friends! Cic. *Sī vis me flēre, dōlendum est primum ipsi tibi,* Whoever wishes me, etc. Hor.

(b.) *Nos* is often used for *ēgo*, and *noster* for *meus*; and even when the pronoun is not expressed, the verb is frequently put in the first person plural instead of the first person singular. The genitive *nostri* is used for *mei*, but *nostrum* always expresses a real plurality.

REM. 8. The accusative is sometimes used for the nominative by attraction. See § 206, (6.) (b.)

REM. 9. The verb sometimes agrees with the *predicate-nominative*, especially if it precedes the verb; as, *Amanium iræ amoris integratio est*, The quarrels of lovers are a renewal of love. Ter. *Lōca, quæ proxima Carthāginem, Nūmidia appellātur.* Sall. And sometimes it agrees with the nearest subject of a subordinate sentence; as, *Sed ei cārīora semper omnia, quam dēcus atque pūditia fuit.* Sall. Cat. 25.

REM. 10. In cases of apposition, the verb commonly agrees with the noun which is to be explained; as, *Tulliōla, deliciæ nostræ, flāgitat.* Cic. But sometimes the verb agrees, not with the principal nominative, but with a nearer noun in apposition to it; as, *Tungri, civitas Galliæ, fontem habet insigne,* The Tungri, a state of Gaul, has a remarkable fountain. Plin. *Cōriōli oppidum captum (est).* Liv.

REM. 11. A collective noun has sometimes, especially in poetry, a plural verb; as,

*Pars ēpulis ōnērant mensas,* Part load the tables with food. Virg. *Turba ruunt.* Ovid. *Atria turba tēnent; vēniunt lēve vulgus euntque.* Id.

(1.) (a.) A plural verb, joined to a collective noun, usually expresses the action, etc., of the *individuals* which that noun denotes. In Cicero, Sallust, and Cæsar, this construction scarcely occurs in simple sentences; but it is often used, when the subject of the verb is expressed not in its own, but in a preceding clause; as, *Hoc idem gēnēri hūmāno ēvēnit, quod in terrā collocāti sint,* because they (scil. *hōmines*) live on earth. Cic. In Livy it occurs more frequently; as, *Locros omnis multitudo ābeunt.*

(b.) Abstract nouns are sometimes used collectively, instead of their concretes; as, *nōbilitas* for *nōbiles*, *jūventus* for *jūvēnes*, *vicinia* for *vicini*, *servitium* for *servi*, *lēvis armātūra* for *lēviter armāti*, etc. (c.) *Miles, ēques, pēdes*, and similar words are sometimes used collectively for the soldiery, the cavalry, etc.

(2.) When two or more clauses have the same collective noun as their subject, the verb is frequently singular in the former, and plural in the latter; as, *Jam ne nocte quīdem turba ex eo lōco dilābēbātur, refractārosque carcērem minābantur.* Liv. *Gens eādē, quæ te crūdēli Daunīa bello insēquitur, nos si pellant, nihil abfōre crēdunt.* Virg.

(3.) *Tantum*, followed by a genitive plural, has sometimes a plural verb, like a collective noun; as, *Quīd huc tantum hōminum incēdunt?* Why are so many men coming hither? Plaut.

(4.) A plural verb is sometimes used, though not by Cicero, after *ūterque* and *quisque*, *pars...pars*, *alius...alius*, and *alter...alterum*, on account of the idea of plurality which they involve; as, *Uterque eōrum ex castris exercitum edūcunt*, Each of them leads his army from the camp. Cæs. *Intinus quisque libertōrum vincti abreptique (sunt.)* Tac. *Alius alium, ut prælium incipiant,* circumspectant. Liv. Cf. § 207, R. 32, (c.)

NOTE 8. This construction may be explained by passages like the following, in which the plural is placed first, and then the singular, denoting its parts; *Cētēri, suo quisque tempore, adērunt.* Liv. *Dēcēviri perturbāti alius in aliam partē castrōrum discurrunt.* Id. See § 204, R. 10.

REM. 12. Two or more nominatives singular, not in apposition, generally have a plural verb; as,

*Fūror irāque mentem præcipitant*, Fury and rage hurry on (my) mind. Virg. *Dum ætas, mētus, māgister*, prohibēbant. Ter.

(1.) If the predicate belongs to the several nominatives jointly, the verb is always plural; as, *Grammaticæ quondam ac mūsicæ junctæ fuērunt*. Quint.

(2.) A verb in the singular is often used after several nominatives singular, especially if they denote things without life; as,

*Mens enim; et ratio et consilium in sēnibus est*. Cic. *Bēnēficentia, libērālitas, bōnitas, justitia funditus tollitur*. Id.

NOTE 9. This construction is most common when the several nominatives, as in the preceding examples, constitute, as it were, but one idea. So also the compound subject *Sēnātus pōpūlusque Rōmānus* has always a predicate in the singular. The same construction sometimes, especially in the poets, occurs with names of persons; as, *Gorgias, Thrāsýmachus, Prōlāgōras, Prōdicus, Hippias in hōnōre fuit*. Cic. *Quin et Prōmētheus et Pēlōpis pārens dulci lābōrum decipitur sōno*. Hor. When the nominatives denote both persons and things, the verb is commonly plural; as, *Cōitio consūlum et Pompeius obsunt*. Liv.

(3.) When one of the nouns is plural, the verb is generally so; but sometimes it is singular, when the plural noun does not immediately precede it; as, *Dii te pēnātes patrique, et patris imāgo, et dōmus rēgia, et in dōmo rēgale sōlium, et nōmen Tarquinium creat vōcatque rēgem*. Liv.

(4.) When each of the nominatives is preceded by *et* or *tum*, the verb agrees with the last; as, *Hoc et ratio doctis, et nēcēssitas barbāris, et mos gentibus, et fēris nātūra ipsa præscripsit*. This, reason has dictated to the learned, and necessity to barbarians, and custom to nations, and nature itself to wild beasts. Cic. *Et ego, et Cicero meus flāgitābit*. Id. *Tum ætas viresque, tum arcta glōria ānimum stimulābat*. Liv. So when the subject consists of two infinitives; as, *Et facere, et pati fortia, Rōmānum est*. Cic. *Unus et alter* always takes a singular verb; as, *Dicit unus et alter breviter*. Cic. *Unus et alter assuitur pannus*. Hor.

(5.) When the nominatives are connected by *aut*, sometimes the plural, but commonly the singular, is used; as,

*Si Socrātes aut Antisthēnes diceret*, If Socrates or Antisthenes should say. Cic. *Ut quosque stūdiū privātū aut grātia occūpāverunt*. Liv.

(a.) The plural is necessary with disjunctives, if the subject includes the first or second person; as, *Quod in Dēcēviris nēque ego nēque Cæsar hābiti es-sēmus*. Cic.—(b.) With *aut...aut* and *nec...nec* the singular is preferred, but with *seu...seu* and *tam...quam* the verb is in the plural.

(6.) A nominative singular, joined to an ablative by the preposition *cum*, sometimes has a singular but more frequently a plural verb; as, *Dōmitius cum Messālā certus esse vidēbātur*. Cic. *Bocchus, cum pēditibus, postrēmam Rōmānōrum āciem invādunt*, Bocchus, with his foot-soldiers, attacks the rear of the Roman army. Sall. *Ipse dux, cum aliquot principibus, capiuntur*. Liv.

(7.) If the nominatives are of different persons, the verb is of the first person rather than the second or third, and of the second rather than the third; as,

*Si tu et Tullia vālētis, ego et Cicero vālēmus*, If you and Tullia are well, Cicero and I are well. Cic. *Hec nēque ego nēque tu fēcimus*. Ter. *Ego pōpūlusque Rōmānus bellum iūdicto facioque*. Liv.

(a.) Yet sometimes the verb agrees in number and person with the nearest nominative, and is understood with the other; as, *Vos ipsi et sēnātus frēquens restitit*. This is always the case when the action of the verb is qualified with reference to each nominative separately; as, *Ego misere tu feliciter vivis*.



REM. 13. The interjections *en*, *ecce*, and *O*, are sometimes followed by the nominative; as,

*En Priāmus!* Lo Priam! Virg. *En ěgo, vester Ascānius.* Id. *Ecce hōmo Catĭēnus!* Cic. *Ecce tuę litĕrę.* Id. *O vir fortis atque āmicus!* Ter.

### PREDICATE-NOMINATIVE.

§ 210. A noun in the predicate, after a verb neuter or passive, is put in the same case as the subject, when it denotes the same person or thing; as,

(a.) When the subject is in the nominative; *Ira fŭrōr brĕvis est*, Anger is a short madness. Hor. *Ego vōcor Lyconĭdes*, I am called Lyconides. Plaut. *Ego incĕdo regĭna*, I walk a queen. Virg. *Caius et Lŭcius frātres fuĕrunt.* Cic.—So (b.) when the subject is in the accusative with the infinitive; *Jŭdicem me esse vōlo.* Cic.

(c.) Sometimes also a *dative*, denoting the same object, both precedes and follows a verb neuter or passive. See § 227, N.—And (d.) a predicate ablative sometimes follows passive participles of *choosing, naming*, etc.; as, *Consŭlĭbus certĭōribus factis.* Liv. See § 257, R. 11.

(e.) If the predicate noun has a form of the same gender as the subject, it takes that form; as, *Licĕntia corruptrix est mōrum.* Cf. § 204, R. 2.—(f.) But if the subject is neuter, the noun of the predicate, if it has both a masculine and a feminine form, takes the former; as, *Tempus vitę mĕgister est.*

(g.) An infinitive may supply the place of a predicate nominative. See § 269, R. 4.

REMARK 1. (a.) Adjectives, adjective pronouns, and participles, standing in the predicate, after verbs neuter or passive, and relating to the subject, agree with it in gender, number, and case.

(b.) When the subject consists of two or more nouns, the gender and number of such predicate adjectives are determined by § 205, R. 2.

REM. 2. (a.) The noun in the predicate sometimes differs in gender and number from the subject; as, *Sanguis ĕrant lŭcrimę*, Her tears were blood. Ovid. *Captĭvi militum pręda fuĕrunt.* Liv.

(b.) So when a subject in the singular is followed by an ablative with *cum*, the predicate is plural; as, *Exsŭles esse jŭbet L. Tarquĭnium cum conjŭge et libĕris.* Liv.

REM. 3. The verbs which most frequently have a noun, etc., in the predicate agreeing in case, etc., with their subject, are:—

(1.) The *copula sum*; as, *Ego Jōvis sum filius.* Plaut. *Disce esse pāter.* Ter. The predicate with *sum* may be an adverb of place, manner, etc.; as, *Quod est longe āliter.* Cic. *Rectissime sunt āpud te omnia*, Every thing with you is in a very good condition. Id.; or a noun in an oblique case; as, *Nŭmen sine tŭre est.* Ōvid. *Sunt nōbis mĭtia pōma.* Virg.

(2.) Certain neuter verbs denoting *existence, position, motion*, etc.; as, *vivo, exsisto, appāreo, cādo, eo, evādo, fŭgio, incĕdo, jāceo, māneo, sĕdeo, sto, vĕnio*, etc. Thus, *Rex circŭibat pĕdes*, The king went round on foot. Plin. *Quos jŭdicābat non posse ōrātōres evādĕre.* Cic. *Ego huic causę patrōnus exstĭti.* Cic. *Qui fit, ut nĕmo contentus vĭvat?*

(3.) The passive of verbs denoting,

(a.) To *name* or *call*; as, *appellor, dicor, nōmĭnor, nuncĭpor, perhibeor, sālŭtor, scrĭbor, inscrĭbor, vōcor.* Thus, *Cognōmine Justus est appellātus*, He was called by the surname Just. Nep. *Aristęus ōlivę dĭcĭtur inventor.* Cic.



(b.) To choose, render, appoint, or constitute; as, *constituor, creor, declāror, designor, eligor, fio, reddor, rēnunciōr*. Thus, *Dux a Rōmānis electus est Q. Fābius. Postquam ēphēbus factus est. Nep. Certior factus sum*.

(c.) To esteem or reckon; as, *censeor, cognoscor, crēdor, dēprēhendor, existimor, dūcor, fēror, hābeor, jūdicor, mēmōror, nūmēror, pūtor, rēpērior, videor*. Thus, *Crēdēbar sanguinis auctor ēgo. Ovid. Mālim vidēri timīdus quam pārūm prūdēns. Cic.*

NOTE 1. With several passives of the last class, when followed by a predicate-nominative, etc., an infinitive of *sum* is expressed or understood; as, *Amens mihi fuisse videor*, I think I was beside myself. Cic. But the dative of the first person is sometimes omitted after *videor*; as, *Satis dōcuisse videor*. Id.—*Atilius prūdēns esse putābātur*. Id. So with *dīcor* (to be said), and *perhibeor*; as, *Vērū patriæ dicēris esse pāter*. Mart. *Hoc ne locūtus sine mercēde existimer*. Phæd.

NOTE 2. *Audio* is sometimes used by the poets like *appellor*; as, *Tu rexque pāterque audisti cōram*. Hor.

REM. 4. A predicate-nominative is used after many other verbs to denote a purpose, time, or circumstance of the action; as, *Cōmes additus Ædōlides*, Æolides was added as a companion. Virg. *Lūpus obambulat nocturnus*. Id. *Appāret liquido sublimis in æthère Nisus*. Id. So with an active verb; *Audivi hoc puer*. Cic. *Sāpiens nil fācit invitus*. Id. *Rempublicam dēfendī adōlescens*. Id. Cf. § 204, R. 1.

NOTE 3. Instead of the predicate-nominative, a dative of the end or purpose sometimes occurs (see § 227); sometimes an ablative with *pro*; as, *audācia pro mūro est*; and sometimes the ablatives *loco* or *in nūmēro* with a genitive; as, *ille est mihi pārentis loco*; *in hostium nūmēro hābētur*.

REM. 5. The noun *opus*, signifying 'need,' is often used as a predicate after *sum*. It is, in such cases, translated by the adjectives *needful, necessary*, etc.; as, *Dux nobis et auctor opus est*. Cic. *Multi opus sunt bōves*. Varr. (*Dixit*) *aurum et ancillas opus esse*. Ter. *Usus* also is occasionally so construed.

REM. 6. When the pronoun, which is the subject of an infinitive, is omitted, the case of the predicate is sometimes, in the poets, attracted into that of the subject of the verb on which the infinitive depends; as, *Uxor invicti Jōvis esse nescis*, i. e. *te esse uxōrem*. Hor. *Rētulit Ajax esse Jōvis prōnēpos*. Ovid.

## GENITIVE.

### GENITIVE AFTER NOUNS.

§ 211. A noun which limits the meaning of another noun, denoting a different person or thing, is put in the genitive; as,

*Amor glōriæ*, Love of glory; *Arma Achillis*, The arms of Achilles; *Pāter patriæ*, The father of the country; *Vitium iræ*, The vice of anger; *Nēmōrum custos*, The guardian of the groves; *Amor hābendī*, Love of possessing.

NOTE 1. In the first example, *amor* denotes love in general; *glōriæ* limits the affection to the particular object, glory. Such universally is the effect of the genitive, depending upon a noun. Hence the limitation of a noun by a genitive resembles that which is effected by an adjective. In each the noun limited constitutes with its limitation only a single idea.

REMARK 1. The genitive denotes various relations, the most common of which are those of *Source*; as, *Rādii sōlis*, The rays of the sun;—*Cause*; as, *Dolor pōdagræ*, The pain of the gout;—*Effect*; as, *Artifex mundi*, The Creator of the world;—*Connection*: as, *Pāter consulis*, The father of the consul;—*Possession*; as, *Dōmus Cæsāris*, The house of Cæsar;—*Object*; as, *Cōgitatō alicujus rei*, A thought of something;—*Purpose*; as, *Appārātus triumphī*, Preparation for a triumph;—A whole; as, *Pars hōminum*, A part

of men; this is called the *partitive* genitive;—*Character* or *Quality*; as, *Adolescens summæ audaciæ*, A youth of the greatest boldness;—*Material* or *Component Parts*; as, *Montes auri*, Mountains of gold; *Acervus scûtorum*, A heap of shields;—*Time*; as, *Frumentum diêrum decem*, Corn for ten days. Sall.

REM. 2. The genitive is called *subjective* or *active*, when it denotes either that *to which a thing belongs*, or the *subject* of the action, feeling, etc., implied in the noun which it limits. It is called *objective* or *passive*, when it denotes the *object* affected by such action, or towards which such feeling is directed; as,

*Subjective.*

*Facta virôrum*, Deeds of men.  
*Dôlor ânimî*, Grief of mind.  
*Jânônîs ira*, The anger of Juno.

*Objective.*

*Odium vitîi*, Hatred of vice.  
*Amor virtûtis*, Love of virtue.  
*Dêsîdêrium ôtîi*, Desire of leisure.

(a.) Whether a genitive is subjective or objective, is to be determined by the meaning of the words, and by their connection. Thus, *prôvidentiâ Dei* signifies God's providence, or that exercised by him; *timor Dei*, the fear of God, or that exercised towards him. The same or similar words, in different connections, may express both significations. Thus, *mêtus hostium*, fear of the enemy, may mean, either the fear felt by the enemy, or that felt by their opponents. So *vulnus Ulixîs* (Virg. *Æn.* 2, 436.) denotes the wound which Ulysses had given; *vulnus Ænêæ*, (Id. *Æn.* 12, 323.) that which Æneas had received.

(b.) The relation expressed by the English *possessive case* is subjective, while that denoted by *of* with its case is either subjective or objective.

(c.) The objective genitive is of very extensive use in Latin in the limitation of verbal nouns and adjectives, whatever may be the construction of the verbs from which such nouns and adjectives are derived, whether they take an accusative or some other case or even a preposition.

(d.) When ambiguity would arise from the use of the objective genitive, a preposition with an accusative or ablative is commonly used; as, *Amor in rempublicam*, for *reipublicæ*, Love to the state. Cic. *Odium erga Rômânos*, for *Rômânôrum*. Nep. *Cûra de salûte patriæ*, for *salûtis*. Cic. *Prædâtor ex sociis*, for *sociôrum*. Sall. Sometimes both constructions are combined; as, *Rêvêrentia adversus hómînes et optimi cûjusque et reliquôrum*. Cic. Off. 1, 28.

NOTE. A limiting genitive is sometimes used instead of a noun in apposition, especially with *vox*, *nômen*, *verbum*, etc.; as, *vox vóluptâtis*, the word pleasure; *nômen âmicitiæ*, the word *âmicitiâ*; *dôminî appellâtiô*. This is usual when the genus is defined by the species; as, *arbor fîci*, a fig-tree; *flos violæ*, a violet; *virtus continentiæ*, the virtue of abstinence: and in geographical names; as, *oppidum Antiôchiæ*. Cf. § 204, R. 6.—Cicero frequently uses a genitive in this manner with *gênus* and *causa*; as, *Unum gênus est eôrum, qui*, etc. *Due sunt causæ, ûna pûdôris, altêra scêlêris*.—So, also, the genitive of gerunds; as, *Triste est nômen îpsum cærendi*, The very word *to want* is sad. Cic.

REM. 3. (a.) A substantive pronoun in the genitive, limiting the meaning of a noun, is commonly objective; as,

*Cûra meî*, Care for me. Ovid. *Pars tui*, Part of thee. Id. *Vestri cûram âgite*. Curt. This genitive is used especially with verbal substantives in *or*, *iz* and *io*; as, *Accûsâtor meî*. Cic. *Nimîa æstimâtiô sui*. Id. *Râtîonem et sui et âliôrum habêre*. Id.

(b.) Instead of the *subjective* or *possessive* genitive of a substantive pronoun, the corresponding adjective pronoun is commonly used; as,

*Liber meus*, not *liber meî*, my book. *Cûra mea*, My care, *i. e.* the care exercised by me. Cic. *Tuas litêras exspecto*. Id. Yet the subjective genitive of a substantive pronoun sometimes occurs; as, *Tui ûnius stûdiô*, By the zeal of yourself alone. Cic.



(c.) And not unfrequently, also, an adjective pronoun occurs instead of the *objective* genitive; as, *Mea injūria*, Injury to me. Sall. So, *Invidia tua*, Envy of thee. *Fiducia tua*, Confidence in thee. Plaut. *Spes mea*, The hope placed in me. With *causā* the adjective pronoun, and never the genitive, is used; as, *Meā causā*, For my sake. Plaut.

REM. 4. (a.) Instead, also, of the subjective genitive of a *noun*, a possessive adjective is often used; as, *Causa rēgia*, for *causa rēgis*. Cic. *Hērili filius*, for *hēri filius*. Id. *Evandrius ensis*, for *Evandri*. Virg. *Hercūleus labor*, for *Hercūlis*. Hor. *Civilis fūror*, for *civium*. Hor. So, also, for the *objective* genitive, *Mētus hostilis*, Fear of the enemy. Sall.

(b.) The genitive of the person implied in the adjective pronoun or possessive adjective, or an adjective agreeing with such genitive, is sometimes added as an apposition; as, *Vestrā ipsōrum causā hoc fēcī*. In the poets and later prose writers a participle also is found agreeing with such implied genitive; as, *Mea scripta vulgo recitāre* timentis. Hor. Cf. § 204, R. 4, and § 205, R. 13.

REM. 5. In the predicate after *sum*, and sometimes after other verbs, the dative is used like the *objective* genitive; as,

*Idem amor exitium pēcōri* (est), *pēcōrisque* māgistro. Virg. *Vitis ut arbōribus dēcōri est, ut vitibus ūvā*—*Tu dēcus omne tuis*. Virg. In this passage the dative *dēcōri* and the nominative *dēcus* are used with no difference of meaning. Cf. § 227, R. 4. *Auctor fui sēnātui*. Cic. *Muræna lēgātus Lūculo fuit*. Id. *Erit ille mihi semper deus*. Virg. *Huic causæ patrōnus extitit*. Cic. *Huic ego me bello dūcem prōfiteor*. Id. *Se tertium (esse) cui fātum foret urbis pōtiri*. Id.—*Cum P. Africāno sēnātus ēgit, ut lēgātus frātri prōfiscērētur*. Id. *Cæsar tēgimenta gāleis milites ex viminibus facere jubet*. Cæs. *Trinōbantibus Cæsar impērat—frumentum exercitui*. Id. *Quod nēque insidiæ consūli prōcēdebant*. Sall. *Quem exitum tantis malis spērarent?* Id. *Sanctus vir et ex sententia ambōbus*, scil. *qui fuit*. Id. See § 227, R. 4.

NOTE. The dative in the preceding examples has been thought by some grammarians to depend on the nouns connected with it; as, *exitum*, *dēcus*, *auctor*, *lēgātus*, *deus*, *patrōnus*, etc.; by others it has been held to depend on these nouns in connection with the verbs, and not upon either separately; but the better opinion seems to be that, which makes such datives grammatically dependent upon the verbs only, though logically connected also with the nouns.

(1.) Instead, also, of the *possessive* genitive, a dative of the person may follow a verb, when its act has relation to the body or possessions of such person; as,

*Sēse omnes flentes Cæsāri ad pēdes prōjēcērunt*, They all, weeping, cast themselves at the feet of Cæsar. Cæs. *Cui corpus porrigitur*, For whom the body, i. e. whose body, is extended. Virg. *Tum vēro exarsit jūvēni dōlor ossibus ingens*. Id. *Transfigitur scūtum Pulfiōni*. Cæs.

REM. 6. When the limiting noun denotes a *property*, *character*, or *quality*, it has an adjective agreeing with it, and is put either in the genitive or the ablative; as,

*Vir exempli recti*, A man of correct example. Liv. *Adolescens summæ audaciæ*, A youth of the greatest boldness. Sall. *Fossa pēdum viginti*, A ditch of twenty feet, (i. e. in width). Cæs. *Hamīcar sēcum duxit filium Hannibālem annōrum novem*. Nep. *Athēnienses dēligunt Pēriclem*, spectātæ virtūtis virum. Just. *Quinquāginta annōrum impērium*. Id. *Iter unius diēi*. Cic. *Pulchritūdine eximiā fēmīna*, A woman of exquisite beauty. Cic. *Maximo nātū filius*, The eldest son. Nep. *L. Cātīlina fuit magnā vī et ānīmī et corpōris, sed ingēnio mālō prāvōque*. Sall. *Spēlunca infīnitā altitūdīne*. Cic.—Sometimes both constructions occur in the same proposition; as, *Lentulum nostrum, eximiā spe, summæ virtūtis ādlescentem*. Cic.



(1.) A genitive sometimes supplies the place of the adjective; and the noun denoting the property, etc., is then always put in the ablative; as, *Est bos cervi figurā*,...of the form of a stag. Cæs. *Uri specie et colore tauri*. Id. *Frutex palmi altitudine*. Plin. *Clavi digiti pollicis crassitudine*. Cæs.

(2.) All the qualities and attributes of persons and things, whether inherent or accidental, may be thus expressed by the genitive and ablative of quality, provided the substantives are immediately connected; as, *fossa quindēcim pedum*; *homo antiquā virtute*. It hence follows that such genitives and ablatives, when used to express duration of time or extent of space, are distinguished from the cases in which the accusative is required, since the latter case always follows adjectives or verbs; as, *fossa quindēcim pedes lata*: *puer decem annos natus*. Cf. § 236.

(3.) Whether the genitive or the ablative of quality is preferable in particular cases, can frequently be determined only by reference to classical authority; but, in general, the genitive is used more frequently to express inherent qualities than such as are merely accidental, while the ablative is used indifferently for either purpose. In speaking of transitory qualities or conditions the ablative is always used; as, *Magno timore sum*, I am in great fear. Cic. *Bono animo sum*. Id. *Quanto fuērim dolore meministi*. Id. *Maximo honore Servius Tullius erat*. Liv. With plural substantives the genitive is rare; while in expressions of measure it is used rather than the ablative.

(4.) An accusative instead of a genitive of quality is used with *seculus* (sex), *genus* and *pondo*; as, *Liberiorum capitum virile seculus ad decem millia capta*, i. e. of the male sex, instead of *sexus virilis*. Liv. So *genus*, when joined with a pronoun, as *hoc*, *id*, *illud*, *quod*, or with *omne*, is used for *hujus*, *ejus*, *omnis*, etc., *generis*; as, *Orationes aut aliquid id genus scribere*,—of that kind. Cic. *Concedere nugas hoc genus*. Hor. So *pondo* is joined as an indeclinable word to the accusatives *libram* and *libras*; as, *Dictator coronam auream libram pondo in Capitolio Jovi donum posuit*,...a pound in weight. Liv. Cf. § 236, R. 7.

(5.) The genitive *modi* with an adjective pronoun supplies the place of a pronoun of quality; as, *cujusmodi libri*, the same as *quales libri*, what kind of books; *hujusmodi libri*, i. e. *tales libri*, such books. So, also, *generis* is used, but less frequently.

(6.) With the genitive of measure are often connected such ablatives as *longitudine*, *latitudine*, etc., or *in longitudinem*, etc.; as, *fossa decem pedum latitudine*; but the genitive does not depend on these words.

(7.) *Sum* may be followed by either the genitive or the ablative of quality with an ellipsis of the word limited, which, with the genitive, is *homo*, *res*, *negotium*, *proprium* or *proprius*, etc., and with the ablative, *præditus*, *instructus*, *ornatus*, etc. Cf. Rem. 8, and §§ 244, and 249, I..

REM. 7. (1.) The limited noun is sometimes omitted; as, *O miseræ sortis!* scil. *homines*; O (men) of wretched fortune! Lucan. *Ad Diāncæ*, scil. *ædem*. Ter. *Hectōris Andrōmache*, scil. *uxor*. Virg. *Suspicionis vitandæ*, scil. *causā*. Tac. So *filius* or *filia*; as, *Hannibal Gisgōnis*.

(2.) The omitted noun may sometimes be supplied from the preceding words; as, *Cujus pécus?* an *Melibæi*? *Non*; *verum Ægōnis*, scil. *pécus*. Virg. An adjective is often expressed referring to the noun omitted; as, *Nullam virtus aliam mercēdem desiderat, præter hanc* (scil. *mercēdem*) *laudis*. Cic.

REM. 8. The limited noun is often wanting in the predicate of a sentence after *sum*. This usually happens,

(1.) When it has been previously expressed; as,

*Hæc domus est Cæsaris*, This house is Cæsar's. *Nomen auræ tam sæpe vocatum esse putans Nymphæ*. Ovid. *Naves onerarias, quarum minor nulla erat duum millium amphorum*, i. e. *quarum minor nulla erat quam navis duum*, etc. Cic.

(2.) When it is a general word denoting a person, an animal, etc.; as,

*Thūcýdides, qui ejusdem ætatis fuit*, scil. *hōmo*, Thucydides, who was of the same age. Nep. *Multum ei detraxit, quod aliēne erat civitatis*, scil. *hōmo* or *civis*. Id. *Primum stipendium mēruit annōrum decem septemque*, scil. *adōlescens*. Id. *Summi ut sint labōris efficiunt*, scil. *animālia*. Cæs. (*Claudius*) *somni brevissimi erat*. Suet. *Mirā sum ālacritate*. Cic. *Vulgus ingēnio mōbili erat*. Sall. *Non est jūris sui*, He is not his own master. Lucan. *Pōtestātis suæ esse*. Liv. *Suārumque rerum erant*. Id. Cf. Rem. 6, (7.)

(3.) When it is a general word denoting *thing*, for which, in English, the words *part, property, duty, office, business, characteristic*, etc., are commonly supplied; as,

*Tēmēritas est flōrentis ætatis, prūdētia sēnectūtis*, Rashness is (the characteristic) of youth, prudence of old age. Cic. *Est hoc Gallicæ consuetudinis*. Cæs. *So, stultitia est; est levitatis*, etc., which are equivalent to *stultitia est, levitas est*. *Omnia hostium erant*. *A paucis emi, quod multorum esset*. Sall.

(a.) This happens especially when the subject of the verb is an infinitive, or an entire clause, in which case, instead of the genitive of the personal pronouns, *mei, tui*, etc., the neuters of the possessives, *meum, tuum*, etc., are used; as, *Adōlescentis est majores natu revēreri*, It is (the duty) of a youth to reverence the aged. Ovid. *Cujusvis hominis est errare, nullius nisi insipientis in errore persēverare*. Cic. *Pauperis est numerare pecus*. Ovid. *So especially moris est*; as, *Negavit moris esse Græcorum, ut in convivio virorum accumbērent mulieres*, the same as *mōrem esse Græcorum*. Cic. *Nihil tam æquandæ libertatis esse*. Liv. *So when the verb is omitted*; *Tamen officii duxit, exorare patrem*, scil. *esse*. Suet. *Non est mentiri meum*. Ter. *Tuum est, M. Cato, videre quid agatur*.

(b.) Instead of the genitive of a substantive, also, the neuter of a possessive adjective derived from it is sometimes used; as, *Hūmānum est errare*, To err is human. Ter. *Et facere et pati fortia Rōmānum est*. Liv.

(4.) The same construction sometimes occurs after *facio*, and some other verbs mentioned in § 230, *esse* being understood; as, *Asia Rōmānorum facta est*, Asia became (a possession) of the Romans. Just. *Agrum suæ ditōnis fecisse*. Liv.

(5.) The limited noun is sometimes wanting, when it is a general word, though not in the predicate after *sum*; as, *Magni formica labōris*, scil. *animal*, The ant (an animal) of great labor. Hor. *So Ei venit in mentem pōtestātis tuæ*, scil. *mēmōria*, or the like. Cic.

NOTE. When the noun which is wanting denotes a *thing*, grammarians sometimes supply *nēgōtium, officium, munus, opus, res, causa*, etc. It is an instance of a construction common in Latin, to omit a noun when a general idea is intended. See § 205, Rem. 7, (2.)

REM. 9. The *limiting* noun also is sometimes omitted; as,

*Tria millia*, scil. *passuum*. In most cases of this kind, an adjective, adjective pronoun, or participle, is expressed in the genitive.

REM. 10. Two genitives sometimes limit the same noun, one of which is commonly subjective, and the other objective; as,

*Agāmēmnōnis belli glōria*, Agamemnon's glory in war. Nep. *Illius administratio provinciæ*. Cic. *Eōrum diērum consuetudine itinēris nostri exercitūs perspecta*. Cæs. *Orbitas reipublicæ tālium virōrum*. Cic. *Pro vētēribus Helvētiōrum injuriis pōpuli Rōmāni*. Cæs.

REM. 11. *Opus* and *usus* are rarely limited by a genitive or accusative, but generally by an ablative, of the thing needed; as,

*Argenti opus fuit*, There was need of money. Liv. *Ad consilium pensandum temporis opus esse*. Id. *Proemii non semper usus est*. Quint. *Si quo opēre eōrum usus est*. Liv. *Puero opus est cibum*. Plaut. *Usus est hominem astutum*. Id. See § 243.



REM. 12. The relation denoted by the genitive in Latin, is generally expressed, in English, by *of*, or by the possessive case. Cf. R. 2, (b.) The objective genitive may often be rendered by some other preposition; as,

*Rēmediū dōlōris*, A remedy for pain. *Injūria patris*, Injury to a father. *Descensus Averni*, The descent to Avernus. *Ira belli*, Anger on account of the war. *Pōtestas rei*, Power in or over a thing.

NOTE. Certain limitations of nouns are made by the accusative with a preposition, and by the ablative, either with or without a preposition. Cf. § 202, 6, I. and II.

## GENITIVE AFTER PARTITIVES.

§ 212. Nouns, adjectives, adjective pronouns, and adverbs, denoting a part, are followed by a genitive denoting the whole; as,

*Pars civitātis*, A part of the state. *Nulla sōrōrum*, No one of the sisters. *Aliquis philōsophōrum*, Some one of the philosophers. *Quis mortālīum?* Who of mortals? *Māior jūvēnum*, The elder of the youths. *Doctissimū Rōmānōrum*, The most learned of the Romans. *Multum pecūniæ*, Much (of) money. *Sātis eloquentiæ*, Enough of eloquence. *Ubīnam gentiū sumus?* Where on earth are we?

NOTE. The genitive thus governed denotes either a *number*, of which the partitive designates one or more individuals; or a *whole*, of which the partitive designates a portion. In the latter sense, the genitive of common and abstract nouns commonly follows either the neuter of adjectives and adjective pronouns, or adverbs; and that of material nouns depends on substantives signifying quantity, weight or measure; as, *mēdimnum tritici*, a bushel of wheat; *libra farris*; *jūgērū agri*; *magna vis auri*.

REMARK 1. Nouns denoting a part are *pars*, *nēmo*, *nihil*, etc., and also nouns denoting measure, weight, etc.; as, *mōdius*, *mēdimnum*, and *libra*; as,

*Nēmo nostrum*, No one of us. *Maxima pars hōmīnum*. *Nihil hūmānārū rerū*. Cic. *Dimidiū militū*. Liv. *Mēdimnum tritici*. Cic.

REM. 2. Adjectives and adjective pronouns, denoting a part of a number, including partitives and words used partitively, comparatives, superlatives, and numerals, are followed by the genitive plural, or by the genitive singular of a collective noun.

(1.) Partitives (§104, 9,); as, *ullus*, *nullus*, *sōlus*, *alius*, *ūter*, *ūterque*, *ūtercumque*, *ūtervis*, *ūterlibet*, *neuter*, *alter*, *altērūter*, *aliquis*, *quidam*, *quispiam*, *quisquis*, *quisque*, *quisquam*, *quicumque*, *ūnusquisque*, *quis?* *qui?* *quōt?* *quōtus?* *quōtusquisque?* *tōt*, *aliqūot*, *nonnulli*, *plērīque*, *multi*, *pauci*, *mēdius*. Thus, *Quisquis deōrum*, Whoever of the gods. Ovid. *Consūlū alter*, One of the consuls. Liv. *Multi hōmīnum*, Many men. Plin. *Et mēdius jūvēnum ibat*; i. e. between. Ovid. For the gender of adjectives used partitively, see § 205, R. 12.

(2.) Words used partitively; as, *Expēditī militū*, The light-armed (of the) soldiers. Liv. *Dēlecti ēquitū*. Id. *Vētēres Rōmānōrum dūcū*. Vell. *Sūpēri deōrum*, The gods above. Hor. *Sancte deōrum*. Virg. *Dēgēnēres cānū*. Plin. *Piscium fēmīnæ*. Id.

(3.) Comparatives and superlatives; as, *Doctior jūvēnum*. *Orātōrū præsantissimū*. *Eloquentissimū Rōmānōrum*. *Optimū omnium*.

(4.) Numerals, both cardinal and ordinal; also the distributive *singūli*; as, *Equitū centū quinquāginta interfecti*, A hundred and fifty of the horsemen were killed. Curt. *Sāpientū octāvus*. Hor. *Singūlos vestrū*. Curt.



(5.) The meaning is often nearly the same, whether the partitive adjective agrees in case and number with a noun, or takes such noun after it in the genitive; as, *Doctissimus Rōmānūrum*, or, *doctissimus Rōmānus*: *Alter consūlum*, or *alter consul*. But the genitive cannot be used, when the adjective includes the same number of things as that of which the whole consists; as, *Veniāmus ad vivos*, qui duo *sūpersunt*; not *quōrum duo*, since these are all, though we say in English, 'of whom two survive.'

NOTE 1. (a.) The comparative with the genitive denotes one of *two* individuals or classes; the superlative denotes a part of a number greater than two; as, *Māior frātrum*, The elder of two brothers. *Maximus frātrum*, The eldest of three or more.

(b.) In like manner, *ūter*, *alter*, and *neuter*, generally refer to two; *quis*, *alius*, and *nullus*, to a whole consisting of more than two; as, *Uter nostrum*? Which of us (two)? *Quis vestrum*? Which of you (three or more)?

NOTE 2. *Nostrum* and *vestrum* are used as partitive genitives, in preference to *nostri* and *vestri*, and are always joined with *omnium* even when the genitive is a subjective one; as, *Patria, quæ communis est omnium nostrum pārens*. Cic. But *vestrum* sometimes occurs in other connections also without a partitive meaning; as, *Quis erit tam cupidus vestrum*. Cic.

NOTE 3. The partitive word is sometimes omitted; as, *Fīes nōbīlium tu quōque fontium*, scil. *ūnus*. Hor. *Centies sestertium*, scil. *centēna millia*.

NOTE 4. The noun denoting the whole, after a partitive word, is often put in the ablative, with the prepositions *de*, *e*, *ex*, or *in*, or in the accusative, with *apud* or *intēr*; as, *Nemo de iis*. *Alter ex censoribus*. Liv. *Unus ex multis*. Cic. *Acerrimus ex sensibus*. Id. *Thāles, qui sapientissimus in septem fuit*. Id. *Primus inter omnes*. Virg. *Cræsus inter rēges opulentissimus*. Sen. *Apud Helvētios nōbīlissimus*.

NOTE 5. The whole and its parts are frequently placed in apposition, distributively; as, *Interfectōres, pars in fōrum, pars Sīrācūsas pergunt*. Liv. See § 204, R. 10.

NOTE 6. *Cuncti* and *omnes*, like partitives, are sometimes followed by a genitive plural; as, *Attālus Mācēdōnum fēre omnibus persuāsit*, Attālus persuaded almost all the Macedonians. Liv. *Cunctos hōmīnum*. Ovid. *Cunctas prōvinciārum*. Plin.

NOTE 7. In the following passage, the genitive singular seems to be used like that of a collective noun: *Tōtius autem injustitiæ nulla capitālior est*, etc. Cic. Off. 1, 13. The phrase *Rem nullo mōdo probābilem omnium* (Cic. Nat. Deor. 1, 27,) seems to be used for *Rem nullo omnium mōdōrum probābilem*.

REM. 3. The genitive denoting a whole, may depend on a neuter adjective or adjective pronoun. With these the genitive singular is commonly used; as,

*Plus eloquentiæ*, More (of) eloquence. *Tantum fidei*, So much fidelity. *Id temporis*, That time. *Ad hoc ætātis*. Sometimes the genitive plural; as, *Id miseriārum*. Ter. *Armōrum quantum*. Cæs.

NOTE 1. (a.) Most neuter adjectives used partitively denote quantity; as, *tantum*, *quantum*, *aliquantum*, *plūs*, *minus*, *minimum*, *dimidium*, *multum*, *nīmium*, *paulum*, *plūrimum*, *rēliquum*; with the compounds and diminutives, *tantulum*, *tantundem*, *quantulum*, *quantulumcumque*, etc.; to which add *mēdium*, *summum*, *ultimum*, *aliud*, etc. The pronouns thus used are *hoc*, *id*, *illud*, *istud*, *idem*, *quod*, and *quid*, with their compounds, *aliquid*, *quidquid*, *quippiam*, *quidquam*, *quodcumque*.

(b.) Most of these adjectives and pronouns may either agree with their nouns, or take a genitive; but the latter is more common. *Tantum*, *quantum*, *aliquantum*, and *plūs*, when they denote quantity, are used with a genitive only, as are also *quid* and its compounds, when they denote a part, sort, etc., and *quod* in the sense of *quantum*. Thus, *Quantum crērit Nilus, tantum spei in annum est*. Sen. *Quid mūliēris uxōrem hābes*? What kind of a woman... Ter.

*Aliquid formæ.* Cic. *Quid hoc rei est?* What does this mean? Ter. *Quod auri, quod argenti, quod ornāmentōrum fuit, id Verres abstulit.*

NOTE 2. Neuter adjectives and pronouns, when followed by a genitive, are to be accounted substantives, and in this construction are found only in the nominative and accusative.

NOTE 3. Sometimes the genitive after these adjectives and pronouns is a neuter adjective, of the second declension, without a noun; as, *Tantum boni*, So much good. *Si quid habes novi*, If you have any thing new. Cic. *Quid reliqui est?* Ter. *Nihil* is also used with such a genitive; as, *Nihil sinceri*, No sincerity. Cic. This construction occurs very rarely with neuter adjectives in *ē* of the third declension, and only in connection with neuters of the second declension; as, *Si quidquam non dico civilis sed humani esset*. Liv.

NOTE 4. In the poets and in the prose writers later than Cicero, neuter adjectives in the plural number are sometimes followed by a genitive, either singular or plural, with a partitive signification; as, *Extrēma impērii*, The frontiers of the empire. Tac. *Pontes et viarum angusta*, The bridges and the narrow parts of the roads. Id. *Opāca locōrum*. Virg. *Antiqua fœdērum*. Liv. *Cuncta campōrum*. Tac. *Exercent colles, atque hōrum asperriūma pascunt*. Virg. Cf. § 205, R. 9.

REM. 4. The adverbs *sāt*, *sātis*, *pārum*, *nīmīs*, *ābunde*, *largīter*, *affātīm*, and *partīm*, used partitively, are often followed by a genitive; as,

*Sat ratiōnis*, Enough of reason. Virg. *Sātis eloquentiæ, pārum sapientiæ*, Enough of eloquence, (yet) but little wisdom. Sall. *Nīmīs insidiarum*. Cic. *Terrōris et fraudis ābunde est*. Virg. *Auri et argenti largīter*. Plaut. *Cōpiarum affātīm*. Liv. *Quum partīm illōrum mihi familiārissimī essent*. Cic.

NOTE 1. The above words, though generally adverbs, seem, in this use, rather to be nouns or adjectives.

NOTE 2. (a.) The genitives *gentium*, *terrārum*, *loci*, and *locōrum*, with certain adverbs of place, strengthen their meaning; as, *Usquam terrārum*. Just. *Usquam gentium*, Any where whatever. Plaut. *Ubi terrārum sumus?* Where in the world are we? Cic. *Abire quo terrārum possent*. Liv. *Ubi sit loci*. Plin. *Eo loci*, equivalent to *eo loco*, In that place. Tac. *Eōdem loci res est*. Cic. *Nescire quo loci esset*. Id. But the last three examples might perhaps more properly be referred to Rem. 3.

(b.) The adverbs of place thus used are *ibi*, *ibīnam*, *ibicumque*, *ibiūbi*, *ibivīs*, *ubique*, *unde*, *usquam*, *nusquam*, *quo*, *quocumque*, *quōvis*, *quōquo*, *aliquo*, *hic*, *hūc*, *eo*, *eōdem*. *Loci* also occurs after *ibi* and *ibidem*; *gentium* after *longe*; as, *Ibi loci*, In that place. Plin. *Abes longe gentium*. Cic. So, *minime gentium*, By no means. Ter. *Viciniæ* in the genitive is used by the comic writers after *hic* and *huc*; as, *Hic proximæ viciniæ*. Plaut. *Huc viciniæ*. Ter. Cf. § 221, R. 3, (4.)

NOTE 3. *Huc*, *eo*, *quo*, when used figuratively to express a degree, are joined also with other genitives; as, *Eo insolentiæ furorisque processit*, He advanced to such a degree of insolence and madness. Plin. *Huc enim malōrum ventum est*. Curt. *Huccine rerum venimus?* Have we come to this? Pers. *Eo miseriārum venire*, To such a pitch of misery. Sall. *Quo amentiaē progressi sitis*. Liv.

NOTE 4. The genitives *loci*, *locōrum*, and *tempōris*, appear to be redundant after the adverbs *adhuc*, *inde*, *intērea*, *postea*, *tum*, and *tunc*, in expressions denoting time; as, *Adhuc locōrum*, Till now. Plaut. *Inde loci*, After that. Lucr. *Intērea loci*, In the mean time. Ter. *Postea loci*, Afterwards. Sall. *Tum tempōris*, and *tunc tempōris*, At that time. Just. *Lōcōrum* also occurs after *id*, denoting time; as, *Ad id locōrum*, Up to that time. Sall. Cf. R. 3.

NOTE 5. When the genitive *ejus* occurs after *quoad*, in such connections as the following: *Quoad ejus facere potēris*. Cic.; or passively, *Quoad ejus fieri possit*, As far as may be. Cic.; the *ejus* refers to the preceding clause; literally, as much of it as possible.



NOTE 6. *Prædie* and *postridie*, though reckoned adverbs, are followed by a genitive, depending on the noun *dies* contained in them; as, *Prædie ejus diæi*, lit. On the day before that day, i. e. The day before. Cic. *Prædie insidiarum*, The day before the ambush. Tac. *Postridie ejus diæi*, The next day. Cæs. When they are followed by an accusative, *ante* or *post* is understood. Cf. § 238, 1, (b.)

NOTE 7. Adverbs in the superlative degree, like their adjectives, are followed by a genitive; as, *Optime omnium*, Best of all. Cic.

## GENITIVE AFTER ADJECTIVES.

§ 213. A noun, limiting the meaning of an adjective, is put in the objective genitive, to denote the relation expressed in English by *of*, *in*, or *in respect to*; as,

<i>Avîdus laudis</i> , Desirous of praise.	<i>Plêna timôris</i> , Full of fear.
<i>Appêtens glôriæ</i> , Eager for glory.	<i>Egênus aquæ</i> , Destitute of water.
<i>Mêmor virtûtis</i> , Mindful of virtue.	<i>Doctus fandi</i> , Skilful in speaking.

So, *Nescia mens fâti*, The mind ignorant in regard to fate. Virg. *Impôtens iræ*, lit. Powerless in respect to anger, i. e. unable to control it. Liv. *Hômînes expertes vëritâtis*, Men destitute of truth. Cic. *Lactis abundans*, Abounding in milk. Virg. *Terra fêrax arbôrum*, Land productive of trees. Plin. *Tênax propôsiti viri*, A man tenacious of his purpose. Hor. *Æger ânîmi*, Sick in mind. Liv. *Locus mēdius jûgûli summique lâcerti*, i. e. between. Ovid. *Môrum diversus*. Tac. *Opêrum solûtus*. Hor. *Liber lâbôrum*. Id. *Intêger vitæ scêlêrisque pûrus*, Upright in life, and free from wickedness. Hor. *Vîni pollens Liber*. Plaut.

From the above examples, it will be seen that the genitive after an adjective is sometimes translated by other words besides *of*, *in*, or *in respect to*, though the relation which it denotes remains the same. Cf. 211, R. 12.

REMARK 1. The following classes of adjectives, which, as denoting a relation to a thing, are called *relative adjectives* (§ 104, 13), are frequently limited by a genitive; viz. (1.) *Verbals* in *ax*; as, *câpax*, *êdax*, *fêrax*, *fûgax*, *pervicax*, *tênax*, etc.—(2.) *Participials* in *ns*, and a few in *tus*, with their compounds; as, *âmans*, *appêtens*, *cûpiens*, *efficiens*, *pâtians*, *impâtians*, *sitiens*;—*consultus*, *doctus*, *solûtus*.—(3.) Adjectives denoting *desire* or *aversion*; as, *âvârus*, *âvidus*, *cûpidus*, *stûdiôsus*;—*fastidiôsus*:—*participation*; as, *particeps*, *affinis*, *consors*, *exsors*, *expers*, *inops*:—*knowledge*, *experience*, *capacity*, and their contraries; as, *callidus*, *compos*, *consciûs*, *gnârus*, *ignârus*, *pêritus*, *impêritus*, *impos*, *pôtens*, *impôtens*, *prûdens*, *imprûdens*, *expertus*, *inexpertus*, *consciûs*, *insciûs*, *nesciûs*, *insôlens*, *insôlîtus*, *insuêtus*, *rûdis*, *sollers*:—*memory* and *forgetfulness*; as, *mêmor*, *immêmor*, etc.:—*certainty* and *doubt*; as, *certus*, *incertus*, *ambigûus*, *dûbius*, *suspensûs*:—*care* and *negligence*; as, *anxiûs*, *sollicitus*, *prôvidus*, *imprôvidus*, *sêcûrus*:—*fear* and *confidence*; as, *pâvidus*, *timidus*, *trêpidus*, *impâvidus*, *fîdens*, *interritus*:—*guilt* and *innocence*; as, *noxius*, *reus*, *suspectus*, *compertus*, *mânifestus*, *innoxius*, *innôcens*, *insons*:—*plenty* and *want*; as, *abundans*, *plênus*, *dîves*, *sâtus*, *largus*, *inops*, *êgênus*, *inânis*, *pauper*, *parcus*, *solûtus*, *vâcuus*.

(a.) In the poets and later prose writers, many other adjectives, particularly those which express mental emotions, are in like manner limited by a genitive, especially by *ânîmi*, *ingênûi*, *mentis*, *iræ*, *militiæ*, *belli*, *lâbôris*, *rêrum*, *ævi*, *fûtûri*, *irum*, and *fidei*.

REM. 2. The limiting genitive, by a Greek construction, sometimes denotes a *cause* or *source*, especially in the poets; as, *Lassus mârîs*, *et viârûm*, *militiæque*. Hor. *Fessus viæ*. Stat. *Fessus mârîs*. Hor. *Attônitus serpentis*. Sil. *Mens interrîta lêti*. Ovid.

REM. 3. Participles in *ns*, when used as *such*, take after them the same case as the verbs from which they are derived; as, *Se âmans*, Loving himself. Cic. *Mâre terram appêtens*. Id.



REM. 4. Instead of the genitive, denoting *of*, *in*, or *in respect to*, a different construction is sometimes used after many of these adjectives; as,

(1.) An infinitive or a subjunctive clause; as, *Certus ire*, Determined to go. Ovid. *Cantāre p̄riti*. Virg. *Fēlicior unguere tēla*. Id. *Anxius quid facto ōpus sit*. Sall. *Vive mēmor quam sis aevi brēvis*. Hor.—So *aliēnus*, *avidus*, *callidus*, *cūpidus*, *firminus*, *frēquens*, *gnārus*, *impōtens*, *inops*, *latus*, *largus*, *liber*, *pollens*, *mēmor*, *dūbius*, etc.

(2.) An accusative with a preposition; as, *Ad rem avidior*. Ter. *Avidus in direptione*. Liv. *Animus cōpax ad praecepta*. Ovid. *Ad cāsum fortunamque fēlix*. Cic. *Ad fraudem callidus*. Id. *Diligens ad custodiendum*. Id. *Negligentior in patrem*. Just. *Vir ad disciplinam p̄ritus*. Cic. *Ad bella rūdis*. Liv. *Pōtens in res bellicas*. Id. *Alacer ad mālēficia*. Cic. *Inter bellum et pacem nihil mēdium est*. Id.—So with *ad*, *fētilis*, *firminus*, *infirminus*, *pōtens*, *stērilis*, etc.—with *in*, *cūpidus*, *parcus*, *pōtens*, *prōdigus*, etc.

(3.) An accusative without a preposition, chiefly in the poets; as, *Nūdus membra*, Bare as to his limbs. Virg. *Os, hūmērosque deo similis*. Id. *Cētera fulvus*. Hor. *Cuncta pollens*. Sen. Ag. See § 234, II.

(4.) An ablative with a preposition; as, *Avidus in p̄cūniis*, Eager in regard to money. Cic. *Anxius de famā*. Quint. *Rūdis in jure civili*. Cic. *P̄ritus de agriculturā*. Varr. *Prūdēns in jure civili*. Cic. *Reus de vi*. Id. *Pūrus ab cultu hūmāno*. Liv. *Certior factus de re*. Cic. *Sollicitus de re*. Id. *Sūper scēl̄ere suspectus*. Sall. *Inops ab amīcis*. Cic. *Pauper in aere*. Hor. *Mōdicus in cultu*. Plin. *Ab āquis stērilis*. Apul. *Cōpiōsus a frūmento*. Cic. *Ab ēquitātu firmus*. Id. So with *in*, *immōdicus*, *parcus*, *uber*:—with *ab*, *aliēnus*, *beātus*, *extorris*, *immūnis*, *inops*, *liber*, *nūdus*, *orbis*, *vācuus*.

(5.) An ablative without a preposition; as, *Arte rūdis*, Rude in art. Ovid. *Regni crimine insons*. Liv. *Compos mente*. Virg. *Prūdēns consilio*. Just. *Æger p̄dibus*. Sall. *Præstans ingēnio*. Cic. *Mōdicus sēvēritate*. Tac. *Nihil insidiis vācuum*. Cic. *Amor et melle et felle est fēcundissimus*. Plaut. *Mēdius Pollūce et Castōre*. Ovid. Cf. Rem. 5.

In many instances, the signification of the accusative and ablative after adjectives differs, in a greater or less degree, from that of the genitive.

REM. 5. As many of the adjectives, which are followed by a genitive, admit of other constructions, the most common use of each, with particular nouns, can, in general, be determined only by recourse to the dictionary, or to the classics. Some have,

(1.) The genitive only; as, *bēnignus*, *cāpax*, *exsors*, *impos*, *impōtens*, *insatiābilis*, *irritus*, *libēralis*, *mōdicus*, *mūnificus*, *praelargus*, and many others.

(2.) The genitive more frequently; as, *compos*, *consors*, *egēnus*, *exhēres*, *expers*, *fētilis*, *indigus*, *inops*, *parcus*, *particeps*, *pauper*, *prōdigus*, *prosper*, *stērilis*.

(3.) The genitive or ablative indifferently; as, *dives*, *fēcundus*, *fērax*, *immūnis*, *inānis*, *immōdicus*, *jējunus*, *largus*, *nīmius*, *ōpulentus*, *p̄ritus*, *plēnus*, *pōtens*, *pūrus*, *rēfertus*, *sātur*, *uber*, *vācuus*.

(4.) The ablative more frequently; as, *ābundans*, *aliēnus*, *cassus*, *cōpiōsus*, *extorris*, *firminus*, *fētus*, *frēquens*, *grāvidus*, *grāvis*, *infirminus*, *liber*, *lōcuples*, *latus*, *mactus*, *nūdus*, *ōnustus*, *orbis*, *pollens*, *satiātus*, *truncus*, *vālidus*, *viduus*.

(5.) The ablative only; as, *beātus*, *crēber*, *densus*, *mūtulus*, *tūmīdus*, *turgidus*.

For the ablative after many of the preceding adjectives, see § 250.

REM. 6. Some adjectives usually limited by a dative, sometimes take a genitive instead of the dative; as, *similis*, *dissimilis*, etc. See § 222, R. 2.

REM. 7. Many adjectives in addition to the genitive or ablative denoting *of* or *in respect to*, take also another case to express a different relation; as, *Mens sibi conscia recti*. Cf. § 222, R. 3. *Consciū* has also sometimes the dative instead of the genitive of the thing; as, *consciū huic faciōri*. Cic.

## GENITIVE AFTER VERBS.

§ 214. *Sum*, and verbs of *valuing*, are followed by a genitive, denoting *degree of estimation*; as,

*A me argentum, quanti est, sūmito*, Take of me so much money as (he) is worth. Ter. *Magni æstimābat pecūniam*, He valued money greatly. Cic. *Ager nunc plūris est, quam tunc fuit*. Id. *Tanti est*, It is worth so much; and, absolutely, It is worth while. Cic. *Hūjus non fācio*, I don't care *that* for it.

REMARK 1. (a.) Verbs of valuing are joined with the genitive, when the value is expressed in a *general* or *indefinite* manner by:—

(1.) A neuter adjective of quantity; as, *tanti, quanti, plūris, minōris, magni, permagni, plūrimi, maximi, minimi, parvi, tantidem, quantumque, quantivis, quantūlibet*, but only very rarely *multi* and *mājoris*.

(2.) The nouns *assis, flocci, nauci, nihili, pili, tērucii*, and also *pensi* and *hūjus*.

(b.) But if the price or value of a thing is a *definite* sum, or is expressed by a *substantive*, other than *assis, flocci*, etc., it is put in the ablative. Cf. § 252.

REM. 2. The verbs of valuing are *æstimo, existimo, dūco, fācio, fio, hābeo, pendo, pūto, depūto, taxo*. Thus, *Ut quanti quisque se ipse fāciat, tanti fiat ab amicis*, That as much as each one values himself, so much he should be valued by his friends. Cic. *Sed quia parvi id dūceret*. Id. *Hōnōres si magni non pūtemus*. Id. *Non assis fācis?* Catull. *Nēque quod dixi, flocci existimat*. Plaut.

NOTE 1. (a.) The phrase *æqui bōni*, or *æqui bōnique fācio*, or *consūlo*, I take a thing in good part, am satisfied with it, may be classed with genitives of value; as, *Nos æqui bōnique fācimus*. Liv. So, *Bōni consūluit* Plin.—(b.) A genitive of price is joined also to *cæno, hābito, dōceo*, etc.; as, *quanti hābitas?* what rent do you pay for your house or lodging? *quanti dōcet?* what are his terms in teaching?

NOTE 2. After *æstimo*, the ablatives *magno, permagno, parvo, nihilo*, are sometimes used instead of the genitive; as, *Dāta magno æstimas, accepta parvo*. Sen. *Pro nihilo*, also, occurs after *dūco, hābeo*, and *pūto*; and *nihil* with *æstimo* and *mōror*. Cf. § 231, R. 5.

NOTE 3. The neuter adjectives above enumerated, and *hūjus*, may be referred to a noun understood, as *prētii, æris, pondēris, mōmenti*; and may be considered as limiting a preceding noun, also understood, and denoting some person or thing; as, *Æstimo te magni*, i. e. *hōminem magni prētii*. *Scio ejus ordinis auctōritatem semper apud te magni fuisse*, i. e. *rem magni mōmenti*. The words *assis*, etc., may also be considered as depending on an omitted noun; as, *prētio, rem*, etc.

REM. 3. Statements of *price*, also, when *general* or *indefinite*, are put in the genitive after verbs of *buying, selling, letting, and hiring*; as,

*Mercātōres non tantidem vendunt, quanti emērunt*. Cic. *Nulla pestis hūmāno gēnēri plūris stētit, quam ira*. Sen.

NOTE 1. Verbs of buying, selling, etc., are *ēmo, vendo*, the neutral passive, *vēneo, consto, prōsto*, and *liceo*, to be exposed for sale.

NOTE 2. With verbs of buying, selling, etc., the ablatives *magno, permagno, plūrimo, parvo, minimo*, and *nihilō* are often used instead of the genitive; as, *Non pōtest parvo res magna constāre*. Sen. *Quanti emēre possum minimo?* What is the lowest price I can buy at? Plaut. Sometimes also the adverbs *cāre, bēne*, and *māle* take the place of the genitive or ablative of price.



§ 215. (1.) *Misereor, miseresco*, and the impersonals *misēret, pœnitet, pūdet, tædet*, and *piget*, are followed by a genitive of the object in respect to which the feeling is exercised; as,

*Misērēmini sociōrum*, Pity the allies. Cic. *Misērescite rēgis*, Pity the king. Virg. *Mea māter*, tui *me misēret*, mei *piget*, I pity you, and am dissatisfied with myself. Acc. *Eos ineptiarum pœnitet*. Cic. *Frātris me pūdet pigetque*. Ter. *Me civitātis mōrum piget tædetque*. Sall. So the compound *distædet*; *Haud quod tui me, nēque dōmi distædeat*. Plaut.; and the passive; *Numquam suscepti nēgōtii eum pertesus est*. Nep. *Lentitudinis eōrum pertesa*. Tac. *Misēritum est me tuarum fortunarum*. Ter. *Cave te fratrum misereatur*. Cic. *Pūdet (me) deōrum hominumque*, I am filled with shame in reference both to gods and men. Liv.

NOTE 1. *Misescit* is sometimes used in the same manner as *misēret*; as, *Nunc te miserescat mei*. Ter. *Misereo*, as a personal verb, also, occurs with a genitive; as, *Ipse sui misēret*. Lucr.

REMARK. The genitive after the above impersonals seems to depend on some general word constituting the grammatical subject of such verbs, and signifying, *matter, business, fact, case, circumstances, conduct, character*, etc., cf § 211, R. 8, (3); and § 209, R. 3, (4.) Instead of the genitive with its omitted noun, an infinitive or clause with *quod* or with an interrogative particle is sometimes used as a subject; as, *Non me hoc jam dicere pūdebit*. Cic. *Non pœnitet me quantum profēcērim*, I am not dissatisfied with my progress. Id. These verbs have also sometimes a nominative; as, *Me quidem hæc conditio non pœnitet*. Plaut. *Non te hæc pudent?* Ter.

NOTE 2. *Misēret* occurs with an accusative of the object, instead of a genitive; as, *Mēnēdēmi vicem misēret me*. Ter. So, also, *Pertesus ignāviam suam*. Suet.

NOTE 3. (a.) These impersonals, as active verbs, take also an accusative of the person exercising the feeling which they express. See § 229, R. 6.—(b.) And sometimes also the accusative of the *neuter pronouns* and of *nihil*, denoting *to what degree* the feelings are exercised; as, *Sēquitur ut nihil (sāpiētem,) pœniteat*. Cic. Cf. § 232, (3.)

(2.) *Sātāgo* is sometimes followed by a genitive denoting *in what respect*; as,

*Is sātāgit rērum suarum*, He is busily occupied with his own affairs. Ter. This compound is often written separately, and in either case the genitive seems to depend upon *sat*. See § 212, R. 4. *Agito*, with *sāt*, in like manner, is followed by a genitive; as, *Nunc āgitas sat tūte tuarum rērum*. Plaut.

§ 216. *Rēcorder, mēmīni, rēmīniscor*, and *oblīviscor*, are followed by a genitive or accusative of the object remembered or forgotten; as,

*Flāgitiōrum suōrum rēcorderābitur*. Cic. *Omnes grādus atātis rēcorder tuæ*, I call to mind all the periods of your life. Id. *Mēmīni vivōrum*, I am mindful of the living. Id. *Nūmēros mēmīni*, I remember the measure. Virg. *Rēmīnisci vētēris fāmæ*. Nep. *Dulces mōriens rēmīniscitur Argos*. Virg. *Rēmīnisci amīcos*. Ovid. *Oblitus sui*. Virg. *Injūriarum oblīviscitur*. Nep. *Oblīviscor injūrias*. Cic. *Oblīviscere Graios*. Virg.

REMARK 1. (a.) When the thing remembered or forgotten is expressed by a neuter pronoun or adjective, it is always put in the accusative. An accusative of the *person* with these verbs is unusual, except that *mēmīni*, when referring to a contemporary, always takes an accusative of the person; as, *Cinānam mēmīni*. Cic.



(b.) An infinitive or a dependent clause sometimes follows these verbs; as, *Memento mihi suppētias ferre*. Plaut. *Esse quōque in fātis rēminiscitur*, affōre tempus, quo mārē, etc. Ovid. *Oblii quid dēceat*. Hor. *Mēmīni te scribēre*. Cic. *Quæ sum passūra rēcordor*. Ovid.

REM. 2. *Rēcordor* and *mēmīni*, to remember, are sometimes followed by an ablative with *de*; as, *Pētīmus ut de suis libēris rēcordentur*. Cic. *De pallā mēmento*. Plaut.

REM. 3. *Mēmīni*, signifying to make mention of, has a genitive, or an ablative with *de*; as, *Nēque hūjus rei mēmīnit*, poēta. Quint. *Mēmīnisti de exsūlibus*. Cic. With *vēnit mihi in mentem*, the person or thing may be made the subject of *vēnit*; as, *Misēræ ubi vēnit in mentem mortis mētus*. Plaut. *Vēnit hoc mihi in mentem*; or an infinitive or subjunctive clause may supply the place of the subject:—for the genitive with this phrase, as in *Sōlet mihi in mentem vēnire illius tempōris*, see § 211, R. 8, (5.) The genitive with *rēcordor* is very rare.

§ 217. Verbs of *accusing, convicting, condemning, and acquitting*, with the accusative of the person, are followed by a genitive denoting the *crime*; as,

*Arguit me furti*, He charges me with theft. *Altērum accūsāt probri*, He accuses another of villany. *Meipsum inertīæ condemnō*. Cic.

REMARK 1. (a.) To this rule belong the verbs of

*Accusing*; *accūsō, āgo, arcesso, arguo, cōto, dēfēro, incrēpo, incūsō, insimūlo, postūlo*, and more rarely *alligo, anquīro, astringo, capto, incrēpito, urgeo, interrōgo, reum āgo* or *fāciō, ālicui diem dico, cum ālicuo āgo*.—*Convicting*; *convīno, coarguo, prēhendo, tēneor, obstringor, obligor*.—*Condemning*; *damno, condemnō, infāmo*, and more rarely *jūdico, nōto, plector*.—*Acquitting*; *absolvo, libēro, purgo*, and rarely *solto*. To the verbs of accusing, etc., may be added the adjectives denoting *guilt* and *innocence*, which likewise take a genitive. Cf. § 213, R. 1, (3.)

(b.) The genitives which follow these verbs are, *audāciæ, āvaritiæ, cædis, falsi, furti, ignāviæ, impiētātis, injuriārum, lēvitātis, mājestātis, mālēficii, mendācii, parricidiū, peccāti, pēculātus, probri, prōditionis, rei cāpitālīs, rēpētundārum, scēlērīs, stultitiæ, tēmēritātis, timōris, vānitātis, vēnēficii*, etc.

REM. 2. (a.) Instead of the genitive, an ablative with *de* is often used after *accūsō, dēfēro, anquīro, arguo, postūlo, damno, condemnō, absolvo, and purgo*; as, *Accūsāre de negligētiā*. Cic. *De vi condemnāti sunt*. Id. *De rēpētundis est postūlātus*. Id. Sometimes with *in*, after *accūsō, coarguo, convīno, tēneor*, and *dēprēhendor*; as, *In quo te accūsō* (Cic.); and after *libēro*, with *a* or *ab*; as, *A scēlère libērāti sūmus*. Cic. *Accūsō* and *damno* with *inter* occur in the phrases *inter sicārios accusāre*, etc., to charge with assassination.

(b.) With some of the above verbs, an ablative without a preposition is often used; as, *Libērāre culpā*. Cic. *Crimen quo argui posset*. Nep. *Prōcōsulē m postūlāverāt rēpētundis*. Tac. This happens especially with general words denoting crime; as, *scēlus, mālēficiū, peccātum*, etc.; as, *Me peccātō solvo*. Liv. The ablatives *crimīne* and *nōmine*, without a preposition, are often inserted before the genitive; as, *Arcessēre ālicuē crimīne ambitūs*. Liv. *Nōmine scēlērīs conjūrātiōnisque damnāti*. Cic.; and when not so inserted they are to be understood.

(c.) Sometimes a clause takes the place of the genitive; as, *Eum accūsābant quod sōciētātem fēcisset*. Nep. So the infinitive with the accusative. *Quid? quod me—arguit sērum accessisse?* Ovid.

REM. 3. (a.) The *punishment* is commonly expressed by the genitive; as, *cāpitis, mortis, multæ, pēcūniæ, quadrupli, octupli*; but sometimes by the ablative; as, *cāpite, morte, multā, pēcūniā*: and always by this case when a definite sum is mentioned; as, *quīndēcim millibus aris*: or the accusative with *ad* or *in*;

as, *ad pœnam, ad bestias, ad mētalla, in mētallum, in expensas*;—sometimes, though rarely, in the poets, by the dative; as, *Damnātus mortī*. Lucr.—(b.) *Vōti* or *vōtōrum*, and less frequently *vōto* or *vōtis damnārī*, signifies ‘to be condemned to fulfil one’s vow,’ and is consequently equivalent to ‘to obtain what one wishes.’ So also in the active voice, *Damnābis tu quōque vōtis*. Virg. *Perdo* is used by Plautus as a verb of accusing, with *cāpitis*; *Quem ego cāpitis perdam*, will charge with a capital offence. So *cāpīte* or *cāpitis pēriclitārī*, Plaut., signifies ‘to be in peril of one’s life.’ With *plecto* and *plector*, *cāput* is used in the ablative only.—(c.) *Damni infecti* is put in the genitive (depending upon *nōmine* understood) after *sātisdo*, *prōmitto*, *stipulārī*, *rēprōmitto*, and *caveo*; as, *Si quis in pāriēte dēmōliendo damni infecti prōmisērit*. Cic.

REM. 4. *Accūso, incūso, and insimūlo*, instead of the genitive, sometimes take the accusative, especially of a neuter pronoun; as, *Si id me non accūsas*. Plaut. *Quæ me incūsāvēras*. Ter. *Sic me insimulāre falsum faciūsus*. Plaut. See § 231, Rem. 5.

REM. 5. (a.) The following verbs of accusing, etc., are not followed by a genitive of the crime, but, as active verbs, by an accusative:—*cālumnior, carpo, corripio, criminor, culpo, excūso, multo, pūnio, rēprēhendo, sūgillo, taxo, tradūco, vitupēro*; as, *Culpāre infēcunditātem agrōrum*. Colum. *Excūsāre errōrem et adolescentiam*. Liv.

(b.) This construction also sometimes occurs with *accūso, incūso, arguo*, and *inarguo*; as, *Ejus āvāritiam perfīdiamque accūsārat*. Nep. *Culpam arguo*. Liv. With *multo*, the punishment is put in the ablative only, without a preposition; as, *Exsiliis, morte multantur*. Cic.

§ 218. Verbs of admonishing, with the accusative of the person, are followed by a genitive of the person or thing respecting which the admonition is given; as,

*Mīlites tempōris mōnet*, He admonishes the soldiers of the occasion. Tac. *Admōnēbat ālium ēgestātis, ālium cūpīditātis suæ*. Sall.

NOTE. The verbs of admonishing are *mōneo, admōneo, commōneo*, and *commōnēfacio*.

REMARK 1. Instead of the genitive, verbs of admonishing sometimes have an ablative with *de*; as, *De æde Tēllūris me admōnes*. Cic.—sometimes an accusative of a pronoun or adjective in the neuter gender; as, *Eos hoc mōneo*. Cic. *Illud me admōneo*. Id.; and in the passive, *Multa admōnēmur*. Id.—rarely also a noun in the accusative; as, *Eam rem nos lōcus admōnuīt*. Sall.

REM. 2. Instead of the genitive, verbs of admonishing are also often followed by an infinitive or clause; as, *Sōror alma mōnet succēdere*. Lauso *Turnum*, His sister admonishes Turnus to take the place of Lausus. Virg. *Mōnet, ut suspiciōnes vitet*. Cæs. *Sed eos hoc mōneo, dēsīnant fūrēre*. Cic. *Mōnet rātiōnem frūmenti esse hābendam*. Hirt. *Immortālia ne spēs mōnet annus*. Hor. *Discipūlos id ūnum mōneo, ut, etc.* Quint. *Mōneo quid facto ōpus sit*. Ter. See § 273, 2.

§ 219. *Rēfert* and *intērest* are followed by a genitive of the person or thing whose concern or interest they denote; as,

*Hūmānitātis rēfert*, It concerns human nature. Plin. *Rēfert omnium antīmadverti in mālos*. Tac. *Intērest omnium recte faciēre*, It concerns all to do right. Cic.

REMARK 1. Instead of the genitive of the substantive pronouns, the adjective pronouns *mea, tua, sua, nostra*, and *vestra*, are used; as,

*Mea nihil rēfert*, It does not concern me. Ter. *Illud mea magni intērest*, That greatly concerns me. Cic. *Tua et mea maxīme intērest, te valēre*. Cic. *Māgis reipūblicæ intērest quam mea*. Id. *Magni intērest Cīcērōnis, vel mea pōtius, vel mehercūle utriusque, me intervēnīre dicenti*. Id.



NOTE. *Rēfert* rarely occurs with the genitive, but often with the pronouns *mea*, *tua*, etc., and most frequently without either such pronoun or a genitive; as, *quid rēfert? magni* or *magnōpēre rēfert*.

REM. 2. In regard to the case of these adjective pronouns, grammarians differ. Some suppose that they are in the accusative plural neuter, agreeing with *commōda* or the like understood; as, *Intērest mea*, i. e. *est inter mea*, It is among my concerns. *Rēfert tua*, i. e. *rēfert se ad tua*, It refers itself to your concerns. Others think that they are in the ablative singular feminine, agreeing with *re*, *causā*, etc., understood, or in the dative. The better opinion seems to be, that they are in the accusative feminine for *meam*, *tuam*, *suam*, etc., that *rēfert* was originally *rem fert*, and that hence the *e* of *rēfert* is long.

REM. 3. Instead of the genitive, an accusative with *ad* is sometimes used; as, *Ad hōnorem meum intērest quam primum urbem me vērēre*. Cic. *Quid id ad me aut ad meam rem rēfert*. Plaut.—sometimes, though rarely, an accusative without a preposition; as, *Quid te igitur rētūlit?* Plaut—or a dative; as, *Dic quid rēferat intra nātūræ fines vīventi*. Hor.

REM. 4. The subject of these verbs, or the thing which is of interest or importance, is sometimes expressed by a neuter pronoun; as, *Id mea minime rēfert*. Ter. *Hoc vehēmenter intērest reipublicæ*. Cic.; and sometimes by an infinitive with its accusative, or *ut*, or an interrogative particle with a subjunctive clause; as, *multum mea intērest te esse diligentem*, or *ut diligens sis*, or *utrum diligens sis nec ne*. When the infinitive alone is used with *rēfert* or *intērest*, the preceding subject is understood; as, *omnium intērest recte facere*, scil. *se*.

REM. 5. The degree of interest or importance is expressed by adverbs or by neuter adjectives, etc., in the accusative or genitive; as, *māgis*, *magnōpēre*, *vēhēmenter*, *pārum*, *minime*, etc.; *multum*, *plūs*, *plūrimum*, *nihil*, *aliquid*, etc.; *tanti*, *quanti*, *magni*, *permagni*, *plūris*. But *minimo* *discrimine rēfert* is found in Juv. 5, 123.

§ 220. Many verbs which are usually otherwise construed, are sometimes followed by a genitive. This rule includes

1. Certain verbs denoting an affection of the mind; *ango*, *discrucior*, *excrucio*, *fallo*, *pendeo*, which are followed by *ānīmi*; *dēcipior*, *dēsipio*, *fallor*, *fastidio*, *invideo*, *mīror*, *vēreor*; as, *Absurde facis, qui angas te ānīmi*. Plaut. *Me ānīmi fallit*. Lucr. *Dēcipitur lābōrum*. Hor. *Dēsipiēbam mentis*. Plaut. *Justitiæne prius mīrer belline lābōrum*. Virg.

2. The following, in imitation of the Greek idiom; *abstīneo*, *dēsīno*, *purgo*. Hor.; *dēsisto*. Virg.; *laudo*, *prōhibeo*. Sil.; *lēvo*, *participo*. Plaut.; *libēro*. Liv.; *dissolvo*. Tibull.: compare *liber lābōrum*; *opērum vācuus*; *pūrus scēlērīs*. § 213.

3. Some verbs denoting to fill, to abound, to want or need, to free, which are commonly followed by an ablative. Such are *abundo*, *cāreo*, *compleo*, *expleo*, *impleo*, *ēgeo*, *indīgeo*, *sātūro*, *obsātūro*, *scāteo*; as, *Adolescentem suæ temēritātis implet*, He fills the youth with his own rashness. Liv. *Animum explese flammæ*. Virg. *Egeo consilii*. Cic. *Non tam artis indigent quam lābōris*. Id. See §§ 249 and 250, (2.)

4. *Pōtior*, which also is usually followed by an ablative; as, *Urbis pōtīri*, To make oneself master of the city. Sall. *Pōtīri regni* (Cic.), *hostium* (Sall.), *rerum*, To make oneself master of the world. Cic. *Pōtio* (active) occurs in Plautus; as, *Eum nunc pōtīvī servitūtis*, He has made him partaker of slavery. In the same writer, *pōtītus est hostium* signifies, 'he fell into the hands of the enemy.' So, also, *Aliquem compōtīre prædæ* or *vōti*. App. So, *Rērum adeptus est*. Tac. *Dōminātōnis āpisci*. Id. *Regnāvī pōpūlōrum*. Hor.



## GENITIVE OF PLACE.

§ 221. 1. The name of a town *in which* any thing is said *to be*, or *to be done*, if of the first or second declension and singular number, is put in the genitive; as,

*Habitat Milēti*, He lives at Miletus. Ter. *Quid Rōmæ faciā?* What can I do at Rome? Juv. *Hercules Tyri maxime colitur*. Cic.

NOTE. For the construction of nouns of the third declension or plural number, see § 254. The following appears to be the best explanation that has been given of this diversity of construction, depending solely on the number or declension of the noun. The name of the town 'where' or 'in which' is probably neither in the genitive nor the ablative, but always, as in Greek, in the dative. Since the genitive and dative are alike in the singular of the first declension and the dative and ablative plural are the same in all declensions, such examples as *Rōmæ* and *Athēnis* present no difficulty. In the third declension the dative and ablative singular were anciently alike, and in such ablatives as *Anxurī*, *Carthāgini*, *Lacedæmōni*, the old form remains, see § 82, Exc. 5, (c.) In the second declension there was an old dative in *oi*, as in Greek, which was commonly changed to *o*, but sometimes to *i*: and the latter is still found in *nulli*, *uni*, etc., see § 107, and in the adjective pronouns; as, *illi*, etc.

REMARK 1. Names of islands and countries are sometimes put in the genitive, like names of towns; as, *Ithacæ vivere*, To live in Ithaca. Cic. *Corcyræ fuimus*. Id. *Cōnon plurimum Cypri vixit*, Timotheus Lesbi. Nep. *Quum Miltiades dōmum Chersōnēsi habuit*. Id. *Crētæ jussit considere Apollo*. Virg. *Rōmæ Nūmidæque faciōra ejus mēmōrat*. Sall.

REM. 2. (a.) Instead of the genitive, the ablative of names of towns of the first and second declension and singular number, is sometimes, though rarely, used; as, *Rex Tyro dēcēdit*, The king dies at Tyre. Just. *Et Cōrintho et Athēnis et Lacedæmōne nūciāta est victōria*. Id. *Pons quem ille Abūdō fēcērat*. Id. *Hujus exemplar Rōmā nullum habemus*. Vitruv. *Non Libyæ, non ante Tyro*. Virg. For the explanation of this apparent anomaly, see the preceding note; in accordance with which it may be remarked, that the adverbs of place, *ubi*, *ibi*, *ibidem*, *alibi*, *alicubi*, *hic*, *illic*, *istuc*, etc., appear from their form to be ancient datives.—(b.) When the noun is qualified by an adjective, it is put, not in the genitive, but in the ablative with *in*; as, *In ipsā Alexandriā*. Cic. And poetically without *in*, *Genus Longā nostrum dōminābitur Albā*. Virg.—(c.) When *urbs*, *oppidum*, *locus*, etc., follow the genitive of place as appositions, they are put in the ablative either with, or, more rarely, without, *in*; as, *Archias Antiōchiæ nātus est, cēlebrī quondam urbe*. Cic. *Cives Rōmānos Neapōli*, in cēleberriū oppido sæpe vidimus. Id. But when *in urbe*, etc., precede the name of a town, the latter also is put in the ablative; as, *In oppido Citio*. Nep.; and but very rarely in the genitive; as, Cassius *in oppido Antiōchiæ est*,—in the town of Antioch. Cic., where the genitive depends on *oppido*.

REM. 3. The genitives *dōmi*, *militiæ*, *belli*, and *hūmi*, are construed like names of towns; as,

*Tēnuīt se dōmi*, He staid at home. Cic. *Vir dōmi clārus*. Liv. *Spargit hūmi jussos dentes*,—on the ground. Ovid. *Militiæ et belli* are thus used, especially when opposed to *dōmi*; as, *Una semper militiæ et dōmi fuimus*,—both at home and in the camp. Ter. *So Dōmi militiæque*. Cic. *Et dōmi et militiæ*. Id. *Militiæ dōmique*. Liv. *Militiæ et dōmi*. Ter. *Belli dōmique*, in war and in peace. Hor.

(1.) *Dōmi* is thus used with the possessives *meæ*, *tuæ*, *suæ*, *nostræ*, *vestræ*, and *aliēnæ*; as, *Dōmi nostræ vixit*, He lived at my house. Cic. *Apud eum sic fui tamquam meæ dōmi*. Id. *Sacrificium, quod aliēnæ dōmi fieret invisere*. Id. But with other adjectives, an ablative, generally with a preposition, is used; as, *In viduā dōmo*. Ovid. *Paternā dōmo*. Id. Sometimes also with the possessives; as, *Meā in dōmo*. Hor. *In dōmo suā*. Nep. So, instead of *hūmi*, 'upon the ground,'

*hūmo* is sometimes used, with or without a preposition; as, *In hūmo ārēnōsā*. Ovid. *Sēdēre hūmo nūdā*. Id.

(2.) When a genitive denoting the possessor follows, either *dōmi* or *in dōmo* is used; as, *Dēprēhensus dōmi Cēsāris*. Cic. *Dōmi illius fuisti*. Id. *In dōmo Cēsāris*. Id. *In dōmo ejus*. Nep.

(3.) The ablative *dōmo* for *dōmi* also occurs, but not in Cicero; as, *Ego id nunc expērior dōmo*. Plaut. *Dōmo se tēnere*. Nep. *Dōmo abditus*. Suet. *Bello* for *belli* is found in Livy—*Dōmi bellōque*. So, also, *hūmo* for *hūmi*; *Strātus hūmo*. Stat. *Fīgūt hūmo plantas*. Virg.: and in *hūmo lūmen fīgūt*. Ovid.

(4.) *Terræ* is sometimes used like *hūmi*; as, *Sacra terræ cēlāvimus*. Liv. *Prōjectus terræ*. Virg. *Ignes terræ condit*. Luc. So, also, *ārēnæ*; *Truncum rēliquīt ārēnæ*. Virg.: and *viciniæ*; *Proximæ viciniæ hābitat*. Plaut.

(5.) The genitive of names of towns, *dōmi*, *militiæ*, etc., is supposed by some to depend on a noun understood; as, *urbe*, *oppido*, *œdibus*, *sōlo*, *lōco*, *tempōre*, etc., but see a different explanation above in Note.

## GENITIVE AFTER PARTICLES.

II. Certain adverbs are followed by the genitive. See § 212, R. 4.

III. The genitive plural sometimes depends on the preposition *tēnus*; as,

*Cūmārum tēnus*, As far as Cumæ. Cœl. *Crūrūm tēnus*. Virg. *Lātērūm tēnus*. Id. *Urbium Corcyræ tēnus*. Liv.—For the ablative after *tēnus*, and for the place of the preposition, see § 241, and R. 1.

## DATIVE.

§ 222. 1. The dative is the case of reference, as it denotes the object with reference to which the subject acts, or in reference to which it possesses any specified quality; or, in other words, the object *for* which, to the *benefit* or *loss* of which, any thing *is* or *is done*. Hence, in distinction from the dative of the *end* (§ 227) the dative of reference is called *dativus commodi et incommodi*, the dative of advantage and disadvantage; as,

*Scribo vōbis hunc librum*, I write this book *for you*. *Prōsum tibi*, or *Tibi ūtilis sum*, I am useful *to you*.

2. Hence the dative of advantage and disadvantage may be used (a) with adjectives and particles whose meaning is incomplete unless the object is mentioned in reference to which the quality exists. (b) With verbs both transitive and intransitive. If transitive they take an accusative of the nearer and a dative of the remoter object, if intransitive they take a dative only. (c) With certain verbs compounded with prepositions, after which the dative is used instead of the case which the preposition, if separate, would govern. (d) After a few verbal substantives derived from verbs which govern a dative.

## DATIVE AFTER ADJECTIVES.

3. A noun limiting the meaning of an adjective, is put in the dative, to denote the *object* to which the quality is directed; as,



*Utilis agris*, Useful to the fields Juv. *Jucundus amicis*, Agreeable to his friends. Mart. *Inimicus quieti*, Unfriendly to rest. Id. *Charta inutilis scribendo*, Paper not useful for writing. Plin.

NOTE. The dative is commonly translated by the prepositions *to* or *for*; but sometimes by other prepositions, or without a preposition.

REMARK 1. Adjectives signifying *useful, pleasant, friendly, fit, like, inclined, ready, easy, clear, equal*, and their opposites, also those signifying *near*, many compounded with *con*, and verbals in *bilis*, are followed by the dative; as,

*Felix tuis*, Propitious to your friends. Virg. *Oratio ingrata Gallis*, A speech displeasing to the Gauls. Cæs. *Amicus tyrannidi*, Friendly to tyranny. Nep. *Läböri inhäbilis*, Unsuitable to labor. Colum. *Patri similis*, Like his father. Cic. *Nihil tam est Lysiae diversum, quam Isocrates*. *Aptum tempori*. Id. *Mälo pronus*. Sen. *Promptus seditiöni*. Tac. *Cuivis facile est*. Ter. *Mihi certum est*. Cic. *Par fratri tuo*. Id. *Falsa veris finitima sunt*. Id. *Oculi concölores corpöri*. Colum. *Multis bonis flëbilis*. Hor. *Mors est terribilis iis, quörum*, etc. Cic.

(a.) The following are some of the adjectives included in Rem. 1, viz. *grätus, acceptus, dulcis, jucundus, lætus, suavis; ingrätus, insuavis, injucundus, molestus, gravis, acerbus, odiösus, tristis;—utilis, inutilis, bonus, saluber, salutaris, fructuosus; calamitosus, damnosus, funestus, noxius, pestifer, perniciosus, exitiosus:—amicus, benëvolus, carus, familiaris, æquus, fidus, fidelis, propitius, secundus; inimicus, adversus, æmulus, alienus, contrarius, infestus, infidus, iniquus, iratus;—aptus, accommodatus, appositus, habilis, idoneus, opportunus; ineptus, inhäbilis, importunus, inconveniens;—æqualis, par, impar, dispar, similis, dissimilis, absimilis, discolor:—pronus, præclivis, propensus, promptus, paratus:—facilis, difficilis:—apertus, conspicuus, manifestus, perspicuus, obscurus, certus, compertus, notus, ambiguus, dubius, ignotus, incertus, insolitus;—vicinus, finitimus, confinis, conterminus, propior, proximus, cognatus, concolor, concors, congruus, consanguineus, consentaneus, consonus, conveniens, contiguus, continuus, continens.*

(b.) Many adjectives of other significations, including some compounds of *ob*, *sub*, and *super*, as *obnoxius, obviuus, subjectus, supplex*, and *superstes*, are also followed by a dative of the object.

(c.) After verbals in *bilis*, the dative is usually rendered by the preposition *by*; as, *Tibi credibilis sermo*, A speech credible to you, i. e. worthy to be believed by you. Ovid.

(d.) The expression *dicto audiens*, signifying obedient, is followed by the dative; as, *Syracusani nobis dicto audientes sunt*. Cic. *Audiens dicto fuit jussis magistratum*. Nep. In this phrase, *dicto* is a dative limiting *audiens*, and the words *dicto audiens* seem to form a compound equivalent to *obediens*, and, like that, followed by a dative; thus, *Nec plebs nobis dicto audiens atque obediens sit*. Liv. So *dicto obediens*; as, *Futura es dicto obediens, annon, patri?* Plaut.

\*REM. 2. (a.) The adjectives *æqualis, affinis, alienus, cognominis, communis, contrarius, fidus, insuetus, par, dispar, peculiäris, proprius, propinquus, sacer, similis, assimilis, consimilis, dissimilis, socius, vicinus, superstes, supplex*, and some others, instead of a dative of the object, are sometimes followed by a genitive; as, *Par hujus*, Equal to him. Lucan. *Proprium est oratoris ornate dicere*. Cic. But most of these words, when thus used, seem rather to be taken substantively; as, *Æqualis ejus*, His contemporary. Cic.

(b.) *Similis, assimilis, consimilis, dissimilis, par* and *dispar*, take the genitive, when an internal resemblance, or a resemblance in character or disposition, is to be expressed, and hence we always find *mei, tui, sui, nostri, vestri, similis*; as, *Plures reges Römuli quam Nümæ similes*. Liv.

(c.) *Amicus, inimicus*, and *familiaris*, owing to their character as substantives, take a genitive even in the superlative; as, *Homo amicissimus nostrorum hominum*,—very friendly to our countrymen. Cic. On the other hand, *hostis*, though a substantive, is sometimes used like an adjective, being modified by



an adverb, and taking an object in the dative; as, *Expectantibus omnibus quisnam esset tam impius, tam dēmens*, tam diis hominibusque hostis, *qui*, etc. Cf. § 277, R. 1.

REM. 3. Some adjectives with the dative are followed by another case denoting a different relation; as, *Mens sibi conscia recti*, A mind conscious to itself of rectitude. Virg. See § 213, R. 7.

REM. 4. Many adjectives, instead of the dative of the object, are often followed by an accusative with a preposition.

(1.) Adjectives signifying useful, fit, and the opposite, take an accusative of the thing with *ad*, but only a dative of the person; as, *Homo ad nullam rem utilis*. Cic. *Locus aptus ad insidias*. Id.

(2.) Adjectives denoting motion or tendency, take an accusative with *ad* more frequently than a dative; as, *Piger ad poenas, ad præmia vëlox*, Ovid; *Ad aliquem morbum præclivior*, Cic.; *Ad omne facinus paratus*, Id.; *Pronus ad fidem*, Liv.;—sometimes with *in*; as, *Celer in pugnam*. Sil.

(3.) Many adjectives, signifying an affection of the mind, may have an accusative of the object with *in*, *erga*, or *adversus*, instead of the dative; as, *Fidelis in filios*. Just. *Mater acerba in suos partus*. Ovid. *Gratus erga me*. Cic. *Gratum adversus te*. Id. So *Disimilis in dōminum*. Tac.

(4.) Adjectives signifying like, equal, common, etc., when plural, are often followed by the accusative with *inter*; as, *Inter se similes*. Cic. *Hæc sunt inter eos communia*. Id. *Inter se diversi*. Id.

REM. 5. *Præpior* and *proximus*, instead of the dative, have sometimes, like their primitive *præpe*, an accusative; as, *Quod vitium præpius virtutem erat*. Sall. *P. Crassus proximus mare Oceānum hiemarat*. Cæs. *Ager, qui proximus finem Mægälöpölitārū est*. Liv. Cf. § 238, 1.

REM. 6. (a.) Some adjectives, instead of the dative, have at times an ablative with a preposition. Thus, *par, communis, consentaneus, discors*, with *cum*; as, *Quem patrem cum liberis fecisti*. Sall. *Consentaneum cum iis literis*. Cic. *Civitis secum discors*. Liv. So *alienus* and *diversus* with *a* or *ab*; as, *Alienus a me*, Ter.; *A ratione diversus*, Cic.; or without a preposition; as, *Alienum nostrā amicitia*. Id.—(b.) *Frētus*, which regularly takes the ablative, is in Livy construed with the dative; as, *fortunæ frētus*; *nulli rei frētus*, etc. Cf. § 244.—(c.) The participial adjectives *junctus* and *conjunctus*, instead of the dative, take sometimes the ablative either with or without *cum*.

REM. 7. *Idem* is sometimes followed by the dative, chiefly in the poets; as, *Jupiter omnibus idem*. Virg. *Invitum qui servat, idem facit occidenti*. Hor. In the first example, *omnibus* is a dative of the object; in the second, the dative follows *idem*, in imitation of the Greek construction with *αὐτός*, and is equivalent to *quod occidens*, or *quod facit is, qui occidit*. *Similis* is construed in the same manner in Hor. Sat. 1, 3, 122. *Idem* is generally followed not by a case, but by *qui*, *ac*, *atque*, *ut*, *quasi*, or *quam*; sometimes by the preposition *cum*. Cf. § 207, R. 27, (d.) *Similis* and *par* are sometimes, like *idem*, followed by *ac* and *atque*.

REM. 8. Some verbal substantives are followed by the dative, when derived from verbs governing the dative; as, *Justitia est obtemperatio scriptis legibus institutisque populorum*. Cic. *Traditio alicujus rei alteri*. Id. *Exprobratio cuiquam veteris fortunæ*. Liv.

NOTE. A dative of the object often follows *esse* and other verbs, in connection with a predicate nominative or accusative, but such dative is dependent, not on the noun, but on the verb. Cf. § 227, R. 4.

## DATIVE AFTER VERBS.

§ 223. A noun limiting the meaning of a verb, is put in the dative, to denote the *object to* or *for* which any thing is, or is done ; as,

*Mea dñmus tibi pñtet*, My house is open to you. Cic. *Pars optñre lñcum tecto*, A part choose a site for a building. Virg. *Tibi sñris*, tibi mñtis, You sow for yourself, you reap for yourself. Plaut. *Licet nñmini contra patriam dñcere exercitum*, It is not lawful for any one to lead an army against his country. Cic. *Hoc tibi prñmitto*, I promise you this. Id. *Hñret lñteri lñtñlis ãrundo*. Virg. *Surdo fñbñlam narras*. Hor. *Mihi responsum dñdit*. Virg. *Sic vos non vñbis fertis ãrñtra, bñves*. Id. *Omnñbus bñnis expñdit salvam esse rempñblicam*. Cic. *Aplat hñbendo ensem*. Virg.

NOTE. The dative is thus used after all verbs, whether transitive or intransitive, personal or impersonal, and in both voices, provided their signification admits a reference to a remoter object, for whom or to whose benefit or injury any thing is done. In the passive voice, from their nature, neuter verbs can only be so construed impersonally. Cf. § 142, 1, and § 222, 2.

REMARK 1. The dative after many verbs is rendered not by *to* or *for*, but by other prepositions, or without a preposition. Many intransitive Latin verbs are translated into English by verbs transitive, and the dative after them is usually rendered like the object of a transitive verb.—Most verbs after which the signs *to* and *for* are not used with the dative, are enumerated in this and the following sections.

REM. 2. Many verbs signifying to favor, please, trust, assist, and their contraries, also to command, obey, serve, resist, threaten, and be angry, take a dative of the object.

NOTE. The neuter verbs comprehended in this rule generally express in the verbal form the meaning of those adjectives, which are followed by the dative, (cf. § 222, R. 1.) Thus, (a.) *Illa tibi fñvet*, She favors you, or is favorable to you. Ovid. *Mihi plñcñbat Pompñnius, mñnime displicñbat*. Cic. *-Qui sibi fidit*. Hor. *Non licet sui commñdi causñ nñcere alteri*. Cic. *Non invideñtur illi ãtñti sed etiam fñvñtur*. Id. *Despñrat sñlñti suæ*. Id. *Nñque mihi vestra decrñta auxiliñntur*. Sall. *Impñrat aut servit collecta pecñnia cuique*. Hor. *Obñdire et pñrñre vñluntñti*. Cic. *Quñniam factiñi inñmicñrum rñsistñre nñquivñrit*. Sall. *Mihi minñbñtur*. Cic. *Irasci inñmicis*. Cæs.

(b.) So *Adñlor*, assentior, blandior, commñdo, fñveo, grñtifñcor, grñtor, grñtñlor, and its verbal grñtñlñbundus, ignosco, indulgeo, lñnñcñnor, palpor, parco, plaudo, respondeo, stñdeo, suppñrñsñtor ; ãmñlor, incommñdo, invideo, nñceo, obsum, officio ;—arrideo, plñceo ; displiceo ;—crñdo, fido, confido ; despñro, diffido ;—adminñcñlor, auxiliñor, mñdeor, mñdicñor, ãpñtñlor, patrñcñnor, prñsum, subvñnio, succurro ; dñsum, insidior ;—impñro, mando, mñdñror, prñcipio, tempñro ; ausculto, morigñror, ðbñdio, obsñcundo, obsñquor, obtempñro, pñreo, dicto audiens sum ;—ancillor, famñlor, mñnistro, servio, inservio, prñstñlor ;—adversor, refrñgor, obsto, obtrecto, rñluctor, rññitor, rñpugno, rñsisto, and, chiefly in the poets, bello, certo, luctor, pugno ;—mñnor, commñnor, intermñnor ;—irascor, succenseo, stñmñchor.—To these may be added ãquo, ãdñquo, convñcior, dñgññro, excello, nñbo, suppñdñto, prævñricor, rñcipio (to promise), rñnuncio, suñdeo, persuñdeo, dissuñdeo, supplico, vñco, vñdeor, and sometimes misceo and lñteo :—also the impersonals accñdit, convññit, condñcit, contingit, dñcet, ðolet, expñdit, licet, libet, or libet, liquet, plñcet, etc.—(c.) Intransitive verbs governing a dative are often used impersonally in the passive with the same case ; as, *mñhi invideñtur*, I am envied. *Mñhi mñlñdñcitur*, I am reviled. *Mñhi parcñtur*, I am spared. Hor. *Hoc persuñdñtur mñhi*, I am persuaded of this.

(1.) (a.) Many of the above verbs, which, as intransitive, take the dative, sometimes become transitive and are followed by an accusative ; as, *adñlor*, ausculto, blandior, dñgññro, despñro, indulgeo, lñteo, mñdeor, mñdicñor, mñdñror, obtrecto, prñstñlor, prñvideo, etc. ; as, *Adñlñri ãliquem*. Cic. *Hanc cñve dñgññres*. Ovid. *Indulgeo me*. Ter. *Hujus adventum prñstñlans*. Cæs. *Prñvidere rem frñmentñriam*. Id.—Sometimes also by a preposition and the ablative or accusative ; as, *A Stñicis dñgññrñvit Pñnñtius*. Cic. *De rñpñblicñ despñrñre*. Id. *Obtrectñrunt inter se*. Nep.—or by a dependent clause ; as, *Quæ despñrat tractñta nñtescere posse, rñlinquit*. Hor.



(b.) Others, as transitive verbs, have, with the dative, an accusative, expressed or understood; as, *impéro, mando, ministro, mīnor, commīnor, intermīnor, prācipio, rēcipio, rēnuncio*, etc.; as, *Equites impērat civitatibus*; where *cōgēdos* is perhaps to be supplied, He enjoins upon the states the providing of cavalry. Cæs. See § 274, R. 5. *Ministrāre victum ālicui*. Varr. *Dēflagratiōnem urbi et Itāliæ tōti minābātur*. Cic.

(c.) *Æquo* and *ādæquo* are construed with the accusative and either the dative or *cum* with the ablative.—*Invidéo* takes either a single dative of the person or thing, a dative of the person and an accusative of the thing; as, *Hōnorem mīhi invīdent*. Hor.; or, when *invīdere* is used in the sense of *prīvāre*, a dative of the person and an ablative of the thing; as, *Non invīderunt laude suā mūliēribus*. Liv. In Horace, by a Greek construction, the genitive is once used instead of the accusative or ablative of the thing; as, *Nēque ille sēpōsti cīcēris nec longæ invīdet āvēnæ*.

(d.) *Cēdo*, used transitively, takes a dative of the person and an accusative of the thing; but sometimes the thing is expressed by the ablative; as, *cēdere ālicui possēssiōne hortōrum*. So, also, *concedō tibi lōcum*, or *concedō tibi lōco*.

(2.) Many verbs which, from their significations, might be included in the above classes, are, as transitive verbs, only followed by an accusative; as, *dēlecto, jūvo, adjūvo, adjūto, lædo, offendo*, etc.—*Jūbeo* is followed by the accusative with an infinitive, and sometimes by the accusative alone, or the dative with the infinitive or subjunctive; as, *Jūbeo te bēne spērāre*. Cic. *Lex jūbet ea quæ faciēda sunt*. Id. *Ubi Britannico jussit exurgere*. Tac. *Quibus jussērat, ut instantibus rēsistērent*. Id.—*Fīdo* and *confīdo* are often followed by the ablative, with or without a preposition; as, *Fīdere cursu*. Ovid. Cf. § 245.

§ 224. Many verbs compounded with these eleven prepositions, *ād, antē, cōn, in, intēr, ōb, post, præ, prō, sūb, and sūpēr*, are followed by the dative; as,

*Annue cōeptis*, Be favorable to our undertakings. Virg. *Rōmānis ēquitibus lītēræ affērentur*, Letters are brought to the Roman knights. Cic. *Antēcēllere omnibus*, To excel all. Id. *Antētūlit iræ rēligiōnem*. Nep. *Audetque vīris concurrere virgo*. Virg. *Exercitum exercitui, dūces dūcibus comparāre*. Liv. *Imminet his ær*. Ovid. *Pēcōri signum impressit*. Virg. *Nox praelio intervēnit*. Liv. *Interdixit histriōnibus scēnam*. Suet. *Meis commōdis officiis et obstat*. Cic. *Cum se hostium tēlis objēcissent*. Id. *Posthābui mea sēria lūdo*. Virg. *Certāmini præsēdit*. Suet. *Hibernis Labiēnum prapōsui*. Cæs. *Gēnibus prōcumbere*. Ovid. *Misēris succurrere disco*. Virg. *Iis subsidia submittēbat*. Cæs. *Tīmīdis sūpervēnit*. Ægle. Virg.

NOTE 1. This rule implies that the compound retains the meaning of the preposition; and the dative following such compound is then used instead of the case governed by the preposition. When such compounds are transitive they have with the dative an accusative also, like other transitive verbs.

1. *Accēdo, accresco, accumbo, acquiesco, ādēquito, adhæreo, adjāceo, adno, adnāto, adsto, adstīpūlor, adsum, advērsor, affulgeo, allābor, allūdo, annuo, appāreo, applaudo, apprōpinquo, arrēpo, arrīdeo, aspīro, assentior, assīdeo, assisto, assuesco, assurgo*;—*addo, adhābeo, adjīcio, adjungo, admōveo, adverto, advolvo, affēro, affīgo, allīgo, appōno, applico, aspergo*.

2. *Antēcēdo, antēcello, anteeo, antesto, antēvēnio, antēverto*;—*antēfēro, antēhābeo, antēpōno*.

3. *Cōhæreo, collūdo, concīno, congruo, consentio, consōno, consuesco, convīro*, and, chiefly in the poets, *cōeo, concumbo, concurro, contendo*;—*confēro, conjungo, compāro, compōno*.

4. *Incīdo, incūbo, incumbo, indormio, ingēmisco, inhæreo, inhio, innascor, innitor, insīdeo, insisto, insto, insūdo, insulto, invādo, invīgilo, illacrīma, illūdo, immūneo, immōrior, immōror, impendeo, insum*;—*immisceo, impertio, impōno, imprīmo, incīdo, inclūdo, induo, infēro, ingēro, injīcio, insēro, inspergo, insuesco, inūro*.

5. *Intercēdo, intercīdo, interclūdo, interjāceo, intermīco, intersum, intervēnio*;—*interdīco, interjīcio, interpōno*.



6. *Obambūlo, ōberro, ōdēquīto, obluctor, obmurmāro, obrēpo, obsto, obsisto, obstrēpo, obsum, obtrecto, obrēnio, obversor, occumbo, occurro, occurso, officio;—obduco, objicio, offēro, offundo, oppōno.*

7. *Postfēro, posthābeo, postpōno, postpūto, postscribo.*

8. *Præcēdo, præcurro, præeo, præluceo, præmineo, præniteo, præsideo, præsum, prævaleo, prævertor;—præfēro, præfacio, præpōno.*

9. *Prōcumbo, prōfacio, prōpugno, prospicio, prōvideo.*

10. *Succēdo, succresco, succumbo, succurro, sufficio, suffragor, sūbōleo, subjāceo, subrēpo, subsum, subvēnio;—subdo, subjicio, subjūgo, submitto, suppōno, substerno.*

11. *Sūpercurro, sūpersto, sūpersum, sūpervēnio, sūpervivo.*

NOTE 2. In some verbs compounded with prepositions the meaning of the preposition is lost. Such compounds are either not followed by a dative, or the case depends, not on the preposition, but on the signification of the verb, according to § 223.

REMARK 1. (a.) Some verbs, compounded with *ab, de, ex, circum,* and *contra,* are occasionally followed by the dative; as, *absum, dēsum, dēlabor, despēro, excido, circumdo, circumfundo, circumjāceo, circumjicio, contrādico, contraŕo*; as, *Serta cāpiti dēlapsa*, The garlands having fallen from his head. *Virg. Numquid nummi exciderunt tibi?* *Plaut. Tigris urbi circumfunditur.* *Plin. Sibi despērans.* *Cæs.—(b.) Circundo* and *circumfundo* take either an accusative of the thing with a dative of the person, or an ablative of the thing with an accusative of the person; as, *circundo alicui custōdias*, or *circundo alicquem custōdiis. Aspergo, inspergo, dōno, impertio, exuo, and induo*, are construed in the same manner. Cf. § 251, R. 2.

REM. 2. Some verbs of repelling and taking away (most of which are compounds of *ab, de,* or *ex*), are sometimes followed by the dative, though more commonly by the ablative; as, *ābigo, abrōgo, abscondo, aufēro, ādimo, arceo, dēfendo, dēmo, dēpello, dērōgo, dētrāho, ēripio, ēruo, excutio, eximo, extorqueo, extrāho, exuo, prōhibeo, surripio*. Thus, *Nec mihi te ēripient*, Nor shall they take you from me. *Ovid. Solstitium pēcōri dēfendite. Virg. Hunc arcēbis pēcōri. Id. So rarely abrumpo, āliēno, fūror, and rāpio.*

REM. 3. Some verbs of differing (compounds of *di* or *dis*) likewise occur with the dative, instead of the ablative with the preposition *ab*, or poetically with the ablative alone; as, *diffēro, discrēpo, discordo, dissentio, dissideo, disto*; as, *Quantum simplex hilārisque nēpōti discrēpet, et quantum discordet, parcus āvaro. Hor. Distābit infido securæ āmicus. Hor. Græcis Tuscanicæ statuae diffērunt. Quint. Cōmædia differt sermōni. Hor. So likewise misceo*; as, *Mista modestiæ grāvitās. Cic.*

REM. 4. Many verbs compounded with prepositions, especially with *ad, con,* and *in*, instead of the dative, either constantly or occasionally take the case of the preposition, which is frequently repeated. Sometimes, also, a preposition of similar signification is used; as, *Ad primam vōcem timidas advertitis aures. Ovid. Nēmo eum antecessit. Nep. Saxa rīdes solā coālescere calce. Lucr. Infērunt omnia in ignem. Cæs. Silex incumbēbat ad amnem. Virg. Innixus mōdēramine nāvis. Ovid. In Pansam frātrein innixus. Plin. Conferte hanc pārem cum illo bello. Cic.* In this substitution of one preposition for another, *ad* is used for *in*, and *in* for *ad*; *ab* for *ex*; *ad, antē, contrā,* and *in*, for *ob*; *ad* and *antē*, for *prō*.

REM. 5. Neuter verbs of motion or of rest in a place, when compounded with the prepositions, *ad, antē, cōn, in,* etc., either take the dative, or, acquiring an active signification, are followed by the accusative; as, *Helvētiū rēliquos Gallos virtūte præcēdunt*, The Helvetii surpass the other Gauls in valor. *Cæs. Uterque, Isocrātem ætate præcurrit. Cic. So præeo, præsto, præverto, præcello.* See § 233, (3.)

§ 225. I. Verbs compounded with *sātis, bēne,* and *māle*, are followed by the dative; as,

*Et nātūræ et lēgibus sātisfēcit*, He satisfied both nature and the laws. Cic. *Tibi dū bēnēficiant omnes*, May all the gods bless you. Plaut. But also, *Amīcum erga bēne fēcī*. Id. *Mālēdicit utrīque*. Hor. *So sātisdo, bēnēdico, mālēfācio*.

NOTE. These compounds are often written separately; and the dative always depends not on *sātis*, *bēne*, and *māle*, but on the simple verb. So, also, *bēne* and *māle* *alicui vōlo*; as, *Tibi bēne ex ānimo vōlo*. Ter. *Illi ēgo ex omnibus optime vōlo*. Plaut. *Non sibi māle vult*. Petron. In like manner *vālere dīco*, and *vāle dīco*; as, *Augustus discēdens (e cūriā) sēdentibus singulis vālere dīcebat*. Suet. *Tibi vālēdicere non licet grātis*. Sen.—In late writers *bēnēdico* and *mālēdico* sometimes take the accusative.

II. Verbs in the passive voice are sometimes followed by a dative of the agent, chiefly in the poets and the later prose writers; as, *Quidquid in hac causā mihi susceptum est*. Cic. *Nēque cernitur ulli*, Nor is he seen by any one. Virg. *Nulla tuarum audita mihi nēque visa sororum*. Id. *Barbārus hic ēgo sum, quia non intelligor ulli*. Ovid. But the agent after passives is usually in the ablative with *a* or *ab*. See § 248, I.

III. The participle in *dus* is followed by a dative of the agent; as,

*Unda omnibus enāviganda*, The wave over which (we) all must pass. Hor. *Nōbis, cum semel occidit brēvis lux, Nox est perpētua ūna dormiēda*. Catull. *Achibēnda est nōbis diligētia*, We must use diligence. Cic. *Vestigia summōrum hōminum sibi tuenda esse dicit*. Id. *Sī vis me flēre, dōlendum est primum ipsi tibi*. Hor. *Fāciendum mihi pūtāvi, ut respondērem*. Id.

REMARK 1. The dative is sometimes wanting when the agent is indefinite; as, *Orandum est, ut sit mens sāna in corpōre sāno*. Juv. *Hic vincendum aut moriendum, milites, est*. Liv. In such examples, *tibi*, *vōbis*, *nōbis*, *hōminibus*, etc., may be supplied. Cf. § 141, R. 2.

REM. 2. The participle in *dus* sometimes, though rarely, has, instead of the dative of the agent, an ablative with *ā* or *ab*; as, *Non eos in deōrum immortalium nūmēro vērērandos a vōbis et cōlendos pūtātos?* Cic. *Hæc a me in dicendo prætēreunda non sunt*. Id.—The dative after participles in *dus* is by some referred to § 226.

IV. Verbs signifying motion or tendency are followed by an accusative with *ad* or *in*; as,

*Ad templum Palladis ibant*. Virg. *Ad prætōrem hōminem traxit*. Cic. *Vergit ad septemtriones*. Cæs. In conspectum vēire. Nep.

*So curro, dūco, fēro, festino, fūgio, inclino, lēgo, mitto, pergo, porto, præcipito, prōpēro, tendo, tollo, vado, verto*.

REMARK 1. So likewise verbs of calling, exciting, etc.; as, *Eurum ad se vōcat*. Virg. *Prōvōcasse ad pugnam*. Cic. *So ānimo, hortor, incito, invito, lācesso, stimūlo, suscito*; to which may be added *attineo, conformo, pertineo*, and *specto*.

REM. 2. But the dative is sometimes used after these verbs; as, *Clāmor it cōelo*. Virg. *Dum tibi litēre meæ vēniant*. Cic. *Grēgem viridi compellere hibisco*. Virg. *Sēdibus hunc rēfer ante suis*. Id. After *venio* both constructions are used at the same time; as, *Vēnit mihi in mentem*. Cic. *Vēnit mihi in suspiciōnem*. Nep. *Eum vēnisse Germānis in āmicitiām cognōvērat*. Cæs. *Prōpīnquo* (to approach) takes the dative only.

REM. 3. Sometimes also verbs signifying motion are followed by an accusative of place without a preposition, a supine in *um*, an infinitive, or an adverb of place; as, *Rōmam prōfectus est*. *Itē dōnum*. Rus *ibam*. *Lāvīnia vēnit litōra*. Virg. *Nēque ēgo te dērīsum venio*. Plaut. *Non nos Libjcos pōpūlare pēnātes vēnimus*. Virg. *Huc vēnit*. Plaut. See §§ 237, 276, II. 271, N. 2.

REM. 4. After *do*, *scribo*, or *mitto litēras*, the person for whom they are written or to whom they are sent, is put either in the dative or in the accusative with *ad*; as, *Ex eo lōco tibi litēras ante dēdērāmus*. Cic. *Vulturcius litēras sibi*



ad Catilinam *dātas esse, dicēbat*. Id. *Cæsar scribit Labiēno cum*, etc. Cæs. Ad me *Cūrius de te scripsit*. Cic. But to give one a letter to deliver is also expressed by *dāre lītēras ālicui*, and also the delivery of the letter by the bearer.

§ 226. *Est* is followed by a dative denoting a *possessor*;—the thing possessed being the subject of the verb.

*Est* thus used may generally be translated by the verb *to have* with the dative as its subject; as, *Est mihi dōmi pāter*, I have a father at home. Virg. *Sunt nobis mītia pōma*, We have mellow apples. Id. *Grātia nobis opus est tuā*, We have need of your favor. Cic. *Innocentiæ plus periculi quam honoris est*. Sall. *An nescis longas regibus esse manus?* Ovid. So with an infinitive as the subject, *Nec tibi sit duros acuisse in prælia dentes*. Tib. 4, 3, 3. The first and second persons of *sum* are not thus construed.

REMARK 1. Hence *mihi est nōmen* signifies, I have the name, my name is, or I am called. The proper name is put either in the nominative, the dative, or the genitive. See § 204, R. 8. So also *cognōmen*, *cognōmentum*, and, in Tacitus, *vocabulum*, *est mihi*.—Sometimes, also, a possessive adjective agreeing with *nōmen*, etc., supplies the place of the proper name; as, *Est mihi nōmen Tarchiniū*. Gell. *Mercuriāle impōsuere mihi cognōmen*. Hor.

REM. 2. The dative is used with a similar signification after *fōre*, *suppētit*, *ābest*, *deest*, and *dēfit*; as, *Pauper enim non est, cui rerum suppētit usus*. Hor. *Si mihi cauda foret, cercopithæcus eram*. Mart. *Defuit ars vobis*. Ovid. *Non defore Arsacidis virtutem*. Tac. *Lac mihi non dēfit*. Virg. *Hoc unum illi abfuit*. Cic.

REM. 3. With the dative of the person after *est* Sallust and Tacitus sometimes join, by a Greek idiom, *vōlens*, *cūpiens*, and *invitis*; as, *Quia neque plebi militia volenti (esse) putabatur*, Because the common people were not thought to like the war. Sall. *Ut quibusque bellum invitis aut cupientibus erat*, According as each liked or disliked the war. Tac.

#### DATIVE OF THE END OR PURPOSE.

§ 227. *Sum*, and several other verbs, are followed by two datives, one of which denotes the *object to which*, the other the *end for which*, any thing is, or is done; as,

*Mihi maximæ est cūræ*, It is a very great care to me. Cic. *Spēro nobis hanc conjunctionem voluptati fore*, I hope this union will afford us pleasure. Id. *Matri puellam dono dedit*. Ter. *Fabio laudi datum est*. Cic. *Vitio id tibi vertunt*. Plaut. *Id tibi honori habetur*. Cic. *Maturavit collegæ venire auxilio*. Liv. *Cui bono fuit?* To whom was it an advantage? Cic.

REMARK 1. The verbs after which two datives occur, are *sum*, *fōre*, *fīo*, *do*, *dōno*, *dūco*, *hābeo*, *rēlinquo*, *tribuo*, *verto*; also *curro*, *eo*, *mitto*, *præfiscor*, *venio*, *appōno*, *asigno*, *cēdo*, *compāro*, *pāteo*, *suppēdīto*, *ēmo*, and some others.

REM. 2. The dative of the *end* or *purpose* is often used after these verbs, without the dative of the object; as,

*Exemplo est formica*, The ant is (serves for) an example. Hor. *Absentium bona divisui fuere*. Liv. *Reliquit pignori putamina*. Plaut. *Quæ esui et potui sunt*. Gell. *Esse derisui*, To be a subject of ridicule. Tac. *Receptui canere*, To sound a retreat. Cæs. *Aliquid doti dicare*, To set out as dowry. Cic.

REM. 3. (a.) The verb *sum*, with a dative of the end, may be variously rendered; as by the words *brings*, *affords*, *serves*, *does*, etc. The sign *for* is often omitted with this dative, especially after *sum*; instead of it, *as*, or some other particle, may at times be used; as,



*Ignāvia ērit tibi magno dēdēcōri*, Cowardice will bring great disgrace to you. Cic. *Hęc res est argūmento*, This thing is an argument, or serves as an argument. Id. *Hoc vitio mihi dant*, This they set down as a fault in me. *Unīversos cūræ habuit*. Suet. *Una res erat magno ūsui*. .... was of great use. Lucil. *Quod tibi magnōpēre cordi est, mihi vēhēmenter displicet*, What is a great pleasure, an object of peculiar interest to you, etc. Id.

(b.) Sometimes the words *fit*, *able*, *ready*, etc., must be supplied, especially before a gerund or a gerundive; as, *Quum solvendo civitātes non essent*, .... not able to pay. Cic. *Divites, qui ōnēri fērendo essent*. Liv. *Quæ restinguendo igni fōrent*. Liv. *Rādix ejus est vescendo*. Plin.

REM. 4. Instead of the dative of the end, a predicate nominative or accusative is sometimes used; as, *Nātūrā tu illi pāter es*, By nature you are his father. *Amor est exitium pēcōri*: or the purpose is expressed by the accusative with *ad* or *in*; as, *Alicui cōmes est ad bellum*. Cic. *Se Rēmīs in clientēlam dicābant*. Cæs.: or by the ablative with *pro*; as, *Innōcentia pro mālivolentiā dūci cōpit*. Sall. *Alcibus sunt arbōres pro cūbilibus*. Cæs.

REM. 5. Instead, also, of the dative of the end or purpose, *quo?* to what end? for what purpose? why? sometimes occurs, with an accusative, which generally depends on a verb understood, or with an infinitive or a clause; as, *Quo mihi fortunam, si non concēditur ūti?* Hor. *Quo tibi, Pasiphae, prētiōsas sūmere vestes?* Ovid.

REM. 6. After *do* and other similar active verbs an accusative of the purpose is found in apposition; as, *Lātini cōrōnam auream Jōvi dōnum in Cāpitōlium mittunt*. Liv. *Alicui cōmitem esse dātum*. Cic. Cf. § 204, R. 1; and § 230, R. 2.

NOTE. The dative, instead of the accusative, is sometimes used after the infinitive, when a dative precedes, and the subject of the infinitive is omitted; as, *Vōbis nēcesse est fortibus esse viris*. Liv. *Maximo tibi et civi et dūci evādere contigit*. Val. Max. See §§ 205, R. 6, and 239, R. 1.

## DATIVE AFTER PARTICLES.

§ 228. Some particles are followed by the dative of the object; as,

1. Some adverbs derived from adjectives; as,

*Prōpius Tibēri quam Thermōpylis*. Nep. *Proxime castris*, Very near to the camp. Cæs. *Prōpius stābūlis armenta tēnērent*. Virg. *Congruenter nātūræ, convēnienterque vivēre*, Agreeably to nature. Cic. *Epicūrus quam sibi constanter convēnienterque dicat, non labōrat*. Id. *Nēmīni nīmium bēne est*. Afran. *Mihi nunquam in vitā fuit melius*. Hor. *Vivēre vitæ hōminum amice*. Cic. *Bēne mihi, bēne vōbis*. Plaut. So, *Mihi obviam vēnisti*. Cic. *In certāmina sævo comminus ire viro*. Sil. *Quæstōres provinciæ mihi præsto fuērunt*. Cic. *Sāmos est exadversum Milēto*. App.

REMARK. *Prōpius* and *proxime*, like their primitive *prōpe*, are sometimes construed with *a* and the ablative; as, *Prōpe a meis ædibus*. Cic. *Stellæ errantes prōpius a terris*. Id. *A Surā proxime est Philiscum, oppidum Parthōrum*. Plin.

2. Certain prepositions, especially in comic writers; as, *Mihi clam est*, It is unknown to me. Plaut. *Contra nobis*. Id. But in such instances they seem rather to be used like adjectives.

3. Certain interjections; as, *Hei mihi!* Ah me! Virg. *Væ mihi!* Wo is me! Ter. *Væ victis esse!* Liv. *Væ misēro mihi*. Plaut. *Hem tibi*. Id. *Ecce tibi*. Cic.

NOTE. (a.) The dative of the substantive pronouns seems sometimes nearly redundant, but it always conveys the expression of a lively feeling, and is therefore termed *dātivus ethicus*; as,

*Fur mihi es*, ... in my opinion. Plaut. *An ille mihi liber, cui mulier impërat?* Cic. *Tongilium mihi eduxit.* Id. *Ubi nunc nobis deus ille magister?* Virg. *Ecce tibi Sëbösus!* Cic. *Hem tibi talentum argenti!* *Philippicum est.* Plaut. *Sibi* is sometimes subjoined quite pleonastically to *suus*; as, *Suo sibi gladio hunc jugulo.* Plaut. *Ignorans suo sibi servit patri.* Id. *Sibi suo tempore.*

(b.) The following phrases also occur with *volo* and a reflexive pronoun: *quid tibi vis?* what do you want? *quid sibi iste vult?* what does he want? *quid vult sibi hæc oratio?* what does this speech mean? *quid hæc sibi dona volunt?* what is the meaning of these presents? or, what is their object?

## ACCUSATIVE.

### ACCUSATIVE AFTER VERBS.

§ 229. The object of a transitive verb is put in the accusative; as,

*Lëgatos mittunt*, They send ambassadors. Cæs. *Animus movet corpus*, The mind moves the body. Cic. *Da veniam hanc*, Grant this favor. Ter. *Eum imitati sunt*, They imitated him. Cic. *Piscem Syri venerantur.* Id.

REMARK 1. A transitive verb, with the accusative, often takes a genitive, dative, or ablative, to express some additional relation; as,

*Te convinco amentiae*, I convict you of madness. Cic. *Da locum melioribus*, Give place to your betters. Ter. *Solvit se Teucria luctu*, Troy frees herself from grief. Virg. See those cases respectively.

REM. 2. Such is the difference of idiom between the Latin and English languages, that many verbs considered transitive in one, are used as intransitive in the other. Hence, in translating transitive Latin verbs, a preposition must often be supplied in English; as, *Ut me cavëret*, That he should beware of me. Cic. On the other hand, many verbs, which in Latin are intransitive, and do not take an accusative, are rendered into English by transitive verbs; as, *Ille mihi favet*, He favors me: and many verbs originally intransitive acquire a transitive signification.

REM. 3. The verb is sometimes omitted:—

1. To avoid its repetition; as, *Eventum senatus, quem (scil. dare) videbitur, dabit.* Liv.

2. The interrogative interjection *quid?* what? depends on *ais* or *censes*. So also *quid vero?* *quid igitur?* *quid ergo?* *quid enim?* which are always followed by another question, and both questions may be united into one proposition, the first serving merely to introduce the interrogation. With *quid postea?* *quid tum?* supply *sequitur*. With *quid quod*, occurring in transitions, *dicam de eo* is omitted, but it may be rendered 'nay,' 'nay even,' 'but now,' 'moreover,' etc., without an interrogation.—*Dicam* is also to be supplied with *quid multa?* *quid plura?* *ne multa?* *ne multis?* *ne plura*. The infinitive *dicere* is also sometimes omitted; as, *Nimis multa videor de me.* Cic. *Perge reliqua.* Id.

REM. 4. The accusative is often omitted:—

1. When it is a reflexive pronoun; as, *Nox precipitat*, scil. *se*. Virg. *Tum propra avertit.* Id. *Eo lavatum*, scil. *me*. Hor.

The reflexives are usually wanting after *abdoleo*, *abstineo*, *accingo*, *adaequo*, *æquo*, *agglomero*, *augeo*, *cëlëro*, *congemino*, *continuo*, *dëclino*, *dëcôquo*, *dëšino*, *diffëro*, *düro*, *erumpo*, *flecto*, *dëflecto*, *facesso*, *incipio*, *inclino*, *insinuo*, *irumpo*, *jungo*, *lavo*, *laxo*, *lenio*, *maturo*, *mollio*, *moveo*, *muto*, *pöno*, *precipio*, *prorumpo*, *quatio*, *remitto*, *retracto*, *sëdo*, *sisto*, *stabilio*, *suppedito*, *tardo*, *tëneo*, *tendo*, *trahicio*, *transmitto*, *turbo*, *vario*, *vergo*, *verto*, *dëverto*, *rëverto*, *vestio*, *vibro*; and more rarely after many others.

2. When it is something indefinite, has been previously expressed in any case, or is easily supplied; as, *Ego*, *ad quos scribam*, *nescio*, scil. *litteras*. Cic. *De quo et tecum egi diligenter, et scripsi ad te.* Id. *Bene fecit Silius.* Id. *Ducit in hostem*, scil. *exercitum*. Liv.



REM. 5. An infinitive, or one or more substantive clauses, may supply the place of the accusative after an active verb; as,

*Da mihi fallere.* Hor. *Reddes dulce loqui, reddes ridere decorum.* Id. *Cupio me esse clementem.* Cic. *Athenienses statuērunt ut naves conscenderent.* Id. *Vereor ne a doctis reprehendar.* Id. *Euce, Bacche, sonat.* Ovid. Sometimes both constructions are united; as, *Di iram miserantur inānem amborum, et tantos mortālibus esse labōres.* Virg.—Respecting the infinitive with and without a subject-accusative after an active verb, see § 270–273; and for the subjunctive after such verbs, see § 273.

(a.) In such constructions, the *subject* of the dependent clause is sometimes put in the accusative as the *object* of the leading verb; as, *Nosti Marcellum, quam tardus sit,* for *Nosti quam tardus sit Marcellus.* Cic. *Illum, ut vivat, optant.* Ter. *At te ego faciam, ut minus valeas.* Plaut.

(b.) An ablative with *de* may also supply the place of the accusative, by the ellipsis of some general word denoting *things, facts,* etc., modified by such ablative; as, *De republicā vestrā paucis accipe.* Sall. Compare a similar omission of a *subject* modified by *de* and the ablative, § 209, R. 3, (2.)

REM. 6. The impersonal verbs of feeling, *miseret, poenitet, pudet, taedet, piget, miserescit, miseretur,* and *pertusum est,* are followed by an accusative of the person exercising the feeling, and a genitive of the object in respect to which it is exercised. Cf. § 215, (1.); as,

*Eorum nos miseret,* We pity them. Cic. The impersonal *Veritum est* also occurs with such an accusative; *Quos non est veritum ponere,* etc. Cic.

REM. 7. *Juvat, delectat, fallit, fugit, praeterit,* and *decet,* with their compounds, take an accusative of the person; as,

*Te hilari animo esse valde me juvat,* That you are in good spirits greatly delights me. Cic. *Fugit me ad te scribere.* Cic. *Illud alterum quam sit difficile, te non fugit.* Id. *Nec vero Cæsarem fecellit.* Cæs. *Facis, ut te decet.* Ter. So also when used personally; as, *Parvum parva decet.* Hor.; but *decet* often takes the accusative of the person with the infinitive; as, *Hanc maculam nos decet effugere.* Ter.; and in comic writers a dative; as, *Vobis decet.* Ter.

For *mea, tua, sua, nostra, vestra,* after *refert* and *intērest,* see § 219, R. 1: and for the accusative by attraction, instead of the nominative, see § 206, (6,) (b.)

§ 230. Verbs signifying to name or call; to choose, render or constitute; to esteem or reckon, which in the passive voice have two nominatives, are followed in the active voice by two accusatives, one of the *object* and the other of the *predicate*. Cf. § 210, R. 3, (3.); as,

*Urbem ex Antiōchi patris nōmine Antiōchiam vocavit,* He called the city Antioch, etc. Just. *Ludos facis me,* You make game of me. Plaut. *Me consulem fecistis.* Cic. *Iram bene Ennius initium dixit insaniae.* Id. *Ancum Marcium regem populus creavit.* Liv. *Sulpicium accusatorem suum numerabat, non competitorē.* Cic. *Quum vos testes habeam.* Nep.

NOTE 1. The following are among the verbs included in this rule, viz. *appello, dico, nōmino, nuncupo, perhibeo, saluto, scribo and inscribo, vōco; cāpio, constituo, creo, declāro, deligo, designo, dico, eligo, facio, efficio, instituo, lēgo, prōdo, reddo, renuncio; dūco, dignor, existimo, habeo, iudico, nūmero, pūto, repērio, intelligo, invēnio, se praebere or praestare,* etc.

NOTE 2. An ablative with *ex* occurs, though rarely, instead of the accusative of the object; as, *Fortuna me, qui liber fueram, servum fecit,* e summo infimum. Plaut. Cf. *Qui recta prava faciunt.* Ter.

NOTE 3. An infinitive may supply the place of the objective accusative; as, *Si simulasse vocat crimen.* Ovid.:—and sometimes of the predicate accusative



also; as, *Si rēpērire vōcās āmittēre certius; aut si scīre ūbi sit rēpērire vōcās.* Id. So also an adjective may supply the place of the predicate accusative; as, *Præbuit se dignum suis mājoribus.* Cic. *Cæsārem certiorem faciunt.* Cæs.

REMARK 1. After verbs signifying to esteem or reckon, one of the accusatives is often the subject, and the other the predicate, of *esse* expressed or understood; as,

*Eum āvārum possūmus existimāre.* Cic. *Tālem se impērātorem præbuit.* Nep. *Præsta te eum, qui mihi es cognītus.* Cic. *Mercūrium omnium inventōrem artium fēerunt; hunc viārum atque itinērum dūcem arbitrantur.* Cæs.; or an adjective supplies the place of the predicate accusative; as, *Ne me existimāris ad mānendum esse propensiorē.* Cic.

NOTE 4. Instead of the predicate accusative, (1) *pro* with the ablative sometimes follows *pūto*, *dūco*, and *habeo*, but denotes only an approximation; as, *Aliquid pro certo habēre or pūtāre.* *Ea pro falsis dūcit.* Sall. *Aliquem pro hoste habēre.* Cæs.—So also *in* with the ablative; as, *Nihil præter virtutē in bonis habēre.* Cic. *Aliquem in nūmēro hostium dūcere.* Cic.—and the ablative without *in*; as, *Uti vos affinium lōco dūcerem.* Sall.—So also *e* or *ex* with the ablative; as, (*U*) *fācēret quod e rēpūblicā fidēque suā dūcēret.* Liv.—Sometimes (2) the genitive; as, *Officii duxit exōrāre filiā patrem.* Suet. (See § 211, R. 8, (3.)) So with a genitive or an ablative of price or value; as, *Pūtāre aliquem nihilo.* Cic. *Non habeo nauci Marsum augūrem.* Enn—and sometimes (3) a dative; as, *Quando tu me habēs despicātui.* Plaut.—or an adverb; as, *Ægre habuit, filium id pro pārente ausum.* Liv. And (4) *ad* or *in* with the accusative; as, *Lōca ad hibernācula lēgere.* Liv. *Aliquem in Patres lēgere.* Id.: or (5) the genitive depending on the ablative of cause, manner, etc.; as, *Qui servitutē deditiōnis nōmine appellānt.* Cæs.

REM. 2. Many other verbs, besides their proper accusative, take a second, denoting a purpose, time, character, etc.

Such are *do*, *tribuo*, *sūmo*, *pēto*, *pōno*, *adjungo*, *ascribo*, *cognosco*, *accio*, *fingo*, *significo*, etc.; as,

*Quāre ejus fūge cōmitem me adjungērem.* Cic. *Hōminum opinio socium me ascribit tuis laudibus.* Id. *Quos ego sim toties jam dedignāta mārītos.* Virg. *Hunc igitur rēgem agnoscimus, qui Philippum dedignātur patrem?* Curt. *Filiam tuam mihi uxorem posco.* Plaut. *Pētūt hanc Sātūrnia mūnus.* Ovid. Such constructions may often be referred to apposition, or to an ellipsis of *esse*.

§ 231. Verbs of asking, demanding, and teaching, and *cēlo* (to conceal), are followed by two accusatives, one of the person, the other of the thing; as,

*Hoc te vēhēmenter rōgo.* Cic. *Illud te ōro, ut,* etc. Id. *Rōgo te nummos, I ask you for money.* Mart. *Posce deos vēniam,* Ask favor of the gods. Virg. *Quum lēgent quis mūsicam docuērit Epāminondam,* When they shall read who taught Epaminondas music. Nep. *Antigōnus iter omnes cēlat,* Antigonus conceals his route from all. Id. *Dēprēcāri deos māla.* Sen. *Quōtidie Cæsar* *Æduos frūmentum flāgitāre.* Cæs. *Multa deos ōrans.* Virg.

REMARK 1. This rule includes the verbs of asking and demanding, *flāgitō*, *efflāgitō*, *obsecro*, *ōro*, *exōro*, *contendo*, *percontor*, *posco*, *rēposco*, *consūlo*, *præcor*, *dēprēcōr*, *rōgo*, and *interrōgo*, which, with the accusative of the person, take the accusative of the neuter pronouns *hoc*, *id*, *illud*, *quod*, *quid*, more frequently than that of a substantive; of teaching, *dūceo*, *ēdūceo*, *dēdūceo*, and *ērūdio*, which last has two accusatives only in the poets. *Admōneo* and *consūlo* are rarely found with two accusatives; as, *Consulam hanc rem amicos.* Plaut. *Eam rem nos lōcus admōnuit.* Sall.

REM. 2. Instead of the accusative of the person, verbs of asking and demanding often take the ablative with *ab* or *ex*; as, *Non dēbēbam abs te has litēras poscēre.* Cic. *Vēniam ōrēmus ab ipso.* Virg. *Istud vōlēbam ex te percontāri.* Plaut.

REM. 3. (a.) Instead of the accusative of the thing, the ablative with *de* is sometimes used; as, *Sic ego te eisdem de rebus interrogem.* Cic. *De itinere hostium senatum edocet.* Sall. *Bassus noster me de hoc libro celavit.* Cic. Cf. § 229, R. 5, (b.).—(b.) Sometimes also instead of the accusative of the thing an infinitive, or an infinitive or subjunctive clause is used; as, *Deos precari debetis, ut urbem defendant.* Cic. *Ut doceam Rullum posthac tacere.* Id. *Doci id non fieri posse.* Id. *Doceant eum qui vir Sex. Roscius fuerit.* Id.—(c.) With verbs of teaching, the instrument by means of which the art is practised is put in the ablative; as, *Aliquem fidibus docere.* Cic. *\*Docere aliquem armis.* Liv. *Literæ* may be used either in the accusative or in the ablative; as, *Te literas doceo.* Cic. *Doctus Græcis literis.* Id.

REM. 4. Some verbs of asking, demanding, and teaching, are not followed by two accusatives; as, *exigo, peto, postulo, quero, scitor, sciscitor*, which, with the accusative of the thing, take an ablative of the person with the preposition *ab, de, or ex*; *imbuo, instituo, instruo*, etc., which are sometimes used with the ablative of the thing, generally without a preposition, and are sometimes otherwise construed; as, *Instituere aliquem ad dicendum.* Cic.

REM. 5. (a.) Many active verbs with the accusative of the person, take also an accusative denoting *in what respect* or *to what degree* the action of the verb is exerted.

(b.) The accusative of degree, etc., is commonly *nilil*, a neuter pronoun, or a neuter adjective of quantity; as, *Non quo me aliquid juvare posses.* Cic. *Pauca pro tempore milites hortatus.* Sall. *Id adjuta me.* Ter. *Næque est te fallere quidquam.* Virg. Cf. § 232, (8.)

REM. 6. By a similar construction, *genus* and *seculus*, 'sex,' are sometimes used in the accusative, instead of the genitive of quality; as, *Nullas hoc genus vigiliæ vigilarunt.* Gell. So, *Omnes muliebre seculus.* Suet. Cf. 211, R. 6, (4.)

§ 232. (1.) Some *neuter* verbs are followed by an accusative of kindred signification to their own; as,

*Vitam jucundam vivere*, To live a pleasant life. Plaut. *Mirum somniavi somnium*, I have dreamed a wonderful dream. Id. *Furere hunc furem.* Virg. *Istam pugnam pugnabo.* Plaut. *Pugnare dicenda Mæsis prælia.* Hor. *Lusum insolentem ludere.* Id. *Si non servitutem serviat.* Plaut. *Quæror haud faciles questus.* Stat. *Juravi verissimum jusjurandum.* Cic. *Ignotas jubet ire vias.* Val. Flacc. So, also, *Ire exsequias*, To go to a funeral. Ter. *Ire supplicias*, To go to one's assistance. *Ire infitias*, To deny. This expression is equivalent to *infitor*, and may like that take an accusative; as, *Si hoc unum adjunxero, quod nemo eat infitias.* Nep.: or the accusative with the infinitive; as, *Næque infitias imus Siciliam nostram provinciam esse.* Liv. *Ut suum gaudium gauderemus.* Cæsar. ad Cic. *Proficisci magnum iter.* Cic. *Pollux itque reditque viam.* Virg. This accusative is usually qualified by an adjective.

(2.) Verbs commonly neuter are sometimes used transitively, and are then followed by an accusative.

Accusatives are thus used with *oleo* and *sapio*, and their compounds, *redoleo, resipio*; as, *Olet unguenta*, He smells of perfumes. Ter. *Olere peregrinum*, To have a foreign smell. Cic. *Orationes redolentes antiquitatem.* Id. *Mella herbam eam sapiunt*, The honey tastes of that herb. Plin. *Uva piceum resipiens.* Id. So, *Sitio honores.* Cic. *Carnem pluit.* Liv. *Claudius æleam studiosissime lusit.* Suet. *Erumperè diu coercitam iram in hostes.* Liv. *Libros evigilare.* Ovid. *Præire verba.* Liv. *Nec vox hominem sonat.* Virg. *Sudare mella.* Id. *Morientem nomine clamat.* Id. *Quis post vina gravem militiam aut pauperiem crepat?* Hor. *Omnes una manet nox.* Id. *Ingrati animi crimen horreo.* Cic. *Ego meas quæror fortunas.* Plaut. *Vivere Bacchanalia.* Juv. *Pastorem saltaret uti Cyclopæ, rogabat.* Hor. So the passive; *Nunc agrestem Cyclopæ mœventur.* Id. *Xerxes quum mare ambulavisset, terram navigasset.* Cic. *Qui stadium currit.* Id. *Communia jura migrare.* Id. *Te volo colloqui.* Plaut. *Ea disserrere malui.* Cic.



*Cōrijdon ardēbat* Alexin. Virg. *Stygias jūrāvimus undas*. Ovid. *Nāvigat æquor*. Virg. *Currimus æquor*. Id. *Pascuntur sylvas*. Id.

NOTE 1. Accusatives are found in like manner after *ambūlo*, *calleo*, *dūleo*, *ēquīto*, *fleo*, *gaudeo*, *gēmo*, *glōrior*, *horreo*, *lātor*, *lātro*, *nāto*, *palleo*, *paveo*, *pereo*, *dēpereo*, *prōcēdo*, *quēror*, *rīdeo*, *sīleo*, *sībūlo*, *tāceo*, *trēmo*, *trēpido*, *vādo*, *vēnio*, etc.

(3.) Neuter verbs and sometimes adjectives also may be followed by an accusative denoting *in what respect*, or *to what degree*, the feeling, condition, etc., is manifested; as,

*Nihil lāboro*. Cic. *Num id lacrimat virgo?* Does the maid weep on that account? Ter. *Multa ālia peccat*. Cic. *Quicquid dēlrant rēges, plectuntur Achivi*. Hor. *Nec tu id indignārī posses*. Liv. *Illud mihi lētandum vīdeo*. Cic. *Illud valde tibi assentiōr*. Id. *Idem glōriārī*. Id. *Hæc glōrians*. Liv. *Hoc stūdet ūnum*. Hor.—So, *Id opēram dō*, I strive for this. Ter. *Consilium pētis, quid tibi sim auctor*. Cic. *Quod quīdam auctōres sunt*, Which is attested by some authors. Liv. *Nil nostrī misērere?* Virg.—*Nihil Rōmānæ plēbis similis*. Liv. *Sēnātus nihil sāne intentus*. Sall. These limiting accusatives have commonly the force of adverbs, particularly *nihil*, which is used like an emphatic *non* in the sense of 'in no way,' 'in no respect.' So *non nihil*, 'to some extent,' 'in some measure.'

NOTE 2. In the above and similar examples, the prepositions *ob*, *propter*, *per*, *ad*, etc., may often be supplied. This construction of neuter verbs is most common with the neuter accusatives *id*, *quid*, *quidquam*, *aliquid*, *quicquid*, *quod*, *nihil*, *nonnihil*, *idem*, *illud*, *tantum*, *quantum*, *ūnum*, *multa*, *pauca*, *alia*, *cētera*, *omnia*, etc. Cf. § 256, R. 16, N.

§ 233. Many verbs are followed by an accusative depending upon a preposition with which they are compounded.

(1.) Active verbs compounded with *trans*, *ad*, and *circum*, have sometimes two accusatives, one depending upon the verb, the other upon the preposition; as,

*Omnem ēquitātum pontem transdūcit*, He leads all the cavalry over the bridge. Cæs. *Agēsīlāus Hellepontum cōpias trājēcit*. Nep. *Petrēius jusjūrandum adigīt Afrānium*. Cæs. *Roscellum Pompēius omnia sua præsīdia circumduxit*. Id. So, *Pontus scōpūlos supērjācit undam*. Virg. So, also, *adverto* and *indūco* with *ānimum*; as, *Id ānimum advertit*. Cæs. *Id quod ānimum induxērat paulisper non tēnuit*. Cic. So, also, *injicio* in Plautus—*Ego te mānum injiciam*.

(2.) Some other active verbs take an accusative in the passive voice depending upon their prepositions; as,

*Māgicas accingier artes*, To prepare oneself for magic arts. Virg. In prose writers the *ad* is in such cases repeated; as, *accingi ad consūlātum*. Liv. *Classis circumvēhitur arcem*. Id. *Quod anguis dōmi vectem circumjēctus fuisset*. Cic. *Lōcū prætērvectus sum*. Id.

(3.) Many neuter verbs, especially verbs of motion, or of rest in a place, when compounded with prepositions which govern an accusative, become transitive, and accordingly take an accusative; as,

*Gentes quæ märe illud adjācent*, The nations which border upon that sea. Nep. *Obēquitāre agmen*. Curt. *Incēdunt mæstos lōcos*. Tac. *Transilui flammas*. Ovid. *Succēdere tecta*. Cic. *Lūdōrum diēbus, qui cognitiōnem intervēnērāt*. Tac. *Adire provinciā*. Suet. *Cāveat ne prœlium ineat*. Cic. *Ingrēdi iter pēdibus*. Cic. *Epīcūrī horti quos mōdo prætēribāmus*. Id.

NOTE. To this rule belong many of the compounds of *ambūlo*, *cēdo*, *curro*, *eo*, *ēquīto*, *fuo*, *grādior*, *lābor*, *no* and *nāto*, *rēpo*, *sālio*, *scando*, *vādo*, *vēhor*, *vēnio*, *vōlo*;—*cūbo*, *jūceo*, *sēdeo*, *sisto*, *sto*, etc., with the prepositions included in § 224, and with *ex*.



REMARK 1. Some neuter verbs compounded with prepositions which govern an ablative, in like manner become transitive, and are followed by an accusative; as,

*Nēmīnem convēni*, I met with no one. Cic. *Qui societatem coiēris*. Id. *Aversari* hōnōres. Ovid. *Ursi arborem aversi dērepunt*. Plin. *Edormi* crāpulam. Cic. *Egressus* exsiliū. Tac. *Evaditque celer* ripam. Virg. *Excēdere* nūmērū. Tac. *Exire* līmen. Ter. *Tibur aquae fertile praefluunt*. Hor.

REM. 2. After verbs both active and neuter, compounded with prepositions which take an accusative, the preposition is often repeated, or one of similar signification is used; as,

*Cesar se ad nēmīnem adjunxit*. Cic. *Multitudinem* trans Rhēnum in Galliam transducere. Cæs.—In Galliam invāsīt Antōnius. Cic. Ad me ādire quosdam mēmīni. Id. *Orator pēragrat* per ānimos hōmīnum. Id. *Ne in sēnātum accēderem*. Id. *Rēgina ad templum incessit*. Virg. *Juxta gēnitōrem adstat Lāvīnia*. Id. *Fines extra quos ēgrēdi non possim*. Cic. A dative instead of the accusative often follows such compounds, according to § 224. *Circum* is not repeated.

NOTE. Some verbal nouns and verbal adjectives in *bundus* are followed by an accusative, like the transitive verbs from which they are derived; as,

*Quid tibi huc rēceptio ad te est meum vīrum?* Wherefore do you receive my husband hither to you? Plant. *Quid tibi, mālum*, me, *aut quid ego āgam, cūratiō* 'st? Id. *Quid tibi hanc adiitio est?* Id. *Quid tibi hanc nōtio est, inquam, āmicam meam?* *Quid tibi hanc digito tactio* 'st? Id. *Hanno vitābundus* castra hostium consulesque. Liv. *Mithridātes Rōmānum mēditābundus* bellum. Just. *Mirābundi* vānam spēcīem. Liv. *Pōpulābundus* agros. Sisenn. *Carnificem imaginābundus*. App.

§ 234. A verb in the passive voice has the same government as in the active, except that the accusative of the active voice becomes the nominative of the passive.

NOTE 1. The accusative of the person with the infinitive, after verbs of *saying* and *commanding*, may become the subject of the passive voice; as, Active, *Dico rēgem esse justum*;—Passive, *Rex dicitur justus esse*. Act. *Jūbeo te rēdire*;—Pass. *Jūbēris rēdire*: the construction in the passive being the same as though *rēgem* and *te* had depended immediately upon *dico* and *jūbeo*.—So, also, when the accusative of the person is the object of the verb and the infinitive stands as the accusative of the thing. Cf. § 270, N.

I. When a verb, which in the active voice takes an accusative both of the person and of the thing, is changed to the passive form, the accusative of the person becomes the nominative, and the accusative of the thing is retained; as,

*Rōgātus est* sententiam, He was asked his opinion. Liv. *Interrogātus* causam. Tac. *Sēgētes ālimentāque dēbita dives poscēbātur* hūmus. Ovid. *Mōtus docēri* gaudet *Iōnicos mātūra* virgo. Hor. *Omnes belli artes ēdoctus*. Liv. *Nosne hoc cēlātis tam diu?* Ter. *Multa in extis mōnēmur*. Cic.

NOTE 2. The accusative of the thing after *doctus* and *ēdoctus* is rare; and after *cēlārī* it is generally a neuter pronoun; as *hoc* or *id* cēlābar; of this I was kept in ignorance; but it is found also with the person in the dative; as, *Id Alcibiādī diūtius cēlārī non pōtuit*. Nep. Alcib. 5. *Cēlo*, and especially its passive, generally takes *de* with the ablative.

REMARK 1. (*a.*) *Induo* and *exuo*, though they do not take two accusatives in the active voice, are sometimes followed by an accusative of the thing in

the passive; as, *Induitur ātras vestes*, She puts on sable garments. Ovid. *Thōrāca indūtus*. Virg. *Exūta est Rōma sēnectam*. Mart. *So inducor* and *cingor*; as, *Ferrum cingitur*. Virg. *So recingitur* anguem. Ovid.

(b.) When two accusatives follow an active verb compounded with *trans*, the passive retains that which depends upon the preposition; as, *Belgæ Rhēnum antiquitus transducti*. Cæs.

REM. 2. The future passive participle in the neuter gender with *est*, is sometimes, though rarely, followed by an accusative; as, *Multa nōvis rēbus quum sit āgendum*. Lucr. *Quam (viam) nōbis ingrēdiendum est*. Cic.

II. Adjectives, verbs, and perfect participles, are sometimes followed by an accusative denoting the *part* to which their signification relates; as,

*Nūdus membra*, Bare as to his limbs. Virg. *Os hūmērosque deo similis*. Id. *Clārī gēnus*. Tac. *Tribūni suam vicem anxi*. Liv. *Trēmī artus*. Virg. *Cētera parce puer bello*. Id. *Sibila colla tūnentem*. Id. *Explēri mentem nēquit*. Id. *Grīneus ēruitur ōcūlos*. Ovid. *Picti scūta Lābici*. Virg. *Collis frontem leniter fastigātus*. Cæs. *Animum incensus*. Liv. *Oblītus faciē suā cruōre*. Tac.

REMARK 1. In this construction an ablative is often joined with the perfect participle; as, *Miles fractus membra lābore*. Hor. *Dextērū gēnū lāpīde ictus*. Suet. *Adversum fēmūr trāgūlā grāviter ictus*. Liv.

REM. 2. This is a Greek construction, and is usually called the *limiting* or *Greek accusative*. It is used instead of an ablative of limitation, (§ 250,) and occurs most frequently in poetry.

REM. 3. A limiting accusative instead of the ablative is found also in a few ordinary expressions, as in *partim* (for *partem*), *vicem*, *magnam* and *maximam partem*, instead of *magnā* or *maximā ex parte*, or the adverb *fēre*; as, *Maximam partem lacte vivunt*. Cæs. *Magnam partem ex iambis nostra constat ōrātiō*. Cic. Livy has *magna pars*, viz. *Nūmīdæ*, *magna pars agrestes*.—So *cētera* and *rēliqua* are joined to adjectives in the sense of *cēteris*, 'for the rest,' 'in other respects'; as, *Proximum regnum, cētera ēgrēgium, ab ūnā parte haud sātis prospērum fuit*. Liv. *So cētera similis, cētera bōnus. A te bis terre summum lītēras accēpi*. Cic.—So, also, in the expressions *id tempōris*; *id, hoc* or *idem ætātis, illud hōræ*, for *eo tempōre, eā ætāte*, etc.; *id gēnus, omne gēnus, quod gēnus*.

III. Some neuter verbs which are followed by an accusative, are used in the passive voice, the accusative becoming the subject, according to the general rule of active verbs; as,

*Tertia vivitur ætas*. Ovid. *Bellum militābitur*. Hor. *Dormitur hiems*. Mart. *Multa peccantur*. Cic. *Aditur Gnossius Minos*. Sen. *Ne ab omnibus circumsistēretur*. Cæs. *Hostes invādī posse*. Sall. *Campus obitur āquā*. Ovid. *Plūres in-euntur grātīæ*. Cic. *Ea res silētur*. Id.

## ACCUSATIVE AFTER PREPOSITIONS.

§ 235. (1.) Twenty-six prepositions are followed by the accusative.

These are *ad*, *adversus* or *adversum*, *antē*, *āpūd*, *circā* or *circum*, *circūter*, *cīs* or *citrā*, *contrā*, *ergā*, *extrā*, *infṛā*, *intēr*, *intrā*, *juxtā*, *ob*, *pēnēs*, *pēr*, *post*, *pōnē*, *prætēr*, *prōpē*, *proptēr*, *sēcundum*, *supṛā*, *trans*, *ultrā*; as,

*Ad templum non æquæ Pallādīs ibant*,—to the temple. Virg. *Adversus hostes*, Against the enemy. Liv. *Germānī quī cīs Rhēnum incolunt*,—this side the Rhine. Cæs. *Quum tantum rēsideat intra mūros māli*. Cic. *Prīncipio rērum impērium pēnes rēges erat*. Just. *Templum pōnam propter āquam*. Virg. *Inter āgendum*. Id. *Ante dōmandum*. Id. Respecting the signification of some of the preceding prepositions see § 195, R. 5, etc.



REMARK 1. *Cis* is generally used with names of places; *citra* with other words also; as, *Cis Taurum*. Cic. *Cis Pādum*. Liv. *Paucos cis menses*. Plaut. *Citra Veliām*. Cic. *Citra satiētatem*, Not to satiety. Col. *Citra fātigatiōnem*. Cels. *Citra Trōjāna tempōra*. Ovid.

REM. 2. *Inter*, signifying *between*, applies to two accusatives jointly, and sometimes to a single plural accusative; as, *Inter me et Scipiōnem*. Cic. *Inter nātos et pārentes*. Id. *Inter nos*, Among ourselves. Id. *Inter falcārios*, Among the scythe-makers. Cic. When it denotes time it signifies *during*, and more rarely *at*; as, *Inter ipsum pugnæ tempus*. Liv. *Inter cænam*. Cic.

REM. 3. *Ante* and *post* are commonly joined with concrete official titles, when used to indicate time, rather than with the corresponding abstract nouns; as, *ante* or *post Cicērōnem* consulem, rather than *ante* or *post* consulātum *Cicērōnis*.

(2.) *In* and *sub*, denoting *motion* or *tendency*, are followed by the accusative; denoting *situation*, they are followed by the ablative; as,

*Via dūcit in urbem*, The way conducts into the city. Virg. *Noster in te amor*. Cic. *Callimāchi ēpigramma in Cleombrōtum est*—on or concerning Cleombrotus. Id. *Exercitus sub jūgum missus est*, The army was sent under the yoke. Cæs. *Magna mei sub terras ibit imāgo*. Virg. *Mediā in urbe*, In the midst of the city. Ovid. *In his fuit Ariovistus*. Cæs. *Bella sub Iliācis mœnibus gērere*, To wage war under the Trojan walls. Ovid. *Sub nocte silenti*. Virg.

REM. 4. The most common significations of *in*, with the accusative, are, *into*, *to*, *towards*, *until*, *for*, *against*, *about*, *concerning*,—with the ablative, *in*, *on*, *upon*, *among*. In some instances, *in* and *sub*, denoting tendency, are followed by the ablative, and, denoting situation, by the accusative; as, *In conspectu meo audet vērēre*. Phæd. *Natiōnes quæ in amicitiam pōpuli Rōmāni, ditiōnemque essent*. Id. *Sub jūgo dictātor hostes misit*. Liv. *Hostes sub montem consēdisse*. Cæs.

REM. 5. *In* and *sub*, in different significations, denoting neither tendency nor situation, are followed sometimes by the accusative, and sometimes by the ablative; as, *Amor crescit in hōras*. Ovid. *Hostilem in mōdum*. Cic. *Quod in bōno servo dici posset*. Id. *Sub eā conditiōne*. Ter. *Sub pœnā mortis*. Suet.

REM. 6. In expressions relating to time, *sub*, denoting *at* or *in*, usually takes the ablative; as, *Sub adventu Rōmānōrum*. Liv. *Sub luce*. Ovid. *Sub tempōre*. Lucan. Denoting *near*, *about*, *just before* or *just after*, it takes the accusative; as, *Sub lūcē*. Virg. *Sub lūmīna prima*. Hor. *Sub hoc hērus inquit*. Id.

REM. 7. *In* is used with neuter adjectives in the accusative in forming adverbial phrases; as, *In unīversum*, In general. *In tōtum*, Wholly. So, *in plēnum*; *in incertum*; *in tantum*; *in quantum*; *in majus*; *in mēlius*; *in omnia*, in all respects, etc.

(3.) *Sūpēr*, when denoting place or time, is followed by the accusative, and sometimes poetically by the ablative; but when it signifies *on*, *about*, or *concerning*, it takes the ablative. With the accusative *sūper* signifies *over*, *above*, *besides* or *in addition to*; with numerals, *more than*; as,

*Sūper labentem culmīna tecti*, Gliding over the top of the house. Virg. *Sūper tres mōdiōs*. Liv. *Sūper morbum etiā fāmes affēcit exercitum*. Id. *Sūper tēnēro prosternit grānīne corpus*, He stretches his body on the tender grass. Virg. *Multa sūper Priāmo rōgitans sūper Hectōre multa*, .... concerning Priam, etc. Id.

REM. 8. The compound *dēsūper* is found with the accusative, and *insūper* with the accusative and the ablative.

(4.) *Subter* generally takes the accusative, but sometimes, in poetry, the ablative; as,

*Subter terras*, Under the earth. Liv. *Subter densā testūdīne*. Virg.



(5.) *Clam* is followed by either the accusative or the ablative; as,

*Clam* vos, Without your knowledge. Cic. *Clam* patrem. Ter. *Clam* matrem suam. Plaut. *Clam* vobis. Cæs. *Neque potest clam me esse*. Plaut. *Clam uxore meâ*. Id. Its diminutive *clanculum* is once followed by the accusative, *clanculum patres*. Ter.

REM. 9. The adverbs *versus* or *versum* and *usque* are sometimes annexed to an accusative, principally of place, which depends on *ad* or *in*, and sometimes the preposition is omitted; as, *Ad Oceânus versus proficisci*. Cæs. *Fugam ad se versus*. Sall. *In Galliam versus castra mōvēre*. Id.—*Usque ad Nūmantiam*. Cic. *Usque in Pamphylia*. Id. *Ad noctem usque*. Plaut.—*Brundisium versus*. Cic. *Terminos usque Libyæ*. Just. *Usque Ennam profecti*. Cic. *Versus* is always placed after the accusative.—*Usque* occurs more rarely with *sub* and *trans* with the accusative; as, *Trans Alpes usque transfertur*. Cic. *Usque sub extrēmum brūmæ imbrem*.—*Versus* also rarely follows *ab*, and *usque* either *ab* or *ex* with the ablative; as, *Ab septemtrione versus*. Varr. *A fundamento usque mōvistî märe*. Plaut. *Usque ex ultimâ Syriâ*. Cic. *Usque a puëritiâ*. Ter. *Usque a Rómulo*. Cic. *Usque a mäne ad vespërum*. Plaut.

REM. 10. Prepositions are often used without a noun depending upon them, but such noun may usually be supplied by the mind; as, *Multis post annis*, i. e. *post id tempus*. Cic. *Circum Concordiæ*, scil. *ædem*. Sall.

REM. 11. The accusative, in many constructions, is supposed to depend on a preposition understood; as, *Quid õpus est plūrâ?* i. e. *propter quid?* why? i. q. *cur?* or *quære?* Cic. So, *Quid me ostentem?* Id. But it is not easy, in every case, to say what preposition should be supplied. For the accusative without a preposition after neuter verbs, see § 232. For the accusative of limitation, see § 234, II.

## ACCUSATIVE OF TIME AND SPACE.

§ 236. Nouns denoting duration of time, or extent of space, are put, after adjectives and verbs, in the accusative, and sometimes after verbs in the ablative; as,

ACC. *Appius cæcus multos annos fuit*, Appius was blind many years. Cic. *Biduum Lædiciæ fuit*. Id. *Dies tōtos de virtute dissērunt*. Id. *Te jam annum audientem Cratippum*. Id.—*Dēcrēvērunt intercālarium quinque et quādrāginta dies longum*. Id.—*Quum abessem ab Amāno iter ānūs diēi*. Id. *Tres pāteat cæli spātium non amplius ulnas*. Virg. (Cf. § 256, R. 6.) *A portu stādia centum et vīginti prōcessimus*. Cic.—*Duas fossas quindēcim pēdes lātas perduxit*,—two ditches fifteen feet broad. Cæs. *Fossæ quīnos pēdes lātæ*. Id. *Fōrāmina longa pēdes tres sēmis*. Cato. *Orbem oleārium crassum dīgitos sex fācito*. Id.—

ABL. *Vixit annis undētrīginta*. Suet. *Quātuordēcim annis exsiliūm tōlērāvīt*. Tac. *Trīginta annis vixit Panætius*. Cic.—*Exercitus Rōmānus tridui itinēre abfuit ab anne Tānai*. Tac. *Æsculāpii templum quinque millibus passuum distans*. Liv.

NOTE 1. The ablative denoting extent of time and space is rarely used by Cicero, and less frequently than the accusative by other writers.

NOTE 2. The accusative denoting extent of space sometimes follows the adverbs *longe*, *alte*, etc.; as, *Campestris lōcus alte duos pēdes et sēmissem infōdiendus est*. Colum. *Vercingētōriæ lōcum castris dēligit ab Avarico longe millia passuum sēdēcim*. Cæs.

NOTE 3. (a.) *Old*, in reference to the time which a person has lived, is expressed in Latin by *nātus*, with an accusative of the time; as, *Dēcessit Alexander mensem unam, annos tres et trīginta nātus*. Just. (b.) A person's age may also be expressed without *nātus* by a genitive of the time closely connected with his name, according to § 211, R. 6; as, *Alexander annōrum trium et trīginta dēcessit*. (c.) *Older* or *younger* than a certain age is expressed by prefixing to the accusative or genitive of the definite age the ad-

verbs *plus* or *minus*, or the adjectives *māior* or *minor*, either with or without *quam*. See § 256, R. 6 and 7.—Sometimes, also, the ablative depends on the comparative; as, *Minor viginti quinque annis nātus*. Nep. *Minor trīginta annis nātus*. Cic. *Biennio quam nos maior*. Id. Cf. § 256, R. 16. (1.)

REMARK 1. Nouns denoting time or space, used to limit *other nouns*, are put in the genitive or ablative. See § 211, R. 6.

REM. 2. A term of time not yet completed may be expressed by an ordinal number; as, *Nos vicēsimum jam diem patimur hēbescere aetatem hōrum auctōritātis*. Cic. *Pūnico bello duodēcimum annum Itālia urēbatur*. Liv. Hence in the passive, *Nunc tertia vivitur aetas*. Ovid.

REM. 3. The accusative or ablative of space is sometimes omitted, while a genitive depending on it remains; as, *Castra quæ abērant bidui*, scil. *spātium* or *spatio*. Cic.

REM. 4. To denote a place by its distance from another, the ablative is commonly used; as, *Millibus passuum sex a Cēsāris castris consēdit*. Cæs.; but sometimes the accusative; as, *Tria passuum millia ab ipsā urbe castra pōsui*. Liv. The only words used for this purpose in the ablative alone are *spātio* and *intervallo*; as, *Quindēcim ferme millium spātio castra ab Tūrento pōsui*. Id.

NOTE 4. For *abhinc* and a cardinal number, with the accusative or ablative of past time, see § 253, R. 2. For the ablative denoting difference of time or space, see § 256, R. 16.

REM. 5. A preposition is sometimes expressed before an accusative of time or space, but it generally modifies the meaning; as, *Quem per dēcem annos aluimus*, .... during ten years. Cic.

REM. 6. When the place from which the distance is reckoned is not mentioned, *ab* is sometimes placed before the ablative of distance, as if this depended on the preposition; as, *A millibus passuum duobus castra pōsuērunt*, Two miles from the place, or, Two miles off. Cæs.

REM. 7. An *accusative of weight* also occurs when expressed by *libram* or *libras* in connection with *pondo*. Cf. § 211, R. 6. (4.)

## ACCUSATIVE OF PLACE.

§ 237. After verbs expressing or implying motion, the name of the town *in which the motion ends* is put in the accusative without a preposition; as,

*Rēgulus Carthāginem vēdiit*, Regulus returned to Carthage. Cic. *Cāpuam flectit iter*, He turns his course to Capua. Liv. *Calpurnius Rōmam prōficiscitur*. Sall. *Rōmam erat nunciātum*. Cic.

REMARK 1. The accusative, in like manner, is used after *iter* with *sum*, *habeo*, etc.; as, *Iter est mihi Lānūvium*. Cic. *Cēsārem iter habēre Cāpuam*. Id. And even after *sum* alone; as, *Omnia illa mūnicipia, quæ sunt a Vibōne Brundisium*. Cic. So with a verbal noun; as, *Adventus Rōmam*. Liv. *Rēditus Rōmam*. Cic.

REM. 2. (a.) The preposition to be supplied is *in*, denoting *to* or *into*, which is sometimes expressed; as, *In Ephēsum abiit*. Plaut. *Ad*, before the name of a town, denotes direction towards it; as, *Iter dirigere ad Mūtinam*. Cic.; and also its vicinity; as, *Adolescentulus miles prōfectus sum ad Cāpuam*; i. e. *in castra ad Cāpuam*. Id. So, *Laelius cum classe ad Brundisium vēnit*. Cæs. *Cæsar ad Gēnēvam pervēnit*. Id. *Quum ego ad Hērāclēam accēderem*. Cic.

(b.) When *urbs*, *oppidum*, *lōcus*, etc., follow the names of towns as appositions, they generally take a preposition; as, *Dēmārātus se contulit Tarquinius, in urbem Etrūriæ flōrentissimam*. Cic. *Ad Cirtam oppidum iter constituunt*. Sall.—So also when the name of the town is qualified by an adjective; as, *Magnum*



*iter ad doctas prǫficiſci cōgor* Athēnas. Prop. But the poets and later prose writers sometimes omit the preposition; as, Ovid, *Her.* 2, 83.

REM. 3. Instead of the accusative, a dative is sometimes, though rarely, used; as, *Carthāgīni nuncios mittam*. Hor. Cf. § 225, IV. and R. 2.

REM. 4. *Dōmus* in both numbers, and *rus* in the singular, are put in the accusative, like names of towns; as,

*Ite dōmum*, Go home. Virg. *Galli dōmos ābiērant*,—had gone home. Liv. *Rus ibo*, I will go into the country. Ter.

NOTE. (a.) When *dōmus* is limited by a genitive or a possessive adjective pronoun, it sometimes takes a preposition: with other adjectives, the preposition is generally expressed; as, *Non introeo in nostram dōmum*. Plaut. *Vēnisse in dōmum Leccæ*. Cic. *Ad eam dōmum prǫfecti sunt*. Id. *In dōmos sup̄eras scandere cūra fuit*. Ovid. Rarely, also, when not limited; as, *Sōcrātes philōsōphiam in dōmos intrōdūxit*. Cic. So, *lārem suum*. App., or *ad lārem suum*. Cic. *Cāricas in Albense rus inferre*. Plin. *Quum in sua rūra vēnērunt*. Cic. With the possessor's name in the genitive, either *dōmum* or *in dōmum* is used; as, *Pomponiū dōmum vēnisse*. Cic. *In dōmum Mælii tēla infēruntur*. Liv.

(b.) *Dōmus* is sometimes used in the accusative after a verbal noun; as, *Dōmum rēditionis spe sublātā*. Cæs. So, *Itio dōmum*. Cic. *Concursus dōmum*. Cæs. Cf. R. 1.

REM. 5. (a.) Before the names of countries and of all other places in which the motion ends, except those of towns, and *dōmus* and *rus*, the preposition is commonly used; as, *Ex Asiā transis* in Eurōpam. Curt. *Te in Epīrum vēnisse gaudeo*. Cic. But it is sometimes omitted; as, *Dēvēniunt spēluncam*. Virg. *Dēvēnere lōcos*. Id. *Tūmulum antiquæ Cērēris sēdemque sacrātam vēnimus*. Id. *Ibis Cērōpius portus*. Ovid. So, also, before names of countries, especially those ending in *us*; as, *Ægyptus, Bospōrus, Chersōnēsus, Epīrus, Pēlōponnēsus*, etc. So, also, *Illȳricum prǫfectus*. Cæs. *Mācēdōniam pervēnit*. Liv. *Africam transitūrus*. Id. So, Tacitus construes even names of nations, when used, as they often are, for those of countries; as, *Ductus inde Cangos exercitus*. *Ibēros ad patrium regnum pervādīt*. So, Virgil, *Nos ibimus Afros*.—Pliny has, *Insūlas Rubri Māris nāvīgant*.

(b.) Before the names of small islands the preposition is frequently omitted; as, *Pausāniam cum classe Cyprum misērunt*. Nep.: but rarely before the names of the larger islands; as, *Sardinia, Britannia, Crēta, Eubœa, Sicilia*.

(c.) Before accusatives of any words denoting locality after verbs of motion, the poets omit the preposition; as, *Itāliam—Lāviniāque vēnit litōra*. Virg.—The old accusative *fōras* is used, like names of towns, to denote the place *whither*, while *fōris* denotes the place *where*; as, *Vāde fōras*. Mart. *Exit fōras*. Plaut.

## ACCUSATIVE AFTER ADJECTIVES, ADVERBS, AND INTERJECTIONS.

§ 238. 1. (a.) The adjectives *prǫpior* and *proxīmus*, with their adverbs *prǫpius* and *proxīme*, like their primitive *prǫpe*, are often joined with the accusative; as,

*Ipsē prǫpior montem suos collōcat*. Sall. *Crassus proxīmus märe Oceānum hiēmārat*. Cæs.—*Libyes prǫpius märe Africū agītābant*. Sall. *Proxīme Hispāniam Mauri sunt*. Id.

(b.) The adverbs *prīdie* and *postrīdie* are also often followed by the accusative; as, *Prīdie eum diem*. Cic. *Prīdie idus*. Id. *Postrīdie ludos*. Id.—(c.) An accusative sometimes follows *intus* and *cōminus*; as, *Intus dōmum*. Plaut. *Agrestes cōminus ire sues*, scil. *in*. Prop.



REMARK 1. The accusative with *pridie* and *postridie* is by some referred to *ante* and *post* understood. For the genitive after these words, see § 212, R. 4, N. 6.—Respecting *versus*, *usque*, *exadversus* (-um) and *secus* with the accusative, see § 195, R. 3: and § 235, R. 3.

REM. 2. The adverb *bene*, by the elipsis of *vālere jūbeo*, is sometimes followed by the accusative in forms of 'drinking health; as, *Bene vos, bene nos, bene te, bene me, bene nostram etiam Stēphānium!* Plaut. *Bene Messālam*, a health to Messala. Tibull. It is also construed with the dative. See § 228, 1.

2. In exclamations, the noun or pronoun which marks the *object of the feeling* is put in the accusative either with or without the interjections, *O! ah! heu! eheu! ecce! en! hem! pro! or vae!* as,

*En quātuor āras! ecce duas tibi Daphni!* Behold four altars! lo, two for thee, Daphnis! Virg. *Eccum! eccos! ecceillum!* for *ecce eum! ecce eos! ecce illum!* Plaut. *O praeclārum custōdem!* Cic. *Heu me infēlicem!* Ter. *Pro Deūm hōmīnumque fidem!* Cic. *Ah me, me!* Catull. *Eheu me misērum!* Ter. *Hem astūtias!* Id. *Vae te!* Plaut. *Vae me!* Sen. *Misēram me!* Ter. *Hōmīnem grāvem et civem ēgrēgium!* Cic. Cf. § 228, 3.

NOTE. The accusative after interjections is supposed to depend on some verb of emotion to be supplied.

## SUBJECT-ACCUSATIVE.

§ 239. The subject of the infinitive mood is put in the accusative; as,

*Mōleste Pompeium id ferre constābat*, That Pompey took that ill, was evident. Cic. *Eos hoc nōmine appellāri fas est.* Id. *Mīror te ad me nīhil scribēre*, I wonder that you do not write to me. Cn. Mag. in Cic. *Campos jūbet esse pātentes.* Virg.

NOTE 1. In historical writing the present infinitive has sometimes its subject in the nominative. Cf. § 209, R. 5.

REMARK 1. The subject of the infinitive is omitted when it precedes in the genitive or dative case; as, *Est adōlescentis mājōres nātū vērēri*, scil. *eum*. Cic. *Expēdit bonas esse vōbis*, scil. *vos*. Ter.; and rarely when it precedes in the accusative; as, *Ea pōpūlus letāri et mērito dicēre fieri*; and also when its place is supplied by a possessive pronoun expressed or understood; as, *Non fuit consilium* (meum)—*servilibus officiis intentum atātem agēre* (scil. *me*). Sall.

REM. 2. A substantive pronoun is also sometimes omitted before the infinitive, when it is the subject of the preceding verb; as, *Pollicitus sum susceptūrum* (esse), scil. *me*, I promised (that I) would undertake. Ter. *Sed reddere posse negābat*, scil. *se*. Virg.

REM. 3. The subject of the infinitive is often omitted, when it is a general word for person or thing; as, *Est aliud irācundum esse, aliud irātum*, scil. *hōmīnem*. Cic. See § 269, R. 1.

REM. 4. The subject-accusative, like the nominative, is often *wanting*. See § 209, R. 3. The subject of the infinitive may be an infinitive or a clause. See § 269, R. 3.

NOTE 2. For the verbs after which the subject-accusative with the infinitive is used, see § 272. For the accusative in the predicate after infinitives neuter and passive, see § 210.

## VOCATIVE.

§ 240. The vocative is used, either with or without an interjection, in addressing a person or thing.

REMARK 1. The interjections *O*, *heu*, and *pro* (*proh*), also *ah*, *au* (*hau*), *ěhem*, *ěho*, *ehodum*, *eia* (*heia*), *hem*, *heus*, *hui*, *io*, and *ohe*, are followed by the vocative; as,

*O formōse puer!* O beautiful boy! Virg. *Heu virgo!* Id. *Pro sancte Jūpiter!* Cic. *Ah stulte!* Ter. *Heus Sýre!* Id. *Ohe libelle!* Mart. *Ehodum bōne vir.* Ter.—*Urbem*, mi Rūfe, cōle. Cic. Quinctili Vare, *lēgiōnes redde*. Suet. *Quo mōritūre ruis?* Hor. *Macte virtūte esto.* Cic.

REM. 2. The vocative is sometimes omitted, while a genitive depending upon it remains; as, *O misērcæ sortis!* scil. *hōmīnes*. Lucan.

NOTE. The vocative forms no part of a proposition, but serves to designate the person to whom the proposition is addressed.

## ABLATIVE.

The ablative denotes certain relations of nouns and pronouns, all of which are expressed in English by means of prepositions. In Latin this case is sometimes accompanied by a preposition, and sometimes stands alone. Cf. § 37, 6.

## ABLATIVE AFTER PREPOSITIONS.

§ 241. Eleven prepositions are followed by the ablative.

These are *ā*, (or *āb*, *abs*), *absquē*, *dē*; *cōram*, *pālam*, *cum*, *ex*, (*ē*); *sīnē*, *tēnus*, *prō*, and *præ*; as,

*Ab illo tempōre*, From that time. Liv. *A scribendo*, From writing. Cic. *Cum exercitu*, With the army. Sall. *Certis de causis*, For certain reasons. Cic. *Ex fugā*, From flight. Id. *Pālam pōpūlo*. Liv. *Sine lābōre*. Cic. *Cāpūlo tēnus*. Virg. *Cantābit vācuus cōram lātrōne viātor*. Juv. cf. § 195, 5.

NOTE. Of the prepositions followed by the ablative, five signify removal or separation, viz. *ā* (*āb* or *abs*), *dē*, *ē* (or *ex*), *absquē* and *sīnē*.

REMARK 1. *Tēnus* is always placed after its case. It sometimes takes the genitive plural. See § 221, III.—*Cum* is always appended to the ablative of the personal pronouns *me*, *te*, *se*, *nōbis*, and *vōbis*, and commonly to the ablatives of the relative pronoun, *quo*, *quā*, *quibus*, and *quī*. Cf. § 133, 4, and § 136, R. 1.

REM. 2. The adverbs *prōcul* and *simul* are sometimes used with an ablative, which depends on the prepositions *a* or *ab*, and *cum* understood; as, *Prōcul māri*, Far from the sea. Liv. *Simul nōbis hābitat*. Ovid. *Prōcul dūbio*. Suet. The prepositions are frequently expressed; as, *Prōcul a terrā*. Cic. *Prōcul a patrē*. Virg. *Tēcum simul*. Plaut. *Vōbiscum simul*. Cic.—So, rarely, *æque*. *Qui me in terrā æque fortūnātus erit*. Plaut. Cf. *Nōvi æque omnia tēcum*. Id.

REM. 3. Some of the above prepositions, like those followed by the accusative, are occasionally used without a noun expressed; as, *Quum cōram sūmus*. Cic. *Cum frātre an sine*. Id. Cf. § 235, R. 10.

REM. 4. The ablative follows also the prepositions *in* and *sub*, when they answer to the question 'where?' *sūper*, when it signifies 'on' or 'concerning'; and sometimes *clam* and *subter*. Cf. § 235, (2.)—(5.)

REM. 5. *In* is generally joined with the ablative after verbs of placing, as, *pōno*, *lōco*, *collōco*, *stātuo*, *constituo*, and *consido*; as, *Et sāle tābentes artus in litōre pōnunt*. Virg.—So, also, after verbs signifying to have, hold, or regard,



as, *habeo, dūco, nūmero*, etc.—After verbs of *assembling, concealing, and including*, *in* is followed by either the accusative or the ablative.—After *dēfigo, inscribo, insculpo, incido*, and *insēro*, *in* is usually joined with the ablative.

§ 242. Many verbs compounded with *āb, dē, ex*, and *sūper*, are followed by an ablative depending upon the preposition; as,

*Abesse urbe*, To be absent from the city. Cic. *Abire sēdibus*, To depart from their habitations. Tac. *Ut se maledictis non abstineant*. Cic. *Dētrūdunt nāves scōpulo*, They push the ships from the rock. Virg. *Nāvi ēgressus est*. Nep. *Excēdere finibus*. Liv. *Cæsar prælio sūpersēdere statuit*. Cæs. *Tribūto ac dēlectu sūpersessum est*. Cic. So the adjective *extorris*; as, *Extorris patriā, dōmo*. Sall. And so the verbal *eruptio*; as, *Mūtina eruptio*. Cic.

REMARK 1. The preposition is often repeated, or one of similar signification is used; as, *Dētrāhere de tuā famā numquam cōgitāvi*. Cic. *Ex oculis ābiērunt*. Liv. *Exire a patriā*. Cic. *Exire de vitā*. Id. Cf. § 224, R. 4.

REM. 2. These compound verbs are often used without a noun; but, in many cases, it may be supplied by the mind; as, *Equites dēgressi ad pēdes*, scil. *ēquis*. Liv. *Abire ad Deos*, scil. *vitā*. Cic.

REM. 3. Some verbs compounded with *ab, de*, and *ex*, instead of the ablative, are sometimes followed by the dative. See § 224, R. 1 and 2. Some compounds, also, of neuter verbs, occur with the accusative. See § 233, R. 1.

## ABLATIVE AFTER CERTAIN NOUNS, ADJECTIVES, AND VERBS.

§ 243. *Opus* and *ūsus*, signifying *need*, usually take the ablative of the thing needed; as,

*Auctōritāte tuā nobis ōpus est*, We need your authority. Cic. *Nunc ānimis ōpus, nunc pectore firmo*. Virg. *Nāves, quibus consūli ūsus non esset*, Ships, for which the consul had no occasion. Liv. *Nunc viribus ūsus, nunc manibus rāpidis*. Virg.

REMARK 1. (a.) *Opus* and *ūsus* are sometimes followed by the ablative of a perfect participle; as, *Mātūrātō ōpus est*, There is need of haste. Liv. *Ūsus factō est mihi*. Ter. *Ubi summus impērator non ādest ad exercitum, citius, quod non factō est ūsus, fit, quam quod factō est ōpus*. Plaut. After *ōpus*, a noun is sometimes expressed with the participle; as, *Opus fuit Hirtio convento*,—of meeting, or, to meet, § 274, R. 5. Cic. *Opus sibi esse dōmīno ējus invento*. Liv.—or a supine is used; as, *Ita dictu ōpus est*, It is necessary to say, I must say. Ter.—Instead of the ablative with *ōpus est*, an infinitive, either alone or with a subject accusative, or *ut* with a subjunctive clause, sometimes occurs; as, *Opus est te ānimo vālere*. Cic. *Mihi ōpus est, ut lāvem*. Id.

(b.) *Opus* and *ūsus*, though nouns, are seldom limited by the genitive. In a few passages they are construed with the accusative. See § 211, R. 11.

REM. 2. *Opus* is sometimes the subject and sometimes the predicate of *est*; *ūsus*, which seldom occurs except in ante-classic poets, is, with only rare exceptions, the subject only. The person to whom the thing is needful is put in the dative; (§ 226.) With *opus* the thing needed may either be the subject of the verb in the nominative or accusative, or follow it in the ablative; as, *Dux nobis ōpus est*. Cic. *Verres multa sibi ōpus esse aiēbat*. Id.; or, *Dūce nobis ōpus est*. The former construction is most common with neuter adjectives and pronouns; as, *Quod non ōpus est, asse cārum est*. Cato apud Sen.—In the predicate *ōpus* and *ūsus* are commonly translated ‘needful’ or ‘necessary.’ Cf. § 210, R. 5.

NOTE. For the ablative of character, quality, etc., limiting a noun, see § 211, R. 6.



§ 244. *Dignus, indignus, contentus, præditus, and frētus*, are followed by the ablative of the object; as,

*Dignus* laude, Worthy of praise. Hor. *Vox pöpuli majestäte indigna*, A speech unbecoming the dignity of the people. Cæs. *Bestiæ eo contentæ non quærunt amplius*. Cic. *Hömo scëlère præditus*. Id. *Plêrique ingënio frëti*. Id.—So, *Æquum est me atque illo*. Plaut.

REMARK 1. The adverb *digne*, in one passage, takes the ablative; *Peccat üter nostrum crüce dignius*. Hor.—*Dignor*, also, both as the passive of the obsolete *digno*, and as a deponent verb, is followed by an ablative of the thing. As a deponent it takes also an accusative of the person; as, *Haud équidem tali me hönöre dignor*. Virg.—Pass. *Qui tali hönöre dignäti sunt*. Cic. Conjügio, *Anchisa, Vënëris dignäte süperbo*. Virg.—Sometimes as a deponent, instead of the ablative of the thing, it is followed by an infinitive clause; as, *Non ego grammäticas ambire tribus et pulpita dignor*. Hor. And both *dignor* and *dëdignor* are followed by two accusatives, one of the object the other of the predicate. See § 230, R. 2.

REM. 2. (a.) *Dignus* and *indignus* are sometimes followed by the genitive; as, *Suscipe cögitationem dignissimam tuæ virtütis*. Cic. *Indignus avörum*. Virg.; and *dignus* sometimes takes a neuter pronoun or adjective in the accusative; as, *Non me censes scire quid dignus siem?* Plaut. *Frëtus* is in Livy construed with the dative. Cf. § 222, R. 6, (b.)

(b.) Instead of an ablative, *dignus* and *indignus* often take an infinitive, especially in the passive; as, *Erat dignus ämari*. Virg.; or a subjunctive clause, with *qui* or *ut*; as, *Dignus qui impëret*. Cic. *Non sum dignus, ut figam pälum in pärietem*. Plaut.; or the supine in *u*; as, *Digna atque indigna relätu vöciferans*. Virg. *Contentus* is likewise joined with the infinitive; as, *Non hæc artes contenta päternas ëdëdicisse fuit*. Ovid.—So, *Näves pontum irrumpëre frëte*. Stat.

§ 245. I. *Utor, fruor, fungor, pötior, vescor*, and their compounds, are followed by the ablative; as,

*Ad quem tum Jüno supplex* his vöcibus üsa est,—addressed these words. Virg. *Frui* völuptäte, To enjoy pleasure. Cic. *Fungitur officio*, He performs his duty. Id. *Oppido pötiti sunt*. Liv. *Vescitur aurä*. Virg. His rëbus *perfruor*. Cic. *Lëgibus äbüti*. Id. *Dëfuncti* impërio. Liv. Grävi öpëre *perfungimur*. Cic. *O tandem magnis pëlägi dëfuncti përiclis*. Virg.

The compounds are *äbütor, deütör, perfruor, dëfungor*, and *perfungor*.

NOTE. *Utor* may take a second ablative, as an apposition or a predicate, like the predicate accusative, (§ 230, R. 2), and may then be translated by the verb *to have*; as, *Ille fäcili me ütëtur patre*, He shall have in me an indulgent father. Ter.

REMARK. In early writers these verbs sometimes take an accusative; as, *Quam rem mëdici ütuntur*. Varr. Ingënum *frui*. Ter. *Datämes militäre münus fungens*. Nep. *Gentem äliquam urbem nostram pötüturam pütem*. Cic. *Succras lauros vescar*. Tibull. In prölögis scribingdis öpëram äbütitur. Ter.—*Pötior* is, also, found with the genitive. See § 220, 4.

II. 1. *Nütör, innütör, fido* and *confido*, may be followed by the ablative without a preposition; as, *Hastä innixus*. Liv. *Fidëre cursu*. Ovid. *Nätürä löci confidebant*. Cæs.

2. *Misceo* with its compounds takes, with the accusative of the object, the ablative of the thing mingled with; as, *Miscëre päbula säle*. Coll. *Aquas nec-täre*. Ovid. *Aër multo calöre admixtus*. Cic.

3. *Assuesco, assuëfäcio, consuesco, insuesco*, and sometimes *acquiesco*, take either the dative or the ablative of the thing; as, *Aves sanguine et prædä assuëtæ*. Hor. *Nullo officio aut disciplinä assuëfactus*. Cæs. Cf. § 224.

4. *Vivo* and *ēpūlor*, 'to live or feast upon,' are followed by the ablative; as, *Dāpībus ēpūlamur ōpimis*. Virg. *Lacte atque pēcōre vivunt*. Cæs.

5. *Sto* signifying 'to be filled or covered with,' and also when signifying 'to cost,' is followed by the ablative without a preposition; when signifying 'to persevere in, stick to, abide by,' 'to rest or be fixed on,' it is followed by the ablative either with or without *in*; as, *Jam pulvĕre cælum stāre vident*. Virg.—*Multo sanguine ac vulnĕribus ea Pānis victōria stētīl*. Liv. *Stāre conditiōnibus*. Cic. *Omnis in Ascānio stat cūra pārentis*. Virg.—*Consto*, 'to consist of' or 'to rest upon,' is followed by the ablative either alone or with *ex*, *de*, or *in*; as, *Constat mātĕries sōlido corpōre*. Lucr. *Hōmo ex ānimo constat et corpōre*. Cic.

REMARK 1. *Fido*, *confido*, *misceo*, *admisceo*, *permisceo*, and *assuesco* often take the dative.

REM. 2. When a preposition is expressed after the above verbs, *sto*, *fido*, *confido*, *nitor*, *innitor*, and *assuesco* take *in* or *ad*; *acquiesco*, *in*; and *misceo* with its compounds, *cum*.

§ 246. Perfect participles denoting *origin* are often followed by the ablative of the *source*, without a preposition.

Such are *nātus*, *prōgnātus*, *sātus*, *creātus*, *crētus*, *ēditus*, *gēnitus*, *gēnrātus*, *ortus*; to which may be added *ōriundus*, descended from.

Thus, *Nāte deā!* O son of a goddess! Virg. *Tantālo prōgnātus*, Descended from Tantalus. Cic. *Sātus Nĕreide*, Sprung from a Nereid. Ovid. *Creātus rĕge*. Id. *Alcānōre crēti*. Virg. *Edite rĕgibus*. Hor. *Dūs gēnite*. Virg. *Argōlīco gēnrātus Alēmōne*. Ovid. *Ortus nullis mājōribus*. Hor. *Cælesti sēmīne ōriundi*. Lucr.

REMARK 1. The preposition is also rarely omitted after the verbs *creo*, *gēnĕro*, and *nascor*; as, *Ut patre certo nascērĕre*. Cic. *Fortes creantur fortibus*. Hor.

REM. 2. After participles denoting origin, the preposition *ex* or *de* is usually joined to the name of the mother; and in a few passages *ex* or *ab* is joined to the name of the father; as, *Prōgnāti ab Dite patre*. Cæs. In speaking of one's ancestors *ab* is frequently used; as, *Plērosque Belgas esse ortos a Germānis*. Id.

REM. 3. Origin from a place or country is generally expressed by a patrial adjective; as, *Thrāsībūlus Athēniensis*, Thrasybulus of Athens. Livy often uses *ab*; as, *Turnus Herdōnius ab Ariciā*. Cæsar prefers the ablative alone; as, *Cn. Magius Crēmōnā*; and in this manner is expressed the tribe to which a person belongs; as, *Q. Verres Rōmiliā*,—of the Romilian tribe.

## ABLATIVE OF CAUSE, ETC.

§ 247. Nouns denoting the *cause*, *manner*, *means*, and *instrument*, after adjectives and verbs, are put in the ablative without a preposition.

NOTE. The English prepositions with the ablative of cause, manner, means, and instrument are *by*, *with*, *in*, etc.

1. The *cause*. (1.) Adjectives which have a passive signification, as denoting a state or condition produced by some external cause, may take such cause in the ablative; as,

*Campāni fuĕrunt sūpĕrbi bōnitāte agrōrum*. Cic. *Animal pābūlo letum*. Sen. *Prælio fessī lassique*, Weary and faint with the battle. Sall. *Hōmīnes ægrī grāvi morbo*. Cic.

(2.) Neuter verbs expressing an action, state or feeling of the subject originating in some external cause, may take that cause in the ablative; as,



*Intēriūt fāme*, He perished with hunger. *Laude āliēnā dōlet*. Cic. *Lātor tuā dignitāte*. Id. *Gaude tuo bōno*. Id. *Suā victōriā glōriāri*. Cæs. *Aquīlōnibus lābōrant quercēta*. Hor.—So with *bēne est* and the dative; as, *Mihī bēne erat non piscibus urbe pētītis, sed pullo atque hādō*. Hor. *Ubi illi bēne sit ligno, āquā cālīdā, cibo, vestimentis*, etc. Plaut.

NOTE 1. After such adjectives and neuter verbs, a preposition with its case often supplies the place of the simple ablative.

NOTE 2. In exclamations of encouragement or approbation, the defective adjective *macte*, *macti*, either with or without the imperative of *esse* (*esto*, *este*, *estōte*), is joined with an ablative of cause, especially with *virtūte*.

NOTE 3. After neuter verbs and adjectives denoting emotions, especially those of *care*, *grief*, and *sorrow*, the accusative *vīcem*, with a genitive or a possessive pronoun, is used, instead of the ablative *vīce*, to signify 'for' or 'on account of'; as, *Rēmītītus hoc tibi, ne nostram vīcem irascāris*, That you may not be angry on our account. Liv. *Tuam vīcem sēpe dōleo, quod*, etc. Cic. *Suam vīcem māgis anxius, quam ejus, cui auxilium ab se pētēbātur*. Liv.

REMARK 1. When the *cause* is a voluntary agent, it is put in the accusative with the preposition *ob*, *propter*, or *per*; as, *Nōn est æquum me propter vos dēcipi*. Ter. These prepositions, and *a*, or *ab*, *de*, *e* or *ex*, and *præ*, are also sometimes used when the cause is not a voluntary agent; as, *Ob ādultērium cæsi*. Virg. *Nec loqui præ mœrōre pōtuit*. Cic.

REM. 2. (a.) After active verbs, the *cause*, unless expressed by an ablative in *u* from substantives having no other case; as, *Jussu, rōgātū* and *admōnitū*, is seldom expressed by the simple ablative, but either by a preposition, or by *causā*, *gratiā*, *ergo*, etc., with a genitive; as, *Lēgibus propter mētum pāret*. Cic. *Ne ob eam rem ipsos dēspicēret*. Id. *Dōnāri virtūtis ergo*. Id. *Sī hoc hōnōris mei causā suscēpēris*. Id. But with *causā*, etc., the adjective pronoun is commonly used for the corresponding substantive pronoun; as, *Te ābesse meā causā, mōleste fēro*. Cic. Cf. § 211, R. 3, (b.)

(b.) When the cause is a state of feeling, a circumlocation is often used with a perfect participle of some verb signifying 'to induce'; as, *Cūpīditāte ductus, inductus, incitātus, incensus, inflammātus, impulsus, mōtus, captus*, etc. *Mihī bēnē-vōlentiā ductus tribuēbat omnia*. Cic. Livy frequently uses *ab* in this sense; as, *Ab irā, a spe, ab odio*, from anger, hope, hatred.

2. The *manner*. *Cum* is regularly joined with the ablative of manner, when expressed simply by a noun, not modified by any other word; and also when an adjective is joined with the noun, provided an additional circumstance, and not merely an essential character of the action, is to be expressed. Thus:

*Cum vōluptāte āliquem audire*. *Verres Lampsācum vēnit cum magnā cālāmī-tātē civitātis*. Cic. Hence also when the connection between the subject and the noun denoting the attribute is only external; as, *Prōcēdere cum veste purpūreā*: in distinction from *Nūdis pēdibus incēdere*; *Aperto cāpite sēdere*, etc., which express circumstances or attributes essential to the subject.

But *mōdus*, *rātio*, *mos*, *ritus*, etc., signifying manner, never take *cum*, and it is omitted in some expressions with other substantives; as, *Hoc mōdo scripsi*; *Constituērunt quā rātione āgērētur*; *Mōre bestiārum vāgāri*; *Latrōnum ritu vivēre*; *Equo ānimo fēro*; *Maximā fide āmicitias cōluit*. *Summā æquitāte res constitui*; *Viam incrēdibili cēlērītate confēcīt*; *Librum magnā cūrā diligentiāque scripsit*; the action of the verb being intimately connected with the circumstance expressed by the ablative. So in some expressions with substantives alone; as, *Silentio prætērire* or *fācere āliquid*; *Lēge āgēre*; *Jūre* and *injūriā fācere*; *Magistrātus vītio creātus*; *Recte et ordine fit*.

REM. 3. The *manner* is also sometimes denoted by *de* or *ex* with the ablative; as, *De* or *ex industriā*, On purpose. Liv. *Ex integro*, Anew. Quint.



3. The *means* and *instrument*. An ablative is joined with verbs of every kind, and also with adjectives of a passive signification, to express the means or instrument; as,

*Amicos observantiā, rem parsimōniā retinuit*, He retained his friends by attention, his property by frugality. Cic. *Auro ostrōque dēcōri*. Virg. *Ægrescit mēdendo*. Id. *Cornibus tauri, apri dentibus, morsu leōnes se tūtantur*. Cic. *Cæsus est virgis*. Id. *Trabs sauciā sēcūri*. Ovid. For the ablative of the means after verbs of *filling*, etc., see § 249, I.

REM. 4. When the means is a person, it is seldom expressed by the simple ablative, but either by *per*, or by the ablative *opērā* with a genitive or a possessive pronoun; as, *meā, tuā, suā, opērā*, which are equivalent to *per me, per te, per se*, and denote both good and bad services. *Bēnēficio meo*, etc., is used of good results only; as, *Bēnēficio meo patres sunt*. Sall. But persons are sometimes considered as involuntary agents, and as such expressed by the ablative without a preposition; as, *Servos, quibus silvas publicas dēpōpūlātus erat*. Cic.—When *per* is used to express the means, it is connected with external concurring circumstances, rather than with the real means or instrument. Hence we always say *vi oppidum cēpit*, but *per vim ei bōna ēripuit*.

REM. 5. The material instrument is always expressed by the ablative without a preposition; as, *Conficere cervum sagittis; gladio aliquem vulnerare; trahere pectus ferro*.

§ 248. The ablative is used with passive verbs to denote the *means* or *agent* by which any thing is effected, and which in the active voice is expressed by the nominative. This ablative is used either with *ab* or without it, according as it is a person or a thing.

I. The *voluntary* agent of a verb in the passive voice is put in the ablative with *a* or *ab*; as,

(In the active voice,) *Clōdius me diligit*, Clodius loves me (Cic.); (in the passive,) *A Clōdio diligor*, I am loved by Clodius. *Laudatur ab his, culpatur ab illis*. Hor.

REMARK 1. (1.) The general word for persons, after verbs in the passive voice, is often understood; as, *Prōbitas laudatur*, scil. *ab hōmīnibus*. Juv. So after the passive of neuter verbs; as, *Discurritur*. Virg. *Tōto certatum est corpore regni*. Id. Cf. § 141, R. 2.

(2.) The agent is likewise often understood, when it is the same as the subject of the verb, and the expression is then equivalent to the active voice with a reflexive pronoun, or to the middle voice in Greek; as, *Quum omnes in omni genere scelerum voluntentur*, scil. *a se*. Cic.

REM. 2. *Neuter* verbs, also, are sometimes followed by an ablative of the voluntary agent with *a* or *ab*; as,

*M. Marcellus periit ab Annibale*, M. Marcellus was killed by Hannibal. Plin. *Ne vir ab hoste cadat*. Ovid.

REM. 3. The preposition is sometimes omitted; as, *Nec conjūge captus*. Ovid. *Cōlitur linigērā turbā*. Id. *Pereat meis excisus Argivis*. Hor.

For the dative of the agent after verbs in the passive voice, and participles in *dus*, see § 225, II. and III.

II. The *involuntary* agent of a verb in the passive voice, or of a neuter verb, is put in the ablative without a preposition, as the cause, means, or instrument; as, *Maximo dōlōre conficior*. Cic. *Frangi cūpiditāte*. Id. *Æacidæ tēlo jacet Hector*. Virg.

NOTE. The involuntary agent is sometimes personified, and takes *a* or *ab*; as, *A vōluptātibus dēsērī.* Cic. *A nātūrā dātum hōmīni vivendī curricūlum.* Id. *Vīnci a vōluptāte.* Id. *Vīctus a lābōre.* Id.

§ 249. I. A noun denoting the means, by which the action of a verb is performed, is put in the ablative after verbs signifying to *affect* in any way, to *fill, furnish, load, array, equip, endow, adorn, reward, enrich*, and many others.

REMARK 1. This rule includes such verbs as *afficio, aspergo, conspergo, inspergo, respergo, compleo, expleo, impleo, oppleo, repleo, suppleo, cūmulo, farcio, rēfercio, satio, exsatio, sātūro, stīpo, constīpo, ōbruo, ōnēro, augeo, induo, vestio, armo, orno, circumdo, circumfundo, macto, lūcuplēto, instruo, imbuo, dōno, impertio, rēmūnērōr, honesto, hōnōro, etc.*; as,

*Terrōre implētur Afrīca,* Africa is filled with terror. Sil. *Instruxēre ēpūlis mēsas,* They furnished the tables with food. Ovid. *Ut ējus ānīmum hīs ōpīnīōnibus imbūas,* That you should imbue his mind with these sentiments. Cic. *Nāves ōnērānt auro,* They load the ships with gold. Virg. *Cūmulāt altāria dōnis,* He heaps the altars with gifts. Id. *Terra se grāmīne vestīt,* The earth clothes itself with grass. Id. *Mollibus ornābat cornua sertis.* Id. *Multo cībo et pōtīōne complēti.* Cic. *Libros puērīlibus fābūlis rēfercīre.* Id. *Sātiārī dēlectātīōne nō possum.* Id. *Hōmīnes sātūrātī hōnōrībūs.* Id. *Senectus stipāta stūdiis iuvenūtīs.* Id. *Me tanto hōnōre hōnestas.* Plaut. *Equis Afrīcam lūcuplētāvit.* Colum. *Stūdiū tuū nullā me nōvā vōluptāte affēcīt.* Cic. *Terram nox obruit umbris.* Lucr.

REM. 2. Several verbs denoting to fill, instead of the ablative, sometimes take a genitive. See § 220, 3.

REM. 3. The active verbs *induo, dōno, impertio, aspergo, inspergo, circumdo, and circumfundo*, instead of the ablative of the thing with the accusative of the person, sometimes take an accusative of the thing, and a dative of the person; as, *Cui quū Dēiātrā tūnicā induisset.* Cic. *Dōnāre mūnēra cīvībūs.* In the earliest writers *dōno*, like *condōno*, has sometimes two accusatives or an accusative of the person with the infinitive.

II. A noun denoting that in *accordance* with which any thing is, or is done, is often put in the ablative without a preposition; as,

*Nostro mōre,* According to our custom. Cic. *Instītūto suo Cēsār cōpiās suas ēduxīt,* According to his practice. Cæs. *Id factum consīlio meo,*—by my advice. Ter. *Pācem fēcīt hīs condītīōnībūs,*—on these conditions. Nep.

NOTE. The prepositions *de, ex, pro*, and *secundum* are often expressed with such nouns; as, *Nēque est factūrus quīdquam nīsi de meo consīlio.* Cic. *Ex consuetūdīne āliquīd facēre.* Plin. Ep. *Dēcet quīdquīd āgas, āgēre pro virībūs.* Cic. *Sēcundum nātūrā vivēre.* Id.

III. The ablative denoting *accompaniment*, is usually joined with *cum*; as,

*Vāgāmur ēgentes cum conjūgībūs et libērīs,* Needy, we wander with our wives and children. Cic. *Sēpe admirārī sōleo cum hoc C. Lālio.* Id. *Jūlium cum hīs ad te litērīs mīsi.* Id. *Ingressus est cum glādīo.* Id. *Rōmā vēnī cum febrī.* Cum occāsū sōlīs cōpiās ēducēre,—as soon as the sun sēt.

REMARK. But *cum* is sometimes omitted before words denoting military and naval forces, when limited by an adjective; as, *Ad castra Cēsārīs omnībūs cōpiīs contendērunt.* Cæs. *Inde tōto exercītū prōfectus.* Liv. *Eōdem dēcēm nāvībūs C. Furius vēnīt.* Liv. And sometimes in military language *cum* is omitted, when accompanying circumstances are mentioned, and not persons; as, *Castra clāmōre invādunt.*



§ 250. 1. A noun, adjective, or verb, may be followed by the ablative, denoting *in what respect* their signification is taken; as,

*Piētate filius, consiliis pārens*, In affection a son, in counsel a parent. Cic. *Rēges nōmine māgis quam impērio*, Kings in name rather than in authority. Nep. *Oppidum nōmine Bibrax*. Cæs.—*Jure pēritus*, Skilled in law. Cic. *Anxius animo*, Anxious in mind. Tac. *Pēdibus æger*, Lame in his feet. Sall. *Crine rūber, niger ōre*. Mart. *Fronte lætus*. Tac. *Māior nātū*. Cic. *Prudentiā non infērior, ūsu vērō etiā supērior*. Id. *Maximus nātū*. Liv.—*Animo angī*, To be troubled in mind. Cic. *Contrēmisco tōtā mente et omnibus artibus*, I am agitated in my whole mind and in every limb. Id. *Captus mente*, Affected in mind, i. e. deprived of reason. Id. *Altēro oculo cāpitur*. Liv. *Ingēniū laude flōruit*. Cic. *Pollēre nobilitate*. Tac. *Animōque et corpore torpet*. Hor.

REMARK. This may be called the *ablative of limitation*, and denotes the relation expressed in English by ‘in respect of,’ ‘in regard to,’ ‘as to,’ or ‘in.’—Respecting the genitive of limitation after adjectives, see § 213;—after verbs, § 220, 1: and respecting the accusative of limitation, see § 231, R. 5; § 232, (3.); and § 234, II.

2. (1.) Adjectives of plenty or want are sometimes limited by the ablative; as,

*Dōmus plēna servis*, A house full of servants. Juv. *Dives agris*, Rich in land. Hor. *Fērax sēcūlum bonis artibus*. Plin.—*Inops verbis*, Deficient in words. Cic. *Orba frātribus*, Destitute of brothers. Ovid. *Viduum arbōribus solum*. Colum. *Nūdus agris*. Hor. For the genitive after adjectives of plenty and want, see § 213, R. 3–5.

(2.) Verbs signifying to abound, and to be destitute, are followed by the ablative; as,

*Scātentem bellūis pontum*, The sea abounding in monsters. Hor. *Urbs rēdundat militibus*, The city is full of soldiers. Auct. ad Her. *Villa ābundat porco, hēdo, agno, gallinā, lacte, cāseo, melle*. Cic.—*Virum qui pēcūniā ēgeat*, A man who is in want of money. Id. *Cārere culpā*, To be free from fault. Id. *Mea ādōlescētia indiget illōrum bonā existimātiōne*. Id. *Abundat audaciā, consilio et ratiōne deficitur*. Id.

REMARK 1. To this rule belong *ābundo*, *exubēro*, *rēdundo*, *scāteo*, *affluo*, *circumfluo*, *diffluo*, *superfluo*, *suppedito*, *vāleo*, *vigeo*;—*cāreo*, *ēgeo*, *indigeo*, *vāco*, *deficiō*, *destituo*, etc.

REM. 2. The *genitive*, instead of the ablative, sometimes follows certain verbs signifying to abound or to want. See § 220, 3.

REM. 3. To do any thing with a person or thing, is expressed in Latin by *fācere* with *de*; as, *Quid de Tulliolā meā fiet?* Cic.; and more frequently by the simple ablative, or the dative; as, *Quid hoc hōmine or huic hōminī faciātis?* What can you do with this man? Cic. *Nescit quid faciāt auro*,—what he shall do with the gold. Plaut. *Quid me fiat parvī pendis*, You care little what becomes of me. Ter.—*Sum* is occasionally used in the same manner; as, *Mētum cēperunt quidnam se futurum esset*,—what would become of them. Liv.

§ 251. A noun denoting that of which any thing is deprived, or from which it is freed, removed, or separated, is often put in the ablative without a preposition.

This construction occurs after verbs signifying to *deprive*, *free*, *debar*, *drive away*, *remove*, *depart*, and others which imply separation.



NOTE. The principal verbs of this class are *arceo*, *pello*, *dēpello*, *expello*, *ab-dico*, *interdico*, *dēfendo*, *dēturbo*, *dējicio*, *ējicio*, *absterreo*, *dēterreo*, *mōveo*, *āmōveo*, *dēmōveo*, *rēmōveo*, *sēcerno*, *prōhibeo*, *sēpāro*, *exclūdo*, *interclūdo*, *ābeo*, *exeo*, *sēdo*, *dēcēdo*, *discēdo*, *dēsisto*, *ēvādo*, *abstīneo*, *spōlio*, *privo*, *orbo*, *libēro*, *expēdio*, *laxo*, *nūdo*, *solvo*, *exsolvo*, *exōnēro*, *lēvo*, *purgo*, to which may be added the adjectives *liber*, *immūnis*, *pūrus*, *vācuus*, and *āliēnus*; as,

*Nūdantur arbōres fōliis*, The trees are stripped of leaves. Plin. *Hoc me libēra mētū*, Free me from this fear. Ter. *Tūne eam philōsōphiam sēquēre, quæ spōliat nos jūdicio, privat apprōbatiōne, orbat sensibus?* Cic. *Solvit se Teucria luctu*. Virg. *Te illis sēdibus arcēbit*. Cic. Q. *Varium pellēre possessiōnibus cōnātus est*. Id. *Omnes tribu rēmōti*. Liv. *Lēvare se ære āliēno*. Cic. *Me lēves chōri sēcernunt pōpulo*. Hor. *Animus omnī liber cūrā et angōre*. Cic. *Utrumque hōmīne āliēnissimum*. Id. When *āliēnus* signifies 'averse' or 'hostile to,' it takes the ablative with *ab*, or rarely the dative; as, *Id dicit, quod illi causæ maxime est āliēnum*. Id. In the sense of 'unsuited,' it may also be joined with the genitive; as, *Quis āliēnum pātet ejus esse dignitātis?* Id.—*Alius* too, in analogy with adjectives and verbs of separation, sometimes takes an ablative; as, *Nēve pātes ālium sapiēte bōnōque beatum*. Hor.; but this may also be referred to the ablative after comparatives. Cf. § 256, R. 14.

REMARK 1. Most verbs of depriving and separating are more or less frequently followed by *ab*, *de*, or *ex*, with the ablative of the thing, and always by *ab* with the ablative of the person; as, *Tu Jūpiter, hunc a tuis āris arcēbis*. Cic. *Præsidium ex arce pēpulerunt*. Nep. *Aquam de agro pellēre*. Plin. *Ex ingrātā civitatē cēdere*. Cic. *Arcem ab incendio libērāvit*. Id. *Solvēre belluam ex cātēnis*. Auct. ad Her.—*Sēdes rēmōtas a Germānis*. Cæs. *Se ab Etruscis sēcernēre*. Liv.

REM. 2. *Arceo*, in the poets, sometimes takes the dative, see § 224, R. 2., and sometimes an infinitive; as, *Plāgamque sēdere cēdendo arcēbat*. Ovid.—*Prōhibeo* and *dēfendo* take either the accusative of the person or thing to be defended, with the ablative of the thing to be warded off—or the reverse—*āliquem* or *āliquid* a *pēriculo*, or *pēriculum ab āliquo*. They are also sometimes construed with the dative, see § 224, R. 2, and sometimes with infinitive or subjunctive clauses. *Prōhibeo* has rarely two accusatives; as, *Id te Jūpiter prōhibessit*. Plaut.; or poetically the accusative and genitive; as, *Captæ prōhibēre Pēnos āquīlæ*. Sil.—*Interdico* takes the person either in the accusative or the dative, and the thing in the ablative, *āliquem* or *ālicui* *āliquā re*; as, *Quibus quum āquā et igni interdixissent*. Cæs.—Instead of the ablative, a subjunctive clause with *ne*, and more rarely with *ut*, sometimes follows *interdico*.—*Absum*, in like manner, takes the ablative with *ab*, and sometimes the dative; as, *Curtæ nescio quid semper ābest rei*. Hor. Cf. § 224, R. 1.—*Abdico* takes sometimes an ablative, and sometimes an accusative of the thing renounced; as, *Abdicāre se māgistrātū*. Cic. *Abdicāre māgistrātum*. Sall. In Plautus, *circumdūco*, to cheat, takes the ablative of the thing. *Interclūdo*, instead of an ablative of the thing with an accusative of the person, sometimes takes an accusative of the thing and a dative of the person; as, *Itinērum angustīæ multītūdīni fūgam interclūsērant*. Cæs.: and, instead of the ablative of the thing, a subjunctive clause with *quōminus* occurs: *Interclūdōr dōlōre, quōminus ad te plūra scribam*. Cic.

REM. 3. Verbs which signify to *distinguish*, to *differ*, and to *disagree*, are generally construed with *ab*, but sometimes, especially in the poets, with the ablative alone.

NOTE. Verbs signifying to distinguish, etc., are *distinguo*, *discerno*, *sēcerno*, *diffēro*, *discrēpo*, *dissideo*, *disto*, *dissentio*, *discordo*, *ābhorreo*, *āliēno*, and *ābāliēno*.—*Dissentio*, *dissideo*, *discrēpo*, and *discordo* are construed also with *cum*.—The verbs which signify to *differ* are sometimes construed with the dative; as, *Distat infido scurræ āmicus*. Hor., and in like manner the adjective *diversus*; as, *Nihil est tam Lysīæ diversum, quam Isocrātes*. Quint.

## ABLATIVE OF PRICE.

§ 252. The *price* or *value* of a thing is put in the ablative, when it is a definite sum, or is expressed by a substantive; as,

*Quum te trēcentis tālentis rēgi Cotto vendidisses*, When you had sold yourself to king Cottus for three hundred talents. Cic. *Vendidit hic auro patriam*, This one sold his country for gold. Virg. *Cibus ūno asse vēnālis*. Plin. *Constitit quadringentis millibus*. Varr. *Dēnis in diem assibus ānimum et corpus (militum) aestimāri*. Tac. *Lēvi mōmento aestimāre*. Cæs. *Istuc verbum vile est vīginti minis*. Plaut. *Asse cārū est*. Sen. Ep.

REMARK 1. The verbs which take an ablative of price or value are (1) *æstimō, dūco, faciō, fio, hābeo, pendo, pūto, depūto, tazo*; (2) *ēmo, mercor, vendo, do, vēneo, sto, consto, prosto, conducō, lōco, vāleo, luo, and liceo*.—To these must be added others, which express some act or enjoyment for which a certain price is paid; as, *Lāvor quādrante*. Trīginta millibus *Cēlius hābitat*. Cic. *Vix drachmis est obsōnātus dēcem*. Ter. *Dōceo tālento*, etc. So *esse* in the sense 'to be worth'; as, *Sextante sal in Italiā erat*.

REM. 2. Respecting the genitive of price or value, when expressed in a *general* or *indefinite* manner, see § 214.

REM. 3. The price of a thing, contrary to the general rule, is often expressed indefinitely by a neuter adjective; as, *magno, permagno, parvo, tantūlo, plūre, minūto, plurīmo, vili, viliōri, vilissīmo, nimio*, etc.; as, *Plūre vēnit*. Cic. *Conduxit non magno dōnum*. Id. These adjectives refer to some noun understood, as *prētio, ære*, and the like, which are sometimes expressed; as, *Parvo prētio ea vendidisse*. Cic.—The adverbs *bēne, pulchre, recte, mālē, cārē*, etc., sometimes take the place of the genitive or ablative of price; as, *Bēne emēre; recte vendēre; optime vendēre*, etc.

REM. 4. Varro has used *vāleo* with the accusative; as, *Dēnārii dicti, quod dēnos æris vālēbant*.

REM. 5. *Mūto* and its compounds, *commūto* and *permūto*, are commonly construed like verbs of selling, the thing parted with being put in the accusative, and the thing received in exchange for it, in the ablative; as, *Chāōniam glandem pingui mutāviti aristā*. Virg. But these cases are often reversed, so that the thing received is put in the accusative and the thing given for it in the ablative; as, *Cur valle permūtēm Sabinā divitias opērosiōres?* Why should I exchange my Sabine valley for more wearisome riches? Hor.—Sometimes in this construction *cum* is joined with the ablative.

## ABLATIVE OF TIME.

§ 253. A noun denoting the *time at* or *within* which any thing is said to be, or to be done, is put in the ablative without a preposition; as,

*Die quinto dēcessit*, He died on the fifth day. Nep. *Hoc tempōre*, At this time. Cic. *Tertiā vīgiliā ēruptionem fēcērunt*, They made a sally at the third watch. Cæs. *U hiēme nāviges*, That you should sail in the winter. Cic. *Proximo triennio omnes gentes subēgit*. Nep. *Agāmemnon cum ūniversā Græciā vix dēcem annis ūnam cepit urbem*. Nep.

NOTE 1. The English expression 'by day' is rendered in Latin either by *interdiū* or *die*; 'by night,' by *noctu* or *nocte*; and 'in the evening,' by *vespēre* or *vespēri*; see § 82, Exc. 5, (a.) *Lūdis* is used for *in tempōre ludōrum*; and *Sāturnālībus, Lātīnis, glādiātōribus*, for *lūdis Sāturnālībus*, etc. Other nouns not properly expressing time are used in that sense in the ablative either with or without *in*, as *initio, principio, adventu* and *discessu ālicūjus, cōmittis, tumultu, bello, pāce*, etc.; or *in initio*, etc. But *bello* is more common without *in*, if it is



joined with an adjective or a genitive; as, *Bello Pūnico sēcundo, bello Lātīnōrum*; and so, also, *pugnā Cannensi*. So we say in *puēritiā*, but omit *in* with an adjective; as, *extrēmā puēritiā*. *In* is very rarely used with nouns expressing a certain space of time; as, *annus, dies, hōra*, etc., for the purpose of denoting the time of an event. *In tempore* signifies either 'in distress,' or 'in time,' i. e. 'at the right time'; but in both cases *tempore* alone is used, and *tempore* in the sense of 'early' has even become an adverb, an earlier form of which was *tempōri* or *tempēri*, whose comparative is *tempērius*.

REMARK 1. When a period is marked by its distance before or after another fixed time, it may be expressed by *ante* or *post* with either the accusative or the ablative.—(a.) The preposition is regularly placed before the accusative, but after the ablative. If an adjective is used, the preposition is often placed between the adjective and the noun. In this connection the ordinal as well as the cardinal numbers may be used. Hence the English phrase 'after three years,' or 'three years after,' may be expressed in these eight ways; *post tres annos, tribus annis post; post tertium annum, tertio anno post; tres post annos, tribus post annis; tertium post annum, tertio post anno*.

(b.) When *ante* or *post* stands last, an accusative may be added to denote the time before or after which any thing took place; as, *Multis annis post dēcemvīros*. Cic. So *Consul factus est annis post Rōmam conditam trēcentis duōdēnōginta*.

NOTE 2. *Post* and *ante* sometimes precede the ablatives, as *ante annis octo; post paucis diēbus*; and also before such ablatives as are used adverbially, as *post aliquanto; ante paulo*.

NOTE 3. *Quam* and a verb are sometimes added to *post* and *ante* in all the forms above specified; e. g. *tribus annis postquam vēnerat; post tres annos quam vēnerat; tertio anno postquam vēnerat; post annum tertium quam vēnerat*, etc.; all of which expressions signify 'three years after he had come.' Sometimes *post* is omitted; as, *tertio anno quam vēnerat*.

NOTE 4. Instead of *postquam*, 'after,' we may use *ex quo, quum*, or a relative agreeing with the preceding ablative; as, *Ipse octo diēbus, quibus has lītēras dābam, cum Lēpidi cōpias me conjungam*; i. e. in eight days after the date of this letter. Planc. in Cic. Fam. *Mors Sex. Roscii quatrīduo, quo is occisus est, Chrysōgōno nuntiātur*,—four days after he had been killed. Cic. *Quem trīduo, quum has dābam lītēras, exspectābam*,—three days after the date of this letter. Planc. in Cic. In such cases *in* is sometimes joined with the ablative; as, *In diēbus paucis, quibus hæc acta sunt, mōritur*. Ter.

REM. 2. The length of time before the present moment may be expressed by *abhinc* with the accusative, and, less frequently, the ablative; as, *Quæstor fuisti abhinc annos quātuordēcim*. Cic. *Cōmitiis jam abhinc trīginta diēbus hābitis*. Id. The same is also expressed by *ante* with the pronoun *hic*; as, *ante hos sex menses maledixisti mihi*,—six months ago. Phæd. *Ante* is sometimes used instead of *abhinc*: and the length of time before is sometimes expressed by the ablative joined with *hic* or *ille*; as, *Paucis his diēbus, or paucis illis diēbus*,—a few days ago.

REM. 3. The time at which any thing is done, is sometimes expressed by the neuter accusative *id*, with a genitive; as, *Venit id tempōris*. Cic. So with a preposition; *Ad id diēi*. Gell. See § 212, R. 3.

REM. 4. (a.) The time at or within which any thing is done, is sometimes, with personal subjects, expressed by *de*, with the ablative; as, *De tertiā vigiliā ad hostes contendit*,—in the third watch. Cæs. *Ut jūgulent hōmīnes surgunt de nocte latrōnes*. Hor. So, also, with *sub*; as, *Ne sub ipsā prōfectione milites oppidum irrumpērent*,—at the very time of his departure. Cæs. *Sub adventu Rōmānōrum*, While the Romans were arriving. Id.

(b.) The time within which any thing occurs, is also sometimes expressed by *intra* with the accusative; as, *Dimidiam partem natiōum subēgit intra viginti dies*. Plaut. *Intra dēcimum diem, quam Phēras vēnerat*, In less than ten days after... Liv.



REM. 5. The time within which a thing happens, is often expressed by the ablative with *in*; especially (a) in connection with numerals; as, *Bis in die sātūrum fieri*; *vix ter in anno nuntium audire*; and (b), as in the use of *intra*, to denote that the event happened before the time specified had fully expired.

REM. 6. Instead of *in pueritiā, ādōlescentiā, jūventūte, sēnectūte*, etc., in stating the age at which a person performed any action, the concretes *puer, ādōlescens, jūvēnis, sēnex*, etc., are commonly joined to the verb; as, *Cn. Pompeius, ādōlescens se et patrem consilio servāvit*.—So, also, adjectives ending in *ēnārius* are sometimes used in stating the number of years a person has lived; as, *Cicēro sexāgēnārius*.

For the ablative denoting duration of time, see § 236.

## ABLATIVE OF PLACE.

§ 254. The name of a town *in which* any thing is said *to be*, or *to be done*, if of the third declension or plural number, is put in the ablative without a preposition; as,

*Alexander Bābŷlōne est mortuus*, Alexander died at Babylon. Cic. *Intērērit multum*—*Thēbis nūtritus an Argis*,—whether brought up at Thebes or at Argos. Hor. *Nātus Tībūre vel Gābiis*. Id.

REMARK 1. 'In the country' is expressed by *rūre*, or more commonly by *rūri*, without a preposition; as, *Pater filium rūri hābitāre jussit*. Cic. With an adjective only *rūre* is used; as, *Interdum nūgāris rūre pāterno*. Hor. Cf. § 221, N.

REM. 2. (a.) The preposition *in* is sometimes expressed with names of towns; as, *In Philippis quīdam nunciāvit*. Suet.

(b.) Names of towns of the first and second declension, and singular number, and also *dōmus* and *hūmus*, are in like manner sometimes put in the ablative without *in*. See § 221, R. 2 and R. 3.—So, also, *terrā mārīque*, by land and by sea. *In* is also frequently omitted with *lōco* and *lōcis*, especially when joined with an adjective and having the meaning of 'occasion'; as, *Hoc lōco, multis lōcis*, etc.—*Libro* joined with an adjective, as *hoc, primo*, etc., is used without *in* when the whole book is meant, and with *in* when only a portion is referred to. An ablative of place joined with *tōto, tōtā, tōtis*, is generally used without *in*; as, *Urbe tōtā gēmītus fit*. Cic. *Tōtā Asiā vāgātur*. Id. *Tōto mārī*. Id. But in such cases *in* is sometimes used. So *cunctā Asiā*. Liv.

REM. 3. Before the names of countries, of nations used for those of countries, and of all other places in which any thing is said to be or to be done, except those of towns, and excepting also the phrases specified in the first and second remarks, the preposition *in* is commonly used; as, *Iphicrātes in Thrāciā vixit*, *Chares in Sigēo*. Nep. *Rūre ego viventem, tu dicis in urbe beātum*. Hor. *Aio hoc fieri in Græciā*. Plaut. In Bactriānis Sogdianisque urbes condidit. *Lūcus in urbe fuit*. Virg. But it is sometimes omitted by writers of every class and period; as, *Mīlites stātivis castris hābēbat*. Sall. *Magnis in laudibus fuit tōtā Græciā*. Nep. *Pōpūli sensus maxīme theātro et spectācūlis perspectus est*. Cic. *Pompeius se oppido tēnet*. Id. In the poets and later prose writers this omission is of very frequent occurrence not only with names of towns but with ablatives of all nouns answering to the question, where? as, *Nāvita puppe sēdens*. Ovid. *Ibam forte Viā Sacrā*. Hor. *Silvisque agrisque viisq̄ne corpōra feda jacent*. Ovid. *Mēdio alveo concursus est*. Liv.—*Fōris*, out at the door, abroad, is properly an ablative of place; as, *Fōris cēnat*. Cic. Cf. § 237, R. 5, (c.)

§ 255. 1. After verbs expressing or implying motion, the name of a town *whence* the motion proceeds, is put in the ablative, without a preposition; as,

Brundīsiō *prōfecti sumus*, We departed from Brundisium. Cic. *Diōnysius tyrannus Syracūsīs expulsus Cōrīnθi puēros docēbat*. Id. *Dēmāratūs Tarquīnīos Cōrīnθo fugit*. Id. *Accēpi tuas lītēras dātas Placentiā*. Id. *Intērīm Rōmā per lītēras certior fit*; scil. *dātas* or *missas*. Sall. J. 82. So, also, after a verbal noun; as, *Narbōne rēditus*. Cic.

REMARK 1. The ablatives *dōmo*, *hūmo*, and *rūre* or *rūrī*, are used, like names of towns, to denote the place whence motion proceeds; as,

*Dōmo prōfectus*, Having set out from home. Nep. *Surgit hūmo iuvēnis*, The youth rises from the ground. Ovid. *Rūre huc advēnit*. Ter. *Sī rūri vēniēt*. Id. Virgil uses *dōmo* with *unde*; as, *Qui gēnus? unde dōmo?* and Livy, instead of *dōmo dēsse*, has *esse ab dōmo*. With an adjective, *rūre*, and not *rūrī*, must be used.

REM. 2. With names of towns and *dōmus*, and *hūmus*, when answering the question 'whence?' *ab*, *ex*, or *de*, is sometimes used; as, *Ab Alexandriā prōfectus*. Cic. *Ex dōmo*. Id. *De vitifērā vēnisse Viennā*. Mart. *Ab hūmo*. Virg.

REM. 3. (a.) With other names of places whence motion proceeds, *ab*, *ex*, or *de*, is commonly expressed; as, *Me a portu prēmisi*. Plaut. *Ex Asiā transis Eurōpam*. Curt. *Ex castris prōficiscuntur*. Cæs. *De Pomptino*, scil. *prædio*. Cic.—So, also, before names of nations used for those of countries; as, *Ex Mēdis ad adversāriōrum hibernācula pervēnit*. Nep.

(b.) But the preposition is sometimes omitted; as, *Lītēre Mācēdōniā allātæ*. Liv. *Classis Cypro advēnit*. Curt. *Cessissent lōco*. Liv. *Nī cite vicis et castellis proximis subventum foret*. Id. *Ite sacris, prōperāte sacris, laurumque cāpillis pōnite*. Ovid. *Finibus omnes prōsiluere suis*. Virg. *Advolvunt ingentes montibus ornos*. Id. This omission of the preposition is most common in the poets and later prose writers.

2. The place *by*, *through*, or *over* which, after verbs of motion, commonly follows *per*; but frequently also it is put in the ablative without a preposition; as,

*Per Thēbas iter fēcit*. Nep. *Exercitum vādo transducit*. Cæs. *His pontibus pābulātum mittēbat*. Id. *Tribūni militum portā Collinā urbem intrāvere sub signis, mediāque urbe agmine in Aventinum pergunt*. Liv. *Lēgiōnes Pennīnis Cottianisque Alpibus, pars monte Graio, trādūcuntur*. Tac. *Equites viā brevīore prēmisi*. Cic.

## ABLATIVE AFTER COMPARATIVES.

§ 256. 1. When two objects are compared by means of the comparative degree, a conjunction, as *quam*, *atque*, etc., is sometimes expressed, and sometimes omitted.

2. The comparative degree, when *quam* is omitted, is followed by the ablative of that with which the comparison is made; as,

*Nihil est virtūte formōsius*, Nothing is more beautiful than virtue. Cic. *Quis C. Lælio cōmior?* Who is more courteous than C. Lælius? Id.

REMARK 1. The person or thing with which the *subject* of a proposition is compared, is usually put in the ablative; as,

*Sidēre pulchrior ille est, tu levior cortice*. Hor. *Vilius argentum est auro, virtutibus aurum*. Id. *Tullus Hostilius fērocior Rōmulo fuit*. Liv. *Lacrimā nihil citius arescit*. Cic. *Quid magis est durum saxo, quid mollius undā?* Ovid. *Hoc nemo fuit minus ineptus*. Ter. *Albanum, Mæcenas, sive Falerium te magis appōsitis delectat*. Hor.



REM. 2. An object with which a person or thing addressed is compared, is also put in the ablative; as, *O fons Bandusiae splendidior vitro!* Hor.

REM. 3. Sometimes the person or thing with which the subject of a proposition is compared, instead of following it in the ablative, is connected with it by *quam*, and it is then put in the same case as the subject, whether in the nominative or the accusative; as, *Oratio quam habitus fuit miserabilior.* Cic. *Affirmo nullam esse laudem ampliorem quam eam.* Id. So, also, when an ablative in the case absolute takes the place of the subject; as, *Eodem* (scil. duce) *plura, quam gręgario milite, tölérante.* Tac.

REM. 4. If the person or thing which is compared with any object is neither the subject of the sentence nor the person addressed, *quam* is commonly used, and the object which follows it is then put in the nominative with *sum*, and sometimes in an oblique case to agree with the object with which it is compared; as, *Meliorem, quam ego sum, suppono tibi.* Plaut. *Ego hominem callidiorem vidi neminem quam Phormionem.* Ter. *Adventus hostium fuit agris, quam urbi terribilior.* Liv. *Omnes fontes aestate, quam hieme, sunt gelidiores.* Plin. *Themistoclis nomen, quam Solonis, est illustrius.* Cic.—The following example illustrates both the preceding constructions:—*Ut tibi multo majore, quam Africanus fuit, me non multo minorem quam Laelium facile et in republica et in amicitia adjunctum esse patiare.* Cic.

REM. 5. (a.) The person or thing with which the object of an active verb is compared, though usually connected with it by *quam*, (R. 4.) is sometimes put in the ablative, especially in the poets, and frequently also even in prose, if the object is a pronoun, particularly a relative pronoun; as, *Attalo, quo graviorem inimicum non habui, sororem dedit.* He gave his sister to Attalus, than whom, etc. Curt. *Hoc nihil gratius facere potes.* Cic. *Causam enim suscepisti antiquiorem memoria tua.* Id. *Ezegi monumentum ære perennius.* Hor. *Cur olivum sanguine viperino cautius vitat?* Id. *Quid prius dicam solitis parentis laudibus?* Id. *Majora viribus audes.* Virg. *Nullam sacra vite prius severis arborem.* Hor. *Nullos his mallet ludos spectasse.* Id. § 178, 3.

(b.) The ablative instead of *quam* is never used with any other oblique case except the accusative, but *quam* is sometimes found, even where the ablative might have been used; as, *Melior tutiorque est certa pax quam sperata victoria.* Liv. After *quam*, if the verb cannot be supplied from the preceding sentence, *est, fuit*, etc., must be added; as, *Hæc verba sunt M. Varronis, quam fuit Claudius, doctioris.* Gell. *Drusum Germanicum minorem natu, quam ipse erat, fratrem amisit.* Sen.

REM. 6. (a.) *Minus, plus*, and *amplius* with numerals, and with other words denoting a certain measure or a certain portion of a thing, are used either with or without *quam*, generally as indeclinable words, without influence upon the construction, but merely to modify the number; as, *Non plus quam quatuor millia effugerunt, not effugit.* Liv. *Pictores antiqui non sunt usi plus quam quatuor coloribus, not pluribus.* Cic.

(b.) *Quam* is frequently omitted with all cases; as, *Minus duo millia hominum ex tanto exercitu effugerunt.* Liv. *Milites Romani sæpe plus dimidiati mensis cibaria ferebant.* Cic. *Quum plus annum æger fuisset.* Liv. *Sedecim non amplius eo anno legionibus defensum imperium est.* Id.

(c.) These comparatives, as in the preceding example, are sometimes inserted between the numeral and its substantive, and sometimes, when joined with a negative, they follow both, as a sort of apposition; as, *Quinque millia armatorum, non amplius, relictum erat presidium*,—a garrison of five thousand soldiers, not more. Liv. So, also, *longius*; *Cæsar certior est factus, magnas Gallorum copias non longius millia passuum octo ab hibernis suis abfuisse.* Cæs. See § 236.

(d.) The ablative is sometimes used with these as with other comparatives; as, *Dies triginta aut plus eo in navi fui.* Ter. *Triennio amplius.* Cic. *Hora amplius moriebantur.* Id. *Ne longius triduo ab castris absit.* Cæs. *Apud Suevos non longius anno remanere uno in loco incolendi causa licet.* Id. *Quum initio non amplius duobus millibus habuisset.* Sall.



REM. 7. *Quam* is in like manner sometimes omitted, without a change of case, after *māior*, *minor*, and some other comparatives; as, *Obsides ne minōres octōnū dēnū annōrum neu māiores quīnū quadrāgēnū,....* of not less than eighteen, nor more than forty-five years of age. Liv. *Ex urbāno exercitū, quī minōres quīnque et trīginta annis ērant, in nāves impositi sunt.* The genitive and ablative, in these and similar examples, are to be referred to § 211, R. 6. *Longius ab urbe mille passuum.* Liv. *Annos nātas māgis quadrāginta.* Cic.

REM. 8. When the second member of a comparison is an infinitive or a clause, *quam* is always expressed; as, *Nihil est in dicendo māius quam ut fāveat orātōri auditor.* Cic.

REM. 9. Certain nouns, participles, and adjectives,—as *opinione*, *spe*, *expectatione*, *fide*,—*dicto*, *sōlito*,—*æquo*, *crēdibili*, *necessario*, *vēro*, and *justo*,—are used in a peculiar manner in the ablative after comparatives; as, *Opinione cēlērīus ventūrus esse dicitur*,—sooner than is expected. Cæs. *Dicto citius tūmēda æquora placat*, 'Quicker than the word was spoken. Virg. *Injūrias grāvius æquo habēre.* Sall.

(a.) These ablatives supply the place of a clause; thus, *grāvius æquo* is equivalent to *grāvius quam quod æquum est*. They are often omitted; as, *Thēmistocles libērīus vivēbat*, scil. *æquo*. Nep. In such cases, the comparative may be translated by the positive degree, with *too*, *quite*, or *rather*, as in the above example—'He lived too freely,' or 'rather freely.' *Voluptas quum māior est atque longior, omne animi lūmen exstinguit*,—when it is too great, and of too long continuance. Cic. *So tristior*, scil. *sōlito*, rather sad.

(b.) The English word 'still,' joined with comparatives, is expressed by *etiam* or *vel*, and only in later prose writers by *adhuc*; as, *Ut in corpōribus magnę dissimilitūdines sunt, sic in animis existunt māiores etiam variētates.* Cic.

REM. 10. (a.) With *infērīor*, the dative is sometimes used, instead of the ablative; as, *Vir nullā arte cuiquam infērīor.* Sall. The ablative is also found; as, *Ut hūmānos cāsus virtūte infērīores pūtes.* Cic. But usually *infērīor* is followed by *quam*; as, *Timōtheus belli laude non infērīor fuit*, *quam pāter.* Cic. *Grātiā non infērīor*, *quam qui unquam fuērunt amplissimī.* Id.

(b.) *Qualis*, 'such as,' with a comparative, occurs poetically instead of the relative pronoun in the ablative; as, *Nardo pērunctum, quāle non perfectius meę lābōrārint mānus*; instead of *quo*. Hor. Epod. 5, 59. *Animę quāles nēque candidiōres terra tūlit*; for *quibus*. Id. Sat. 1, 5, 41.

REM. 11. *Quam pro* is used after comparatives, to express disproportion; as, *Prelūm atrōcius quam pro nūmēro pugnantium*, The battle was more severe than was proportionate to the number of the combatants. Liv. *Minor*, *quam pro tūmultu, cædes.* Tac.

REM. 12. When two adjectives or adverbs are compared with each other, both are put in the comparative; as, *Triumphus clārīor quam grātior*, A triumph more famous than acceptable. Liv. *Fortius quam felicius bellum gesserunt.* So, also, when the comparative is formed by means of *māgis*; as, *Māgis audacter quam parāte ad dicendum veniēbat.* Cic.—Tacitus uses the positive in one part of the proposition; as, *Spēciem excelsę glōrię vēhēmentius quam caute appetēbat*; or even in both; as, *Clāris mājōribus quam vētustis.*

REM. 13. (a.) *Pōtius* and *māgis* are sometimes joined pleonastically with *malle* and *præstāre*, and also with comparatives; as, *Ab omnibus se dēsertos pōtius quam abs te dēfensos esse māluit.* Cic. *Qui māgis vēre vincēre quam diu impērāre mālit.* Liv. *Ut emōri pōtius quam servīre præstāret.* Cic. *Mihi quævis fūga pōtius quam ulla prōvincia esset optātior.* Id. *Quis māgis queat esse beātior?* Virg.

(b.) So, also, the prepositions *præ*, *ante*, *præter*, and *supra*, are sometimes used with a comparative; as, *Unus præ cētēris fortior exurgit*, Apul. *Scēlère ante ālios immānior omnes.* Virg. They also occur with a superlative; as, *Ante ālios cārissimus.* Nep. As these prepositions, when joined with the positive, denote comparison, they seem in such examples to be redundant. See § 127.

REM. 14. *Alius* is sometimes in poetry treated as a comparative, and construed with the ablative instead of *atque* with the nominative or accusative; as, *Nēve pūtes ālium sāpiente bōnōque beātum*. Hor. *Alius Lysippo*. Id. But compare § 251, N.

REM. 15. By the poets *ac* and *atque* are sometimes used instead of *quam* after comparatives; as, *Quanto constantior idem in vitiis, tanto levius miser ac prior ille, qui*, etc. Hor. *Arctius atque hēdērā prōcēra adstringitur ilex*. Id.

REM. 16. The *degree of difference* between objects compared is expressed by the ablative:—

(1.) Of substantives; as, *Minor ūno mense*, Younger by one month. Hor. *Sesquipēde quam tu longior*, Taller than you by a foot and a half. Plaut. *Hibernia dimidio minor quam Britannia*. Cæs. *Dimidio minōris constābit*, It will cost less by half. Cic. *Quam molestum est ūno digito plus habēre* !...to have one finger more, i. e. than we have, to have six fingers. Id.—but the expression is ambiguous, as it might mean ‘to have more than one finger.’ *Sūperat capite et cervicibus altis*. Virg.

(2.) Of neuter adjectives of quantity and neuter pronouns, in the singular number. Such are *tanto*, *quanto*, *quo*, *eo*, *hoc*, *multo*, *parvo*, *paulo*, *nimio*, *aliquanto*, *tantulo*, *altēro tanto* (twice as much); as, *Multo doctior es patre*, Thou art (by) much more learned than thy father. The relative and demonstrative words, *quanto*—*tanto*, *quo*—*eo*, or *quo*—*hoc*, signifying ‘by how much—by so much,’ are often to be translated by an emphatic *the*; as, *Quanto sumus supēriōres*, *tanto nos submissius gerāmus*, ‘The more eminent we are, the more humbly let us conduct ourselves: lit. by how much—by so much—.’ Cic. *Eo grāvior est dolor, quo culpa est māior*. Id. But the relative word generally precedes the demonstrative; as, *Quo difficilior, hoc praelārius*. Id. Poetically, also, *quam māgis*—*tam māgis* are used instead of *quanto māgis*—*tanto māgis*. Virg. *Æn.* 7, 787: and *quam māgis*—*tanto māgis*. Lucr. 6, 459.—*Iter multo fācilior*,—much easier. Cæs. *Parvo brevior*, A little shorter. Plin. *Eo māgis*, The more. Cic. *Eo minus*. Id. *Istoc māgis vāpūlābis*, So much the more. Plaut. *Via altēro tanto longior*,—as long again. Nep. *Multo id maxīmum fuit*. Liv.

(3.) The ablative of degree is joined not only with comparatives but with verbs which contain the idea of comparison; as, *mālo*, *præsto*, *supero*, *excello*, *antecello*, *antecēdo*, and others compounded with *ante*; and also with *ante* and *post*, in the sense of ‘earlier’ and ‘later’; as, *Multo præstat*. Sall. *Post paulo*, A little after. Id. *Multo ante lucis adventum*, Long before—. Id. *Multis partibus* is equivalent to *multo*; as, *Nūmēro multis partibus esset infērior*. Cæs.

NOTE. The accusatives *multum*, *tantum*, *quantum*, and *aliquantum*, are sometimes used instead of the corresponding ablatives; as, *Aliquantum est ad rem avidior*. Ter. *Multum imprōbiōres sunt*. Plaut. *Quantum dōmo infērior*, *tantum glōriā supērior evāsit*. Val. Max. Cf. § 232, (3.).—So *longe*, ‘far,’ is frequently used for *multo*; as, *Longe mēlior*. Virg. *Longe et multum antecellere*. Cic. So, *pars pēdis sesqui māior*,—longer by one half. Id.

## ABLATIVE ABSOLUTE.

§ 257. A noun and a participle are put in the ablative, called *absolute*, to denote the time, cause, means, or concomitant of an action, or the condition on which it depends; as,

*Pythāgoras, Tarquinio regnante, in Itāliam vēnit*, Pythagoras came into Italy, in the reign of Tarquin. Cic. *Lūpus, stimūlante fāme, captat ovile*, Hunger inciting, the wolf seeks the fold. Ovid. *Milites, pecōre e longinquioribus vicis ādacto, extrēmam fāmem sustentābant*. Cæs. *Hac orātiōne hābitā, concilium dimisit*. Id. *Galli, re cognitā, obsidiōnem rēlinquunt*. Id. *Virtūte exceptā, nihil āmicitiā pręstābilis putētis*. Cic.



NOTE 1. The Latin ablative absolute may be expressed in English by a similar construction, but it is commonly better to translate it by a clause connected by *when*, *since*, *while*, *although*, *after*, *as*, etc., or by a verbal substantive; as, *Te adiuvante*, With thy assistance. *Non—nisi te adiuvante*, Only with thy assistance, or not without thy assistance. *Te non adiuvante*, Without thy assistance. Cf. § 274, R. 5, (c.)

REMARK 1. This construction is an abridged form of expression, equivalent to a dependent clause connected by *quum*, *si*, *etsi*, *quamquam*, *quamvis*, etc.

Thus, for *Tarquinius regnante*, the expression *dum Tarquinius regnabat* might be used; for *hac oratione habita*;—*quum hanc orationem habuisset*, or *quum hæc oratio habita esset*,—*concilium dimisit*. The ablative absolute may always be resolved into a proposition, by making the noun or pronoun the subject, and the participle the predicate.

REM. 2. This construction is common only with present and perfect participles. Instances of its use with participles in *rus* and *dus* are comparatively rare; as,

*Cæsare venturo*, *Phosphore*, *redde diem*. Mart. *Irupturis tam infestis nationibus*. Liv. *Quum concio plausum*, *meo nomine recitando, dedisset*,—when my name was pronounced. Cic. *Quum immolandâ Iphigeniâ tristis Calchas esset*. Id. *Quis est enim, qui, nullis officii præceptis tradendis, philosophum se audeat dicere*—without propounding any rules of duty. Cic. Cf. § 274, R. 5, (c.) and R. 9.

REM. 3. (a.) A noun is put in the ablative absolute, only when it denotes a different person or thing from any in the leading clause. Cf. § 274, 3, (a.)

(b.) Yet a few examples occur of a deviation from this principle, especially with a substantive pronoun referring to some word in the leading clause; as, *Se audiente, scribit Thucydides*. Cic. *Legio ex castris Varronis, adstante et inspectante ipso, signa sustulit*. Cæs. *Me duce, ad hunc voti finem, me milite, veni*. Ovid. *So M. Porcius Cato, vivo quoque Scipione, allatrare ejus magnitudinem solitus erat*. Liv.

NOTE 2. Two participles must not be put together in the ablative absolute agreeing with the same noun. Thus, we may say *Porcia sepe maritum cogitantem invenerat*, but not, *Porcia marito cogitante invento*.

NOTE 3. Instead of the ablative absolute denoting a cause, an accusative with *ob* or *propter* occurs in Livy and in later writers; as, *Cinopum condidere Spartani*, *ob sepulchrum illud rectorem navis Cinopum*. Tac. *Decenviri libros Sybillinos inspicere jussi sunt propter terribiles homines novis prodigiis*. Liv.

REM. 4. The ablative absolute serves to mark the time of an action, by reference to that of another action. If the present participle is used, the time of the action expressed by the participle, is the same as that of the principal verb. The perfect participle and the future in *rus*, denote respectively an action as prior or subsequent to that expressed by the principal verb.

Thus in the preceding examples—*Pythagoras*, *Tarquinius regnante*, *in Italiam venit*, *Pythagoras came into Italy during the reign of Tarquinius*. *Galli, re cognita, obsidionem relinquunt*, *The Gauls, having learned the fact, abandon the siege*. So, *Rex apum non nisi migraturo examine foras procedit*, *The king-bee does not go abroad, except when a swarm is about to emigrate*. Plin.



NOTE 4. *Non prius quam, non nisi, ut, vclut, and tamquam*, are sometimes joined with the participle; as, *Tibērius excessum Augusti non prius pālam fēcīt, quam Agrippā iuvēne intērempto*, —not until. Suet. *Galli leti, ut explorāta victōriā, ad castra Rōmānōrum pergunt*. Cæs. *Antiochus, tamquam non transitūris in Asiam Rōmānis*, etc. Liv.

REM. 5. (a.) The construction of the ablative absolute with the perfect passive participle, arises frequently from the want of a participle of that tense in the active voice.

Thus, for 'Cæsar, having sent forward the cavalry, was following with all his forces,' we find, '*Cæsar, equitātu præmisso, subsequēbātur omnibus cōpiis*.'

(b.) As the perfect participle in Latin may be used for both the perfect active and the perfect passive participles in English, its meaning can, in many instances, be determined only by the connection, since the agent with *a* or *ab* is generally not expressed with this participle in the ablative absolute, as it is with other parts of the passive voice. Thus, *Cæsar*, his dictis, *concilium dimisit*, might be rendered, '*Cæsar, having said this, or this having been said* (by some other person), dismissed the assembly.'

(c.) As the perfect participles of deponent verbs correspond to perfect active participles in English, no such necessity exists for the use of the ablative absolute with them; as, *Cæsar, hæc locūtus, concilium dimisit*. In the following example, both constructions are united: *Itaque....agros Remōrum depōpūlāti, omnibus vicis, ædificiisque incensis*. Cæs.

REM. 6. The perfect participles of neuter deponent verbs, and some also of active deponents, which admit of both an active and a passive sense, are used in the ablative absolute; as, *Ortā luce*. Cæs. *Vel extincto vel elapso animo, nullum rēsidere sensum*. Cic. *Tam multis glōriam ejus adeptis*. Plin. *Litēras ad exercitus, tamquam adepto principātu, misit*. Tac.

REM. 7. (a.) As the verb *sum* has no present participle, two nouns, or a noun and an adjective, which might be the subject and predicate of a dependent clause, are put in the ablative absolute without a participle; as,

*Quid, adōlescentūlo dūce, efficēre possent*, What they could do under the guidance of a youth. Cæs. *Me suāsōre atque impulsōre, hoc factum*, By my advice and instigation. Plaut. *Hannibāle vivō*, While Hannibal was living. Nep. *Invitā Minervā*, in opposition to one's genius. Cic. *Cælo sērēno*, when the weather is clear. Virg. *Me ignāro*, without my knowledge. Cic. With names of office, the concrete noun is commonly used in the ablative absolute, rather than the corresponding abstract with *in* to denote the time of an event; as, *Rōmam vēnit Mārio consule*, He came to Rome in the consulship of Marius. Cic.

(b.) The nouns so used as predicates are by some grammarians considered as supplying the place of participles by expressing in themselves the action of a verb. Such are *dux, cōmes, adjutor* and *adjutrix, auctor, testis, jūdex, interpres, māgister* and *māgistra, præceptor* and *præceptrix*; as, *dūce natūrā*, in the sense of *dūcente natūrā*, under the guidance of nature; *jūdice Pōlybio*, according to the judgment of Polybius.

REM. 8. A clause sometimes supplies the place of the noun; as, *Nondum comperto quam in rēgiōnem vēnisset rex*. Liv. *Audito vēnisse nuncium*. Tac. *Vale dicto*. Ovid. This construction, however, is confined to a few participles; as, *audito, cognito, comperto, explorāto, despērato, nunciāto, dicto, edicto*. But the place of such participle is sometimes supplied by a neuter adjective in the ablative; as, *Incerto præ tēnebris quid pētērent*. Liv. Cf. R. 7, (a.) *Haud cuiquam dubio quin hostium essent*. Id. *Juxta pēriculōso vērā an ficta prōmēret*. Tac.

REM. 9. (1.) The noun in the ablative, like the subject nominative, is sometimes wanting; (a) when it is contained in a preceding clause; as, *Atticus Seruiliam, Bruti matrem, non minus post mortem ejus, quam florēte, coluit*, scil. eo,

i. e. Brūto. Nep. (b) When it is the general word for person or persons followed by a descriptive relative clause; as, *Hannibal Ibērum cōpias trājecit*, præmissis, qui *Alpium transitus spēcūlārentur*. Liv. (c) When the participle in the neuter singular corresponds to the impersonal construction of neuter verbs in the passive voice; as, *In amnis transgressu, multum certāto, Bardesānes viciit*. Tac. *Mihi, errāto, nulla vēnia, recte facto, exigua laus prōpōnitur*. Cic. *Quum, nondum pālām facto, vivi mortuūque prōmiscue complōrārentur*. Liv. *Nam jam atātē eā sum, ut non siet, peccāto, mi ignosci æquum*; i. e. *si peccātum fuērit*. Ter. Cf. § 274, R. 5, (b.)

(2.) So in descriptions of the weather; as, *Tranquillo*, scil. *māri*, the sea being tranquil. Liv. *Sērēno*, scil. *cælo*, the sky being clear. Id. *Arānei sērēno texunt, nūbilo texunt*,—in clear and in cloudy weather. Plin. Substantives when used thus are to be considered as ablatives of time; as, *Cōmitiis, ludis, Circensibus*. Suetonius has used *proscriptiōe* in the sense of 'during the proscriptiō.' So *pāce et Principe*. Tac. *Impērio pōpūli Rōmāni*. Cæs.

REM. 10. This ablative is sometimes connected to the preceding clause by a conjunction; as, *Cesar, quamquam obsidiōne Massiliæ rētardante, brevī tāmēn omnia subēgit*. Suet. *Dēcēvirī non ante, quam perlātis lēgibus, depōsitūros impērium esse aiēbant*. Liv.

REM. 11. A predicate ablative is sometimes added to passive participles of naming, choosing, etc. § 210, (3.); as, *Hasdrubāle impērātōre suffecto*. Liv.

## CONNECTION OF TENSES.

§ 258. Tenses, in regard to their connection, are divided into two classes—*principal* and *historical*.

A. The principal tenses are, the *present*, the *perfect definite*, and the *two futures*.

B. The historical, which are likewise called the *preterite* tenses (§ 145, N. 2.), are the *imperfect*, the *historical perfect*, and the *pluperfect*.

I. In the connection of leading and dependent clauses, only tenses of the same class can, in general, be united with each other. Hence:—

1. A *principal* tense is followed by the *present* and *perfect definite*, and by the periphrastic form with *sim*. And:—

2. A *preterite* tense is followed by the *imperfect* and *pluperfect*, and by the periphrastic form with *essem*.

NOTE. The periphrastic forms in each class supply the want of subjunctive futures in the regular conjugation.

The following examples will illustrate the preceding rules:—

(a.) In the first class. *Scio quid āgas. Scio quid ēgēris. Scio quid actūrus sis.*—*Audīvi quid āgas*, I have heard what you are doing. *Audīvi quid ēgēris. Audīvi quid actūrus sis.*—*Audiam quid āgas*, etc.—*Audīvēro quid āgas*, etc.

(b.) In the second class. *Sciēbam quid āgēres. Sciēbam quid ēgisses. Sciēbam quid actūrus esses.*—*Audīvi quid āgērēs*, I heard what you were doing. *Audīvi quid ēgisses. Audīvi quid actūrus esses.*—*Audīvēram quid āgēres*, etc.

The following may serve as additional examples in the first class; viz. of *principal* tenses depending on,

(1.) The PRESENT; as, *Non sum ita hēbes, ut istuc dicam*. Cic. *Quantum dōlōrem accēpērim, tu existimāre pōtes*. Id. *Nec dūbito quin rēditus ejus reipublice sālūtāris fūtūrus sit*. Id.



(2.) The PERFECT DEFINITE; as, *Satis prōvisum est, ut ne quid agere possint. Id. Quis musicis, quis huic studio librārum se dēdidit, quin omnem illārum artium vim comprehendērit. Id. Dēfectiones solis prædictæ sunt, quæ, quantæ, quando futuræ sint. Id.*

(3.) The FUTURES; as, *Sic facillime, quanta oratorum sit, semperque fuerit paucitas, iudicabit. Id. Ad quos dies rediturus sim, scribam ad te. Id. Si scieris aspidem latere uspiam, et velle aliquem imprudentem super eam assidere, cuius mors tibi emolumentum factura sit, impròbe feceris, nisi monueris, ne assideat. Id.*

The following, also, are additional examples in the second class, viz. of *preterite tenses* depending on,

(1.) The IMPERFECT; as, *Unum illud extimescebam, ne quid turpiter facerem, vel jam effecissem. Cic. Non enim dubitabam, quin eas libenter lecturus esses. Id.*

(2.) The HISTORICAL PERFECT; as, *Veni in ejus villam ut libros inde promerem. Id. Hæc quum essent nuntiata, Valerius classem extemplo ad ostium fluminis duxit. Liv.*

(3.) The PLUPERFECT; as, *Pavor cepērat milites, ne mortiferum esset vulnus. Liv. Ego ex ipso audiēram, quam a te liberaliter esset tractatus. Cic. Non satis mihi constitērat, cum aliquāne animi mei molestiā, an potius libenter te Athenis visurus essem. Id.*

REMARK 1. (a.) When the present is used in narration for the historical perfect, it may, like the latter, be followed by the imperfect; as, *Lēgatos mittunt, ut pacem impetrarent. Cæs.*

(b.) The present is also sometimes followed by the perfect subjunctive in its historical sense; as, *Pandite nunc Hælicōna, deæ, cantusque mōvēte, Qui bello excitī rēges, quæ quemque secūte Complērint campos acies. Virg.*

REM. 2. The perfect definite is often followed by the imperfect, even when a present action or state is spoken of, if it is possible to conceive of it in its progress, and not merely in its conclusion or result; and especially when the agent had an intention accompanying him from the beginning to the end of the action; as, *Feci hoc, ut intelligeres, I have done this that you might understand; i. e. such was my intention from the beginning. Sunt philōsophi et fuerunt, qui omnino nullam habere censērent humanarum rerum procuratiōnem deos. Cic.*

REM. 3. (a.) The historical perfect is not regularly followed by the perfect subjunctive, as the latter is not, in general, used in reference to past action indefinite.

(b.) These tenses are, however, sometimes used in connection, in the narrative of a past event, especially in Livy and Cornelius Nepos; as, *Factum est, ut plus quam collēge Miltiades valuērit. Nep.*

(c.) The imperfect and perfect are even found together after the historical perfect, when one action is represented as permanent or repeated, and the other simply as a fact; as, *Adeo nihil miserīti sunt, ut incursiōnes facerent et Vēios in animo habuērint oppugnare. Liv.*

(d.) The historical perfect may even be followed by the present, when a general truth is to be expressed, and not merely one which is valid for the time indicated by the leading verb; as, *Antiōcho pacem pētenti ad priores conditiones nihil additum, Africāno prædicante, neque Rōmānis, si vincantur, animos minui, neque, si vincant, secundis rebus insōlescere. Just.*

REM. 4. (a.) As present infinitives and present participles depend for their time upon the verbs with which they are connected, they are followed by such tenses as those verbs may require; as, *Apelles pictōres quōque eos peccare dicebat, qui non sentirent, quid esset satis. Cic. Ad te scripsi, te leviter accūsans in eo, quod de me cito credidisses. Id.*



(b.) In like manner the tense of the subjunctive following the infinitive future is determined by the verb on which such infinitive depends; as, *Sol Phaëthonti filio facturum se esse dixit quicquid optasset*. Cic.

REM. 5. (a.) The perfect infinitive follows the general rule, and takes after it a principal or a preterite tense, according as it is used in the definite or in the historical sense; as, *Arbitramur nos ea præstitisse, quæ ratio et doctrina præscripsērit*. Cic. *Est quod gaudeas te in ista lōca vēnisse, ubi aliquid sâpere vidērere*. Id.

(b.) But it may sometimes take a different tense, according to Rem. 2; as, *Ita mihi videor et esse Deos, et quales essent satis ostendisse*. Cic.

II. Tenses belonging to different classes may be made dependent on each other, when the sense requires it.

(a.) Hence a present or perfect definite may follow a preterite, when the result of a past action extends to the present time; as, *Ardebat autem Hortensius cupiditate dicendi sic, ut in nullo umquam flagrantius studium vidērim*; i. e. that up to this time I have never seen. Cic. And, on the other hand, a preterite may follow a present to express a continuing action in the past; as, *Scītōte oppidum esse in Siciliâ nullum, quo in oppido non isti dēlecta mūlier ad libidinem esset*: (*esset* here alludes to the whole period of Verres' prætorship.) Cic.

(b.) But without violating the rule which requires similar tenses to depend upon each other, the *hypothetical* imperfect subjunctive, may be followed by the present or perfect subjunctive, since the imperfect subjunctive refers to the present time; as, *Mēmōrāre possem quibus in lōcis maximas hostium cōpias pōpulus Rōmānus parvā manu fūdērit*. Sall. *Possem* here differs from *possum* only by the hypothetical form of the expression.

## INDICATIVE MOOD.

§ 259. The indicative is used in every proposition in which the thing asserted is represented as a reality.

NOTE. Hence it is used even in the expression of conditions and suppositions with *si*, *nisi*, *etsi*, and *etiamsi*, when the writer, without intimating his own opinion, supposes a thing as actual, or, with *nisi*, makes an exception, which, only for the sake of the inference, he regards as actual; as, *Mors aut plāne negligenda est, si omnino exstinguit ānimum, aut etiam optunda, si aliquo eum dēducit, ubi sit fūturus æternus*. Cic. *Adhuc certe, nisi ego insānio, stulte omnia et incaute fiunt*. Id.—It is likewise used in interrogations.

REMARK 1. The several tenses have already been defined, and their usual significations have been given in the paradigms. They are, however, sometimes otherwise rendered, one tense being apparently used with the meaning of another, either in the same or in a different mood. Thus,

(1.) (a.) The present is often used for the historical perfect in narration, see § 145, I. 3.—(b.) It is sometimes used also for the future to denote the certainty of an event, or to indicate passionate emotion. So, also, when the leading sentence contains the present imperative, *si* is often joined with the present instead of the future; as, *dēfende si pōtes*.—(c.) The present is also used for the imperfect or perfect, when it is joined with *dum* 'while'; as, *Dum ego in Siciliâ sum, nulla stātua dējecta est*. Cic. It is even so used by Livy in transitions from one event to another; as, *Dum in Asiâ bellum gēritur, ne in Etōlis quidem quētē res fuērāt*. But the preterites are sometimes used with *dum* 'while'; and *dum* 'as long as' is regularly joined with the imperfect.

(2.) (a.) The perfect, in its proper signification, i. e. as a perfect *definite*, denotes an act or state terminated at the present time. Thus Horace, at the close of a work, says, *Exēgi mōnūmentum ære pērennius*; and Ovid, in like circumstances, *Jamque opus exēgi*. So, also, Panthus in Virgil, in order to de-

note the utter ruin of Troy, exclaims, *Fuimus Trōes, fuit Ilium*, i. e. we are no longer Trojans, Ilium is no more.—(b.) The perfect *indefinite* or *historical* perfect is used in relating past events, when no reference is to be made to the time of other events; as, *Cæsar Rubicōnem transiit*, Cæsar crossed the Rubicon. (c.) As in the epistolary style the imperfect is used instead of the present, when an incomplete action is spoken of (§ 145, II. 3), so the historical perfect is in like circumstances employed instead of the present, when speaking of a completed action. With both the imperfect and perfect, when so used, however, the adverbs *nunc* and *etiamnunc* may be used instead of *tunc* and *etiamtum*.

(d.) The historical perfect is sometimes used for the pluperfect in narration; as, *Sed postquam aspexi, illico cognōvi*, But after I (had) looked at it, I recognized it immediately. Ter.—This is the usual construction after *postquam* or *posteaquam*, *ubi*, *ubi primum*, *ut*, *ut primum*, *quum primum*, *simul*, *simul ut*, *simul ac*, or *simul atque*, all of which have the signification of ‘as soon as,’ and sometimes after *præquam*. But when several conditions are to be expressed in past time, the pluperfect is retained after these particles; as, *Idem simulac se remiserat, neque causa suberat, quare animi laborem perferret, luxuriōsus repēriēbatur*. Nep. So, also, *postquam* is joined with the pluperfect, when a definite time intervenes between events, so that there is no connection between them; as, *Hannibal anno tertio, postquam dōmo prōfugerat, cum quinque nāvibus Africam accessit*. Id.—In a very few passages the imperfect and pluperfect *subjunctive* are joined with *postquam*.

(3.) The pluperfect sometimes occurs, where in English we use the historical perfect; as, *Dixerat, et spissis noctis se condidit umbris*, She (had) said, and hid herself in the thick shades of night. Virg. Sometimes, also, it is used for the historical perfect to express the rapidity with which events succeed each other; so, also, for the imperfect, to denote what had been and still was.

(4.) The future indicative is sometimes used for the imperative; as, *Valebis*, Farewell. Cic. And:—

(5.) The future perfect for the future; as, *Alio lōco de orātōrum animo et injūris vidēro*, I shall see (have seen)... Cic. This use seems to result from viewing a future action as if already done, and intimates the rapidity with which it will be completed.

REM. 2. When a future action is spoken of either in the future, or in the imperative, or the subjunctive used imperatively, and another future action is connected with it, the latter is expressed by the *future* tense, if the actions relate to the same time; as, *Natūram si sequēmur dicem, numquam aberrābimus*. Cic.; but by the future perfect, if the one must be completed before the other is performed; as, *De Curthāgine vēreri non ante dēsīnam, quam illam excisam esse cognōvēro*. Cic. In English the present is often used instead of the future perfect; as, *Fāciam si pōtēro*, I will do it, if I can. *Ut sēmentem fēcēris, ita mētes*, As you sow, so you will reap. Cic.

REM. 3. In expressions denoting the propriety, practicability or advantage of an action not performed, the indicative of the *preferites* (§ 145, N. 2.) is used, where the English idiom would have led us to expect the imperfect or pluperfect subjunctive.

(a.) This construction occurs with the verbs *oportet*, *nēcesse est*, *dēbeo*, *convēnit*, *possum*, *dēcet*, *licet*, *reor*, *pūto*; and with *par*, *fas*, *cōpia*, *æquum*, *justum*, *consentāneum*, *sātis*, *sātius*, *æquius*, *mēlius*, *ūtilius*, *optābilius*, and *optimum—est*, *erat*, etc.

(b.) In this connection the imperfect indicative expresses things which are not, but the time for which is not yet past; the historical perfect and the pluperfect indicative, things which have not been, but the time for which is past; as, *Ad mortem te dūci jam pridem oportēbat*, i. e. thy execution was necessary and is still so; hence it ought to take place. Cic.—*Longe ūtilius fuit angustias auditūs occipāre*, It would have been much better to occupy the pass. Curt. *Cātilina erupit e sēnātu triumphans gaudio, quem omnino virum illinc exire non oportuerat*. Cic.



(c.) In both the periphrastic conjugations, also, the preterites of the indicative have frequently the meaning of the subjunctive; as, *Tam bona constanter præda tēnenda fuit*,—ought to have been kept. Ovid. This is more common in hypothetical sentences than in such as are independent.

(d.) The indicative in such connections is retained, even when a hypothetical clause with the imperfect or pluperfect subjunctive is added, and it is here in particular that the indicative preterites of the periphrastic conjugations are employed; as, *Quæ si dubia aut præcul essent, tamen omnes bonos reipublicæ consilire dēcēbat*. Sall. *Quodsi Cn. Pompeius privatus esset hoc tempore, tamen erat mittendus*. Cic.—*Dēleri tōtus exercitus pōtuit, si fugientes persēcūti victōres essent*. Liv. *Quas nisi mānūmisset, tormentis etiā dedendi fuērunt*. Cic. *Si te non invēnissem, pēritūrus per præcipitia fui*. Petr. But the subjunctive also is admissible in such cases in the periphrastic conjugations.

REM. 4. (1.) The preterites of the indicative are often used for the pluperfect subjunctive, in the conclusion of a conditional clause, in order to render a description more animated. They are so used,

(a.) When the inference has already partly come to pass, and would have been completely realized, if something else had or had not occurred, whence the adverb *jam* is frequently added; as, *Jam fāmes quam pestilentia tristior erat; ni annōnæ foret subventum*,—would have been worse. Liv. The same is expressed by the verb *capi* instead of *jam*; as, *Britanni circumire terga vincētium cōpērant, ni, etc.* Tac. And without *jam*; *Effigies Pisōnis traxērāt in Gēmōnias ac divellēbant* (would have entirely destroyed them) *ni, etc.* Id.

(b.) The perfect and pluperfect are likewise used in this sense, and a thing which was never accomplished is thus, in a lively manner, described as completed; as, *Et pēractum erat bellum sine sanguine, si Pompeium opprimere Brundisii (Cæsar) pōtuisset*. Hor.—The imperfect indicative is rarely used, also, for the imperfect subjunctive, when this tense is found in the hypothetical clause; as, *Stultum erat mōnere, nisi fieret*. Quint.—Sometimes, also, the preterites of the indicative are thus used in the condition; as, *At fuerat melius, si te puer iste tēnēbat*. Ovid. See § 261, R. 1.

(2.) 'I ought' or 'I should,' is expressed by the indicative of *dēbeo*, and *possum* is in like manner often used for *possem*; as, *Possum persēqui multa oblectāmenta rōrum rusticārum, sed, etc.*, I might speak of the many pleasures of husbandry, but, etc.; and it is usual in like manner to say, *difficile est, longum est, infinitum est, e. g. narrāre, etc.*, for, 'it would be difficult,' 'it would lead too far,' 'there would be no end,' etc.

(3.) The indicative is used in like manner after many general and relative expressions, especially after the pronouns and relative adverbs which are either doubled or have the suffix *cumque*; as, *quisquis, quotquot, quicumque, utut, utcumque, etc.*, see §§ 139, 5, (3.) and 191, I. R. 1, (6.); as, *Quidquid id est, timeo Dānaos et dōna fērentes*. Virg. *Quem sors cumque dābit, lucro appōne*. Hor. *Sed quōquo mōdo sēse illud hābet*, But however that may be. Cic.—In like manner sentences connected by *sive*—*sive* commonly have the verb in the indicative, unless there is a special reason for using the subjunctive; as, *Sive vērū est, sive falsum, mihi quidem ita rēnūciātum est*. Later writers however use the subjunctive both with general relatives, etc., and with *sive*—*sive*.

## SUBJUNCTIVE MOOD.

§ 260. The subjunctive mood is used to express an action or state simply as conceived by the mind.

NOTE. The subjunctive character of a proposition depends, not upon its substance, but upon its form. 'I believe,' 'I suppose,' are only conceptions, but my believing and supposing are stated as facts, and, of course, are expressed by means of the indicative. When, on the other hand, I say, 'I should be-



lieve,' 'I should suppose,' the acts of believing and supposing are represented not as facts, but as mere conceptions. Hence the verb that expresses the purpose or intention for which another act is performed, is put in the subjunctive, since it expresses only a conception; as, *Edo ut vivam*, I eat that I may live. This mood takes its name from its being commonly used in *subjoined* or dependent clauses attached to the main clause of a sentence by a subordinate connective. In some cases, however, it is found in independent clauses, or in such, at least, as have no obvious dependence.

I. The subjunctive, in some of its connections, is to be translated by the indicative, particularly in *indirect questions*, in clauses expressing a *result*, and after *adverbs of time*; as,

*Rogas me quid tristis sim*,—why I am sad. Tac. *Stellârum tanta est multitudo, ut numerâri non possint*,—that they cannot be counted. *Quum Cæsar esset in Galliâ*, When Cæsar was in Gaul. Cæs.

II. The subjunctive is used to express what is contingent or hypothetical, including *possibility, power, liberty, will, duty, and desire*.

REMARK 1. The tenses of the subjunctive, thus used, have the significations which have been given in the paradigms, and are, in general, not limited, in regard to time, like the corresponding tenses of the indicative. Thus,

(1.) The present may refer either to present or future time; as, *Médiocribus et quis ignoscas vitis teneor*, I am subject to moderate faults, and such as you may excuse. Hor. *Orat a Cæsare ut det sibi vêniam*, He begs of Cæsar that he would give him leave. Cæs.

(2.) The imperfect may relate either to past, present, or future time; as, *Si fata fuissent ut caderem*, If it had been my fate that I should fall. Virg. *Si possem, sanior essem*, I would be wiser, if I could. Ovid. *Ceteros rapere et prosternerem*, The rest I would seize and prostrate. Ter.

(3.) The perfect subjunctive has always a reference to present time, and is equivalent to the indicative present or perfect definite; as, *Errârim fortasse*, Perhaps I may have erred. Plin.—When it has a future signification it is not to be accounted a perfect, but the subjunctive of the future perfect. See Rem. 4 and 7, (1.) But compare § 258, R. 1, (b.) and R. 3, (b.)

(4.) The pluperfect subjunctive relates to past time, expressing a contingency, which is usually future with respect to some past time mentioned in connection with it; as, *Id responderunt se facturos esse, quum ille vento Aquilone venisset Lemnum*.... when he should have come.... Nep.

REM. 2. The imperfects *vellem, nollem, and mallet*, in the first person, express a wish, the non-reality and impossibility of which are known; as, *vellem*, I should have wished.—In the second person, where it implies an indefinite person, and also in the third when the subject is an indefinite person, the imperfect subjunctive is used in the sense of the pluperfect, and the condition is to be supplied by the mind. This is the case especially with the verbs, *dico, puto, arbitror, credo*; also with *video, cerno, and discerno*; as, *Mestique (credere victos) redeunt in castra*,—one might have thought that they were defeated. Liv. *Pecunia an famæ minus parceret, haud facile discerneres*. Sall. *Qui videret equum Trojanum introductum, urbem captam diceret*. Cic. *Quis umquam crederet?* Id. *Quis putaret?* Id.—The imperfect subjunctive is frequently used, also, for the pluperfect in interrogative expressions; as, *Socrates quum rogaretur cujatem se esse diceret, Mundanum, inquit. Id. Quod si quis deus diceret, numquam putarem me in Academiâ tamquam philosophum disputaturum*, If any god had said....I never should have supposed. Cic.

REM. 3. The subjunctive in all its tenses may denote a supposition or concession; as, *Vendat ades vir bonus*, Suppose an honest man is selling a house. Cic. *Dixerit Epicurus*, Grant that Epicurus could have said. Id. *Verum anceps pugnae fuerat fortuna*.—Fuisse, Grant that it might have been. Virg. *Mâlis civis Cn. Curbo fuit. Fuërit aliis*, He may have been to others. Cic.—This concessive subjunctive is equivalent to *esto ut*.

REM. 4. The present and perfect subjunctive are used in independent propositions to soften an assertion. When so used, they do not differ essentially from the present and future indicative; as, *Forsitan quærātis*, You may perhaps ask. *Velim sic existītes*, I would wish you to think so. *Nemo istud tibi concēdat*, or *concesserit*, No one will grant you that. *Hoc sine ullā dubitātione confirmāvērīm, eloquentiam rem esse omnium difficillimam*, This I will unhesitatingly affirm. Cic. *Nil ego contulērīm iucundo sānus amico*. Hor. The form which is called the perfect subjunctive, when thus used for the future, seems to be rather the subjunctive of the future perfect: see Rem. 7, (1.) *Volo* and its compounds are often so used in the present; as, *Velim obvias mihi līteras crebro mittas*, I wish that you would frequently send, etc. Cic. The perfect subjunctive is also rarely used in the sense of a softened perfect indicative; as, *Forsitan tēmere fecērīm*, I may have acted inconsiderately.

REM. 5. The subjunctive is used in all its tenses, in independent sentences, to express a doubtful question implying a negative answer; as, *Quo eam?* Whither shall I go? *Quo irem?* Whither should I go? *Quo ivērīm?* Whither was I to have gone? *Quo ivissem?* Whither should I have gone? The answer implied in all these cases is, 'nowhere.' So, *Quis dubitet quin in virtute divitiæ sint?* Who can doubt that riches consist in virtue? Cic. *Quisquam nūmen Jūnōnis adoret præterea?* Virg. *Quidni, inquit, meminērīm?* Cic. *Quis vellet tanti nuntius esse māli?* Ovid.

REM. 6. The present subjunctive is often used to express a wish, an exhortation, asseveration, request, command, or permission; as,

*Mōriar, si*, etc. May I die, if, etc. Cic. *Peream, si non*, etc. May I perish, if, etc. Ovid. So, *Ne sim salvus*. Cic. *In mēdia arma ruāmus*, Let us rush.... Virg. *Ne me attingas, scēleste!* Do not touch me, villain! Ter. *Fāciat quod libet*, Let him do what he pleases. Id. The perfect is often so used; as, *Ipse vidērīt*, Let him see to it himself. Cic. *Quam id recte fāciam, vidērint sapiētes*. Id. *Meminērīmus, etiā adversus infimos justitiam esse servandam*. Id. *Nihil incommōdo vālētūdīnis tuæ fecērīs*. Id. *Emas, non quod opus est, sed quod nēcesse est*. Sen. *Dōnis impīi ne plācāre audeant deos; Plūtōnem audiant*. Cic. *Nātūram expellas furcā, tamen usque rēcurrēt*. Hor.

(a.) The examples show that the present subjunctive, in the first person singular, is used in asseverations; in the first person plural, in requests and exhortations; in the second and third persons of the present and sometimes of the perfect, in commands and permissions, thus supplying the place of the imperative, especially when the person is indefinite.

(b.) With these subjunctives, as with the imperative, the negative is usually not *non* but *ne*; as, *ne dicas*; *ne dicat*; *ne dixerīs*. So, also, *ne fuērīt*, for *licet ne fuērīt*.

(c.) The subjunctive for the imperative occurs most frequently in the third person. In the second person it is used principally with *ne*; as, *ne dicas*. In the latter case the perfect very frequently takes the place of the present; as, *ne dixerīs*. The subjunctive is also used in the second person, instead of the imperative, when the person is indefinite.

(d.) In precepts relating to past time, the imperfect and pluperfect, also, are used for the imperative; as, *Forsitan non nemo vir fortis dixerīt, restitīsses, mortem pugnans oppētīsses*,—you should have resisted. Cic.

REM. 7. In the regular paradigms of the verb, no future subjunctive was exhibited either in the active or passive voice.

(1.) When the expression of futurity is contained in another part of the sentence, the future of the subjunctive is supplied by the other tenses of that mood, viz. the future subjunctive by the present and imperfect, and the future perfect by the perfect and pluperfect. Which of these four tenses is to be used depends on the leading verb and on the completeness or incompleteness of the action to be expressed. The perfect subjunctive appears to be also the subjunctive of the future perfect, and might not improperly be so called; as,



*Tantum moneo, hoc tempus si amiseris, te esse nullum umquam magis idoneum repperiturum*, I only warn you, that, if you should lose this opportunity, you will never find one more convenient. Cic.

(2.) If no other future is contained in the sentence, the place of the future subjunctive active is supplied by the participle in *rus*, with *sim* and *essem*; as, *Non dubitat quin brevi Trōja sit peritura*, He does not doubt that Troy will soon be destroyed. Cic. In hypothetical sentences the form with *fuērim* takes the place of a pluperfect subjunctive; as, *Quis enim dubitat, quin, si Saguntinis impigre tulissēmus opem, totum in Hispaniam aversuri bellum fuērimus*. Liv. The form in *fuissem* occurs also, but more rarely; as, *Appāruit, quantam excitātura mōlem vērā fuisset clādes, quum*, etc. See *Periphrastic Conjugation*, § 162, 14.

(3.) The future subjunctive passive is supplied, not by the participle in *du*, but by *futūrum sit* or *esset*, with *ut* and the present or imperfect of the subjunctive; as, *Non dubito quin futūrum sit, ut laudētur*, I do not doubt that he will be praised.

## PROTASIS AND APODOSIS.

§ 261. In a sentence containing a *condition* and a *conclusion*, the former is called the *protasis*, the latter the *apodosis*.

1. In the *protasis* of conditional clauses with *si* and its compounds, the imperfect and pluperfect subjunctive imply the *non-existence* of the action or state supposed, the imperfect, as in English, implying present time. In the *apodosis* the same tenses of the subjunctive denote what the result would be, or would have been, had the supposition in the *protasis* been a valid one; as,

*Nisi te satis incitatum esse confidērem, scribērem plura*, Did I not believe that you have been sufficiently incited, I would write more (Cic.); which implies that he *does believe*, and therefore *will not write*. *Si Neptūnus, quod Thēseo prōmisērat, non fecisset, Thēseus filio Hippolyto non esset orbātus*. Id.

2. The present and perfect subjunctive in the *protasis*, imply the *real or possible existence* of the action or state supposed; as,

*Si vclit*, if he wishes, or, should wish, implying that he either does wish, or, at least, may wish. In the *apodosis* the present or perfect either of the subjunctive or of the indicative may be used.

REMARK 1. The tenses of the *indicative* may also be used in the *protasis* of a conditional sentence with *si*, etc.; as, *Si vāles, bene est*. Cic. *Si quis antea mirābātur quid esset, ex hoc tempore mirētur pōtius....* Id.—The conjunction *si* in the *protasis* is often omitted; as, *Libet agros ēmi. Primum quero quos agros?* If you will buy lands, I will first ask, etc. But the *protasis* may be rendered without *if*, and either with or without an interrogation, as, *You will buy lands, or, Will you buy lands?* The future perfect often occurs in the *protasis* of such sentences; as, *Cāsus mēdicusve lēvārit egrum ex prēcēpti, māter delira nēcābit*. (Hor.) Should chance or the physician have saved him, the silly mother will destroy him. *Si* is in like manner omitted with the imperfect and pluperfect subjunctive, in supposing a case which is known not to be a real one; as, *Absque te esset, hōdie numquam ad sōlem occāsum vivērem*. Plaut.

REM. 2. The present and perfect subjunctive differ but slightly from the indicative, the latter giving to a sentence the form of reality, while the subjunctive represents it as a conception, which, however, may at the same time be a reality. The second person singular of the present and perfect subjunctive often occurs in addressing an indefinite person, where, if the person were definite, the indicative would be used; as, *Mēmōria minuitur, nisi eam exerceas*. Cic. When the imperfect or pluperfect is required to denote a past action,



the indicative must be used, if its existence is uncertain, as those tenses in the subjunctive would imply its non-existence. In the *oratio obliqua*, when the leading verb is a present or a future, the same difference is observed between the tenses of the subjunctive as in hypothetical sentences; but when the leading verb is a preterite the difference between possibility and impossibility is not expressed.

REM. 3. The present and perfect subjunctive are sometimes used, both in the *protasis* and *apodosis* of a conditional sentence, in the sense of the imperfect and pluperfect; as, *Tu, si hic sis, aliter sentias*, If you were here, you would think otherwise. Ter. *Quos, ni mea cūra resīstat, jam flammæ tulērint*. Virg.

REM. 4. The *protasis* of a conditional sentence is frequently not expressed, but implied; as, *Magno mercentur Atridae*, i. e. *si possint*. Virg.; or is contained in a participial clause; as, *Agis, etsi a multitudine victus, gloriā tamen omnes vicil*. Just. So, also, when the participle is in the ablative absolute; as, *Dōnārem tripōdas*—divide me *scilicet artium, quas aut Parrhāsius protulit, aut Scōpas*. Hor. *C. Mūcius Porsēnam interficere, prōpōsitā sibi morte, cōnātus est*. Cic. It is only in later writers that the concessive conjunctions *etsi*, *quamquam*, and *quāmvīs* are expressed with the participle, but *tamen* is often found in the *apodosis*, even in the classic period, when a participial clause precedes as a *protasis*.

REM. 5. In hypothetical sentences relating to past time, the actions seem often to be transferred in a measure to the present by using the imperfect, either in the *protasis* or the *apodosis*, instead of the pluperfect; as, *Quod certe non fēcisset, si suum nūmērū (nautarū) nāves hāberent*. Cic. *Cimbri si statim infesto agminē urbem pētissent, grande discrimen esset*. Flor. Sometimes the imperfect, although the actions are completed, appears both in the *protasis* and the *apodosis*.

REM. 6. *Nisi, nisi vērō*, and *nisi forte* are joined with the indicative, when they introduce a correction. *Nisi* then signifies ‘except’; as, *Nescio; nisi hoc vidēo*. Cic. *Nisi vērō*, and *nisi forte*, ‘unless perhaps,’ introduce an exception, and imply its improbability; as, *Nemo fēre saltat sōbrius, nisi forte insānit*. Cic. *Nisi forte* in the sense of ‘unless you suppose,’ is commonly used ironically to introduce a case which is in reality inadmissible.

## SUBJUNCTIVE AFTER PARTICLES.

### A. SUBJUNCTIVE CLAUSES.

§ 262. A clause denoting the purpose, object, or result of a preceding proposition, takes the subjunctive after *ut*, *ne*, *quo*, *quā*, and *quōmīnus*; as,

*Ea non, ut te instituērem, scripsi*, I did not write that in order to instruct you. Cic. *Irritant ad pugnandum, quo fiant acriōres*, They stimulate them to fight, that they may become fiercer. Varr.

REMARK 1. *Ut* or *ūtī*, signifying ‘that,’ ‘in order that,’ or simply ‘to’ with the infinitive, relates either to a purpose or to a result. In the latter case it often refers to *sic*, *ita*, *adeo*, *tam*, *tālis*, *tantus*, *is*, *ejusmodi*, etc., in the preceding clause; as,

*Id mihi sic erit grātum, ut grātius esse nihil possit*, That will be so agreeable to me, that nothing can be more so. Cic. *Non sum ita hēbes, ut istuc dicam*. Id. *Nēque tam erāmus āmentes, ut explorāta nobis esset victōria*. Id. *Tantum indulsit dōlōri, ut eum piētas vincēret*. Nep. *Ita* and *tam* are sometimes omitted; as, *Epāminondas fuit etiam disertus, ut nemo Thēbānus ei par esset eloquentiā*, instead of *tam disertus*. Id. *Esse oportet ut vivas, non vivere ut ēdas*. Auct. ad Her. *Sol efficit ut omnia flōreant*. Cic.

REM. 2. *Ut*, signifying ‘even if’ or ‘although,’ expresses a supposition merely as a conception, and accordingly takes the subjunctive; as,

*Ut dēsint vires, tāmen est laudanda vōluntas*, Though strength be wanting, yet the will is to be praised. Ovid. *Ut*, in this sense, takes the negative *non*; as, *Exercitus si pācis nōmen audierit, ut non rēferat pēdem* (even if it does not withdraw) *insistet certe*. Cic.

REM. 3. *Ut*, with the subjunctive denoting a result, is used with impersonal verbs signifying *it happens, it remains, it follows*, etc.; as,

*Quī fit, ut nēmo contentus vivat?* How does it happen that no one lives contented? Hor. *Huic contigit, ut patriam ex servitūte in libertātem vindicāret*. Nep. *Sēquitur igitur, ut etiā vitia sint parca*. Cic. *Rēliquum est, ut egōmet mihi consūlam*. Nep. *Restat igitur, ut mōtus astrōrum sit vōluntārius*. Cic. *Extrēmum illud est, ut te ōrem et obsecrem*. Id.

NOTE 1. To this principle may be referred the following verbs and phrases signifying ‘it happens,’ viz. *fit, fieri non pōtest, accidit, incidit, contingit, evēnit, ūsu vēnit, occurrit* and *est* (it is the case, or it happens, and hence *esto*, be it that):—and the following, signifying ‘it remains,’ or ‘it follows,’ viz. *fūtūrum, extrēmum, prōpe, proximum, and rēliquum—est, rēlinquitur, sēquitur, restat*, and *supērest*: and sometimes *accēdit*.

NOTE 2. *Contingit* with the dative of the person is often joined with the infinitive, instead of the subjunctive with *ut*; as, *Non cuivis hōmīni contingit ādire Cōrīnthum*. Hor. And with *esse* also and other verbs of similar meaning, the predicate (as in the case of *licet*) is often found in the dative.—*Sēquitur* and *efficitur*, ‘it follows,’ have sometimes the accusative with the infinitive and sometimes the subjunctive; and *nascitur*, in the same sense, the subjunctive only.

NOTE 3. *Mos* or *mōris est, consuetūdo* or *consuetūdinis est*, and *nātūra* or *consuetūdo fert*, are often followed by *ut* instead of the infinitive.—*Ut* also occurs occasionally after many such phrases as *nōvum est, rārū, nātūrāle, nēcesse, ūsītātum, mirum, singulāre—est*, etc., and after *æquum, rectum, vērū, ūtile, vērī-simile*, and *integrum—est*.

For other uses of *ut*, with the subjunctive, see § 273.

REM. 4. *Ut* is often omitted before the subjunctive, after verbs denoting willingness and permission; also after verbs of asking, advising, reminding, etc., and the imperatives *dic* and *fac*; as,

*Quid vis faciā?* What do you wish (that) I should do? Ter. *Insāni fēriant sine litōra fluctus*. Virg. *Tentes dissimulāre rōgat*. Ovid. *Id sīnas ōro*. Id. *Se suādēre, dixit, Pharnabāzo id nēgōtū dāret*. Nep. *Accēdat oportet actio vāria*. Cic. *Fac cōgītes*. Sall. So, *Vide ex nāvi effērantur, quæ*, etc. Plaut.

Verbs of willingness, etc., are *vōlo, mālō, permitto, concēdo, pātior, sīno, licet, vēto*, etc.; those of asking, etc., are *rōgo, ōro, quæso, mōneō, admōneō, jūbeo, mando, pēto, prēcōr, censeo, suādēo, oportet, nēcesse est, postūlo, hortor, cūro, dēcerno, opto, impēro*.

REM. 5. *Nē*, ‘that not,’ ‘in order that not,’ or ‘lest,’ expresses a purpose negatively; as,

*Cūra ne quid ei dēsit*, Take care that nothing be wanting to him. Cic. *Nēmo prūdēns pūnit, ut ait Plāto, quia peccātum est, sed ne peccētur*. Id. *Ut ne* is frequently used for *ne*, especially in solemn discourse, and hence in laws; as, *Opēra dētur, ut iudicia ne fiant*. Id. *Quo ne* is used in the same manner in one passage of Horace. *Missus ad hoc—quo ne per vācūm Rōmāno incurreret hostis*.—On the other hand *ut non* is used when a simple result or consequence is to be expressed, in which case *ita, sic, tam* are either expressed or understood; as, *Tum forte agrōtābam, ut ad nuptias tuas vēnīre non possem*. In a few cases, however, *ut non* is used for *ne*.—*Ūt non* is further used, when the negation re-



fers to a particular word or to a part only of the sentence, as in similar cases *si non* must be used, and not *nisi*; as, *Confer te ad Manlium, ut a me non ejectionis ad alienos, sed invitatus ad tuos isse videaris.* Cic.

REM. 6. *Nē* is often omitted after *cave*; as,

*Cave putes,* Take care not to suppose. Cic. Compare § 267, R. 3.

REM. 7. After *mētuo*, *tīmeo*, *vēreor*, and other expressions denoting fear or caution, *nē* must be rendered by *that* or *lest*, and *ut* by *that not*.

NOTE 3. To the verbs *mētuo*, *tīmeo*, and *vēreor* are to be added the substantives expressing fear, apprehension or danger, and the verbs *terreo*, *conterreo*, *deterreo*, *caveo*, to be on one's guard, *video* and *obsero* in requests (as, *vide, videte and videndum est*), in the sense of 'to consider'; as,

*Milo mētuebatur, ne a servis indicārētur,* Milo feared that he should be betrayed by his servants. Cic. *Vēreor, ne, dum minuire vēlim laborem, augeam.* Id. *Pavor erat, ne castra hostis aggrēderētur.* Liv. *Illā duo vēreor, ut tibi possim concēdere,* I fear that I cannot grant.... Cic. *Cūvendū est ne assentatōribus patēficiāmus aures, ne dūlārī nos sīnāmus.* Cic. *Vide ne hoc tibi obsit.* *Terruit gentes, grave ne rēdiret sēcūlum Pyrrhæ.* *Multitudinem deterrent, ne frumentum confērant.* Cæs. *Me mīserum! ne prōna cādas.* Ovid.

NOTE 4. *Nēve* or *neu* is used as a continuative after *ut* and *ne*. It is properly equivalent to *aut ne*, but is also used for *et ne* after a preceding *ut*; as, on the other hand, *et ne* is used after a negation instead of *aut ne*; as, *Lēgem tulit, ne quis ante actārum rerum accūsārētur, nēve multārētur.* Nep. *Cæsar milites non longiore oratione cōhortatus, quam uti suæ pristinae virtutis mēmōriam retinērent, ne perturbārētur animo—prælii committendi signum dedit.* Cæs. *Nēque*, also, is sometimes used for *et ne* after *ut* and *ne*; as, *Ut ea prætermittam, nēque eos appellem.* Cic. *Cur non sancitis ne vicinus patricio sit plēbeius, nec eodem itinere eat.* Liv.—*Ne non* is sometimes used for *ut* after verbs of fearing; as, *Timeo ne non impetrem,* I fear I shall not obtain it.

REM. 8. The proposition on which the subjunctive with *ut* and *nē* depends, is sometimes omitted; as, *Ut ita dicam.* Cic. *Ne singulos nōminem.* Liv.

NOTE 5. *Nēdum*, like *ne*, takes the subjunctive; as, *Optimis temporibus clārisimī viri vim tribūniciam sustinere non pōtuerunt: nēdum his temporibus sine iudiciōrum rēmediis salvi esse possimus,—still less, etc.* Cic. *Ne* is sometimes used in the sense of *nēdum*; as, *Nōvam eam pōtēstatē (scil. tribūnōrum plēbis) eripere patribus nostris, ne nunc dulcedine sēmel capti fērant dēsiderium.* Liv.—*Nēdum* without a verb has the meaning of an adverb, and commonly follows a negative; as, *Ægre inermis tanta multitudo, nēdum armata, sustinēri pōtest.* Liv. *Ne*, also, is used in the same manner in Cic. Fam. 9, 26.

REM. 9. *Quō*, 'that,' 'in order that,' or, 'that by this means,' especially with a comparative; *non quō*, or *non quod*, 'not that,' 'not as if'; *non quīn*, 'not as if not'; which are followed in the apodōsis by *sed quod*, *sed quia*, or *sed* alone; and *quōminus*, 'that not,' after clauses denoting hinderance, take the subjunctive; as,

*Adjūta me, quo id fiat facilius,* Aid me, that that may be done more easily. Ter. *Non quo rēpublicā sit mihi quicquam cārīus, sed desperātis etiā Hippōcrates vētat adhībere medicinam.* Cic. *Non quod sōla ornent, sed quod excellant.* Id. *Nēque rēcūsavit, quo minus lēgis pōnam sūbiret.* Nep. *Ego me dūcem in civili bello nēgāvi esse, non quīn rectum esset, sed quia,* etc. Cic. And instead of *non quīn* we may say *non quo non*, *non quod non*, or *non quia non*; and for *non quod*, *non eo quod*, or *non ideo quod*.

REM. 10. *Quīn*, after negative propositions and questions with *quis* and *quid* implying a negative, takes the subjunctive. *Quīn* is used,



1. For a relative with *non*, after *nemo*, *nullus*, *nihil*....*est*, *repperitur*, *invenitur*, etc.; *vix est*, *ægre repperitur*, etc.; as, *Messanam nemo venit*, quin vidērit, i. e. *qui non vidērit*, No one came to Messana who did not see. Cic. *Nego ullam picturam fuisse*....quin conquisiērit, i. e. *quam non*, etc. Id. *Nihil est*, quin mālē narrando possit deprāvāri. Ter. *Quis est*, quin cernat, *quanta vis sit in sensibus?* Cic.

NOTE 6. When *quin* is used for the relative it is commonly equivalent to the nominative *qui*, *quæ*, *quod*, but it is sometimes used in prose instead of the accusative, and sometimes after *dies* for *quo*, as the ablative of time; as, *Dies fere nullus est*, quin hic *Satrius domum meam* ventitet, i. e. *quo*—*non ventitet*. Cic.—*Qui non* is often used for *quin*; as, *Quis enim erat*, qui non sciret. Id.; and when *quin* stands for *qui non* or *quod non*, *is* and *id* are sometimes added for the sake of emphasis; as, *Cleanthes negat ullum cibum esse tam gravem*, quin *is die et nocte concipiatur*. Cic. *Nihil est quod sensum habeat*, quin *id intēreat*. Id.—So, also, the place of *quin* is supplied by *ut non*; as, *Augustus numquam filios suos populo commendavit ut non adjiceret* (without adding) *si merēbuntur*. Suet. And if no negation precedes, or if *non* belongs to a particular word, and not to the verb, *qui non* and *ut non* must of course be used and not *quin*.

2. For *ut non*, 'that not,' or 'without' with a participle, especially after *fācere non possum*, *fiēri non pōtest*, *nulla causā est*, *quid causā est?* *nihil causā est*; as, *Fācere non possum quin ad te mittam*, i. e. *ut non*, etc. Cic. *Numquam tam mālē est Sicūlis*, quin *aliquid fācēte et commōde* dicant. Cic. *Numquam accēdo*, quin *abs te* ābeam doctior,—without going from you wiser. Ter.

NOTE 7. *Quin* takes the subjunctive also after the negative expressions *non dubito*, *non est dubium*, *non ambigo*, I doubt not; *non ābest*; *nihil*, *paulum*, *non procul*, *haud multum ābest*; *non*, *vix*, *ægre dīstīneo*; *tēnere me*, or *tempērāre mīhi non possum*; *non impēdio*, *non rēcūso*, *nihil prātermitto*, and the like. In these cases, however, the negation in *quin* is superfluous, and it is generally translated into English by 'that,' 'but that,' or 'to' with an infinitive; as, *Non dubito quin dōmī sit*, that he is at home. *Non multum ābest*, quin *misererrimus sim*, Not much is wanting to make me most wretched. Cic. Hence, as *quin* is not in such cases regarded as a negative, *non* is superadded when a negative sense is required; as, *In quibus non dubito quin offēnsiōnem negligentie vitāre atque effūgēre non possum*. Cic. *Dubitandum non est* quin numquam possit *utilitas cum hōnestāte contendere*. Id.

NOTE 8. In *Nepos*, *non dubito*, in the sense of 'I do not doubt,' is always followed by the infinitive with the accusative, and the same construction often occurs in later writers but not in Cicero: in the sense of to scruple or hesitate, when the verb following has the same subject, *dubito* and *non dubito* are generally followed by the infinitive; as, *Cicero non dubitābat conjūrātos supplicio afficere*.—It may be added that 'I doubt whether' is expressed in Latin by *dubito sitne*, *dubito utrum*—*an*, *dubito sitne*—*an*, or *dubito num*, *numquid*, for *dubito an*, and *dubium est an* are used, like *nescio an* with an affirmative meaning.

NOTE 9. *Quin* signifies also 'why not?' being compounded of the old ablative *quī* and *nē*, i. e. *non*, and in this sense is joined with the indicative in questions implying an exhortation; as, *Quin conscendimus equos?* Why not mount our horses? In this sense it is also joined with the imperative; as, *Quin dic stātim*, Well, tell me: or with the first person of the subjunctive. Hence without being joined to any verb it signifies 'even' or 'rather.'

REM. 11. The principal verbs of hinderance, after which *quōmīnus* occurs, and after which *ne*, and, if a negative precedes, *quin* also may be used, are *dēterreo*, *impēdio*, *intercēdo*, *obsisto*, *obsto*, *offīcio*, *prōhibeo*, *rēcūso*, and *rēpugno*. It occurs also after *stat* or *fit per me*, I am the cause, *non pugno*, *nihil mōror*, *non contīneo me*, etc.

NOTE. *Impēdio*, *dēterreo*, and *rēcūso* are sometimes, and *prōhibeo* frequently followed by the infinitive. Instead of *quōmīnus*, *quō sēcūs* is sometimes used.

§ 263. The particles specified in this section always introduce a sentence containing only a conception of the mind, and are hence joined with the subjunctive.

1. The subjunctive is used after particles of wishing, as *utinam*, *uti*, *O!* and *O! si*; as,

*Utinam minus vite cupidus fuissēmus!* O that we had been less attached to life!  
Cic. *O si solita quicquam virtutis adesset!* Virg.

REMARK. The present and perfect tenses, after these particles, are used in reference to those wishes which are conceived as possible; the imperfect and pluperfect are employed in expressing those wishes which are conceived as wanting in reality. Cf. § 261, 1 and 2.—‘Would that not’ is expressed in Latin both by *utinam ne* and *utinam non*. *Utinam* is sometimes omitted; as, *Tecum ludere sicut ipsa possem!* Catull.

## B. ADVERBIAL CLAUSES.

2. (1.) *Quamvis*, however; *licet*, although; *tamquam*, *tamquam si*, *quāsi*, *ac si*, *ut si*, *vēlut*, *vēlut si*, *vēluti*, *sicuti*, and *ceu*, as if; *mōdo*, *dum*, and *dummōdo*, provided,—take the subjunctive; as,

*Quamvis ille felix sit, tamen*, etc. However happy he may be, still, etc. Cic. *Veritas licet nullum defensorem obtineat*, Though truth should obtain no defender. Id. *Tamquam clausa sit Asia, sic nihil perfertur ad nos*. Id. *Sed quid ego his testibus ūtor, quāsi res dubia aut obscura sit?* Id. *Me omnibus rebus, juxta ac si meus frater esset, sustentavit*, He supported me in every thing, just as though he were my brother. Id. *Similiter facere eos,—ut si nautæ certarent, ūter*, etc. Id. *Absentis Ariovisti crudelitatem, vēlut si coram adesset, horrerent*. Cæs. *Inque sinus cāros, vēluti cognosceret, ibat*. Ovid. *Sicuti jurgio lacessitus foret, in senatum venit*. Sall. *Hic vērō ingentem pugnam, ceu cētera nusquam bella forent*. Virg. *Odērint dum mētuant*. Att. in Cic. *Mānent ingēnia sēnibus, mōdo permāneat studium et industria*. Cic. *Omnia hōnesta negligunt dummōdo pōtentiam consēquantur*, They disregard every honorable principle, provided they can obtain power. Id.

NOTE. *Mōdo*, *dum*, and *dummōdo*, when joined with a negation, become *mōdo ne*, *dum ne*, and *dummōdo ne*.

(2.) *Quamvis* (although) is in Cicero joined with a principal tense of the subjunctive; as, *Quamvis non fuēris suāsor, approbātor certe fuisti*. Cic. In later writers it is often used with the indicative; as, *Fēlicem Niōben, quamvis tot funēra vidit*. Ovid. So also once in Cicero, *Quamvis patrem suum numquam viderat*. Rab. Post. 2.

(3.) *Quamvis*, as a conjunction, in the sense of ‘however much,’ is joined with the subjunctive. So also when its component parts are separated; as, *C. Gracchus dixit, sibi in somnis Ti. frātremsūm esse dicere*, quam vellet cunctārētur, tamen, etc.—*Quamvis* ‘however much,’ as an adverb, governs no particular mood.

(4.) *Etsi*, *tāmeti*, even if, although, and *quamquam*, although, commonly introduce an indicative clause:—*etiāmsi* is more frequently followed by the subjunctive. In later prose writers, and sometimes in Cicero and Sallust as well as in the poets, *quamquam* is joined with the subjunctive; as, *Quamquam presente Lūculo loquar*. Cic. *Vi regere patriam quamquam possis*. Sall. Jug. 3. *Filius quamquam Thētidōs mārīnæ Dardānas turres quātēret*. Hor.

REMARK. The imperfect subjunctive with *ac si*, etc., is used after the present, to denote that in reality the thing is not so, but in that case a hypothetical subjunctive must be supplied; as, *Egnātii rem ut tuēre æque a te pēto, ac si mea nēgōtia essent*, i. e. *ac pēterem, si mea nēgōtia essent*, as I would pray if, etc. Cic.



3. After *antēquam* and *priusquam*, the imperfect and pluperfect tenses are usually in the subjunctive; the present and perfect may be either in the indicative or subjunctive. The present indicative is commonly used when the action is to be represented as certain, near at hand, or already begun; the subjunctive is used when the thing is still doubtful, and also in general propositions; as,

*Ea causa ante mortua est, quam tu nātus esses*, That cause was dead before you were born. Cic. *Avertit ēquos, priusquam pābula gustassent Trōjæ, Xanthumque bibissent*. Virg. *Priusquam incipias, consulto ōpus est*, Before you begin there is need of counsel. Sall.

4. (1.) *Dum*, *dōnec*, and *quoad*, signifying *until*, are followed by the subjunctive, if they refer to the attainment of an object; as,

*Dum hic vēniret, locum relinquere nōluit*, He was unwilling to leave the place until he (Milo) should come. Cic. *Nihil puto tibi esse ūtilius quam oppēriri quoad scire possis, quid tibi āgendum sit*. Id. *Cornu tēndit, et duxit longe, dōnec currata cōirent inter se cāpita*. Virg.—In the sense of ‘as long as,’ these particles take the indicative, but Tacitus joins *dōnec* with the subjunctive even when a simple fact is to be expressed.

(2.) *Dum*, while, is commonly used with the indicative present, whatever may be the tense of the principal sentence. Cf. § 259, R. 1, (1.), (a.)

5. *Quum* (*cum*), when it signifies a *relation of time*, takes the indicative; when it denotes a *connection of thought*, the subjunctive; as,

*Qui non dēfendit injūriam, nēque rēpulsat a suis, quum pōtest, injuste fācit*. Cic. *Quum recte nāvīgārī pōtērit, tum nāvīges*. Id. *Crēdo tum, quum Sicilia florēbat ōpibus et cōpiis, magna artificia fuisse in eā insulā*. Id. *Quum tot sustineas et tanta nēgōtia, peccem, si mōrer tua tempōra*, Since you are burdened with so many and so important affairs, I should do wrong, if I should occupy your time. Hor. *Quum vita sine āmicis mētus plēna sit, rātio ipsa mōnet āmicitiās cōmpārāre*. Cic.

REMARK 1. (a.) The rule for the use of *quum* may be thus expressed: *Quum temporal* takes the indicative, *quum causal* the subjunctive. Hence, when *quum* is merely a particle of time, with no reference to cause and effect, and not occurring in a historical narrative (see Rem. 2), it may be joined with any tense of the indicative. But when it is employed to express the relation of cause and effect, or has the meaning of ‘though’ or ‘although,’ it is joined with the subjunctive (b.) *Quum*, relating to time, is commonly translated *when*, *while*, or *after*; referring to a train of thought, it signifies *as*, *since*, *though* or *although*, *because*; but may often be translated *when*.

REM. 2. In narration, *quum*, even when it relates to time, is joined with the imperfect and pluperfect subjunctive, when a historical perfect stands in the principal clause; as,

*Gracchus, quum rem illam in religiōnem pōpulo vēnisse sentīret, ad sēnātum rēlāt*. Cic. *Alexander, quum intērmisset Clitum, vix manus a se abstīnuīt*. Id.

NOTE. *Quum temporal*, when it expresses an action frequently repeated, may be joined with the pluperfect indicative, and the apodosis then contains the imperfect; as, *Quum autem vir esse cōpērat, dābat se labōri*. Cic. *Quum rōsam vidērat, tum incipēre ver arbitrābātur*. Id. Cf. § 264, 12.

REM. 3. *Quum* in the sense of ‘while’ is joined with the perfect and imperfect indicative, often with the addition of *intērea* or *intērīm*, to express simultaneous occurrences; as, *Cātulus cēpit magnum suæ virtūtis fructum, quum omnes prōpe unā vōce, in eo ipso vos spem hābitūros esse, dixistis*. Cic. *Cedēbātur virgis*



*in medio foro Messanæ civis Rōmānus, iudices, quum intērea nulla vox alia istius miseri audiebatur, nisi hæc: civis Rōmānus sum.* Id.

REM. 4. *Quum*, for the most part preceded by an adverb, as, *jam*, *nondum*, *vix*, *ægre*, or joined with *repente* or *sûbito* is followed by the indicative, especially by the present indicative, to express the beginning of an action. In the cases mentioned in this and the preceding remark, the historians also use *quum* with the historical infinitive.

For the subjunctive after *si* and its compounds, see § 261.

### C. ADJECTIVE CLAUSES.

#### SUBJUNCTIVE AFTER QUI.

§ 264. Relatives require the subjunctive, when the clauses connected by them express merely a conception; as, for example, a *consequence*, an *innate quality*, a *cause*, *motive*, or *purpose*.

1. (a.) When the relative *qui*, in a clause denoting a *result* of the character or quality of something specified in the antecedent clause, follows a demonstrative, and is equivalent to *ut* with a personal or demonstrative pronoun, it takes the subjunctive.

NOTE. The demonstratives after which *qui* takes the subjunctive, are *tam* with an adjective, *tantus*, *tālis*, *ejusmodi*, *hujusmodi*, and *is*, *ille*, *iste*, and *hic* in the sense of *tālis*; as,

*Quis est tam Lyncæus, qui in tantis tēnebris nihil offendat?* i. e. *ut ille in tantis*, etc., Who is so quick-sighted, that he would not stumble, (or, as not to stumble,) in such darkness. Cic. *Tūlem te esse oportet, qui ab impiōrum civium societate sejungas*; i. e. *ut tu*, etc. Id. *At ea fuit legatio Octāvii, in quā periculū suspicio non subesset*, i. e. *ut in eā*. Id. *Nec tamen ego sum ille ferreus, qui frātris carissimī mōrōre non mōvear*, i. e. *ut ego non mōvear*. Id. *Non sumus ii, quibus nihil verū esse vidēatur*, i. e. *ut nobis nihil*, etc. Id. *Nulla gens tam fēra est, cūjus mentem non imbuērit deōrum opinio*, i. e. *ut ejus mentem*, etc. Id.

(b.) Sometimes the demonstrative word is only implied; as,

*Res parva dictu, sed quæ studiis in magnum certāmen excessērit*, i. e. *tālis quæ*...of such a kind that it issued in a violent contest. Cic. *Nunc dicis aliquid, quod ad rem pertineat*, i. e. *tāle ut id*, etc. Id. *So quis sum, for num tālis sum*; as, *Quis sum, cūjus aures lædi nēfas sit?* Sen.—In like manner, also, a demonstrative denoting a character or quality, is implied in the examples included in the following rule:—

2. When the relative is equivalent to *quamquam is*, *etsi is*, or *dummodo is*, it takes the subjunctive; as,

*Laco, consilii quamvis egrēgiū, quod non ipse afferret, inimicus*, Laco, an opponent of any measure, however excellent, provided he did not himself propose it. Tac. *Tu aquam a pūmice postulas, qui ipsus sitiāt*. Plaut. *Nihil molestum, quod non desiderēs*, i. e. *dummodo id*. Cic.

3. *Quod*, in restrictive clauses, takes the subjunctive; as,

*Quod sciam*, as far as I know; *quod mēmīnerim*, as far as I recollect; *quod ego intelligam*; *quod intelligi possit*; *quod conjecturā prōvidēri possit*; *quod salvā fide possim*; *quod commōdo tuo fiat*, etc.—*Quidem* is sometimes added to the relative in such sentences. *Quod sine molestiā tuā fiat*, So far as it can be done without troubling you. Cic. In the phrases *quantum possum*, *quantum ego perspicio*, on the other hand, the indicative is used.

4. A relative clause, after the comparative followed by *quam*, takes the subjunctive; as,

*Māior sum, quam cui possit fortuna nocēre*, i. e. *quam ut mihi*, etc., I am too great for fortune to be able to injure me. Ovid. *Auditā voce præcōnis mājus gaudium fuit, quam quod ūniversum hōmīnes capērent*, Upon the herald's voice being heard, the joy was too great for the people to contain. Liv.

REMARK 1. The clause annexed by *quam qui* implies an inherent quality, or a consequence; so that *quam qui* is equivalent to *quam ut*, which also sometimes occurs. Sometimes the subjunctive follows *quam* even without a relative pronoun; as, *In his lītēris longior fui, quam aut vellem, aut quam me putāvi fore*:—and so frequently with the verbs *velle* and *posse*.

5. A relative clause expressing a *purpose*, *aim*, or *motive*, and equivalent to *ut* with a personal or demonstrative pronoun, takes the subjunctive; as,

*Lacēdæmonii lēgatos Athēnas misērunt, qui eum absentem accūsārent*: i. e. *ut illi eum accūsārent*, The Lacedæmonians sent ambassadors to Athens to accuse him in his absence. Nep. *Cæsar equitatum omnem præmittit, qui videant, quas in partes iter faciunt*. Cæs. *Sunt autem multi, qui eripiunt aliis, quod aliis largiantur*. Cic. *Assidue repētant, quas perdant, Bēlides undas*. Ovid.

REM. 2. So also with relative adverbs; as, *Lampsacum ei (Thēmistocli) rex donārat, unde vinum sūmēret*, i. e. *ex quā* or *ut inde*, etc. Nep. *Sūper tabernaculum regis, unde ab omnibus conspici posset, imāgo sōlis crystallo inclūsa fulgebāt*. Curt.

6. A relative clause with the subjunctive after certain indefinite general expressions, specifies the circumstances which characterize the individual or class indefinitely referred to in the leading clause; as,

*Fuerunt eā tempestate, qui dicērent*, There were at that time some who said. Sall. *Erant, quibus appetentior fāmæ, vidēretur*, There were those to whom he appeared too desirous of fame. Tac. *Sunt, qui censeant, una animum et corpus occidēre*. Cic. *Erunt, qui existimāri vellent*. Id. *Si quis erit, qui perpetuam orationem desideret, alterā actione audiet*. Id. *Veniēt legiōnes, quæ neque me inultum neque te impunitum patiantur*. Tac. So after *est* followed by *quod*, in the sense of 'there is reason why'; as, *Est quod gaudeas*, You have cause to rejoice. Plaut. *Est quod visam domum*. Id. *Si est quod desit, ne beatius quidem est*. Cic.

NOTE 1. The expressions included in the rule are *est, sunt, adest, præsto sunt, existunt, exoriuntur, inveniuntur, repēriuntur*, (scil. *hōmīnes*); *si quis est, tempus fuit, tempus veniet*, etc.

REM. 3. The same construction occurs with relative particles used indefinitely; as, *Est unde hæc fiant. Si est culpam ut Antipho in se admisērit*, If it chance that, etc. Ter. *Est ubi id isto modo valeat*. Cic. So *est cur* and *est ut* in the sense of *est cur*; as, *Ille erat, ut odisset defensorem salutis meæ*, i. e. he had reason to hate. Cic. *Non est igitur ut mirandum sit*, There is no occasion for wondering. Id.

REM. 4. The above and similar expressions are followed by the subjunctive only when they are indefinite. Hence, after *sunt quidam, sunt nonnulli, sunt multi*, etc., when referring to definite persons, the relative takes the indicative; as, *Sunt orationes quedam, quas Menocrito dabo*. Cic.

REM. 5. The indicative is sometimes, though rarely, used after *sunt qui*, even when taken indefinitely, especially in the poets; as, *Sunt, quos iuvat*. Hor. *Sunt qui ita dicunt*. Sall.

7. A relative clause after a general negative, or an interrogative expression implying a negative, takes the subjunctive; as,



*Nemo est, qui haud intelligat*, There is no one who does not understand. Cic. *Nulla res est, quæ perferre possit continuum laborem*, There is nothing which can endure perpetual labor. Quint. *Nulla pars est corporis, quæ non sit minor*. Id. *Nihil est, quod tam miseros faciat, quam impietas et scelus*. Cic. *In foro vix decimus quisque est, qui ipse sese noscat*. Plaut. *Quis est, qui utilia fugiat?* Who is there that shuns what is useful? Cic. *Quæ latebra est, in quam non iniret metus mortis?* Sen. *Quid dulcius quam habere, quicum omnia audeas sic loqui ut tecum?* Cic. (See respecting this use of the indefinite *quicum* rather than the definite *quodcum*, § 136, R. 1.) *An est quisquam, qui hoc ignoret?* Is there any one who is ignorant of this? Id. *Numquid est mali, quod non dixeris?* Ter.

NOTE 2. General negatives are *nemo, nullus, nihil, unus non, alius non, non quisquam, vix ullus, nec ullus*, etc., with *est*; *vix* with an ordinal and *quisque*; *nego esse quemquam*, etc. Interrogative expressions implying a negative, are *quis, quid; qui, quæ, quod; quantum, iter, ecquis, numquis, an quisquam, an aliquis, quotus quisque, quotus*, etc., with *est?* *quot, quam multi*, etc., with *sunt?*

NOTE 3. The same construction is used after *non est, nihil est, quid est, numquid est*, etc., followed by *quod, cur, quare*, or *quamobrem*, and denoting 'there is no reason why,' 'what cause is there?' 'is there any reason?' as, *Quod timeas, non est*, There is no reason why you should fear. Ovid. *Nihil est, quod adventum nostrum pertimescas*. Cic. *Quid est, quod de ejus civitate dubites?* Id. *Queris a me, quid ego Catinam metuam*. *Nihil, et curavi ne quis metuere*. *Quid est, cur virtus ipsa per se non efficiat beatos?* Id.—So after *non habeo*, or *nihil habeo*; as, *Non habeo, quod te accusem*. Cic. *Nil habeo, quod agam*, I have nothing to do. Hor. *Nihil habeo, quod ad te scribam*. Cic. So without a negative, *De quibus habeo ipse, quid sentiam*. Id. *Causa or*, with *quid* and *nihil, causæ*, is sometimes added; as, *Non fuit causa, cur postulares*. Id. *Quid erat causæ, cur metuere*. Id.

NOTE 4. (a.) The relative clause takes the subjunctive after the expressions included in this and the last rule, only when it expresses the character or quality of the subject of the antecedent clause; and the relative, as in the preceding cases of the relative with the subjunctive, is equivalent to a personal or demonstrative pronoun with *ut*; as, *Nemo est, qui nesciat*, There is no one who is ignorant, *i. e.* no one is ignorant. Cic. *So, Sunt, qui hoc carpant*, There are some who blame this, *i. e.* some blame this. Vell.

(b.) If the relative clause is to be construed as a part of the logical subject it does not require the subjunctive; as, *Nihil stabile est, quod infidum est* Nothing which is faithless is firm. Cic.

8. (1.) A relative clause expressing the reason of what goes before, takes the subjunctive; as,

*Peccavisse mihi videor, qui a te discesserim*, I think I did wrong in leaving you. Cic. *Inertiam accusas adolescentium, qui istam artem non ediscant*, You blame the idleness of the young men, because they do not learn that art. Id. *O fortunâte adolescens, qui tuæ virtutis Homërum præconem invenëris!*—in having found. Id. *Cunivus fuit mirificâ vigilantia, qui suo toto consiliatu somnum non viderit*,—since, etc. Id.

(2.) Sometimes, instead of *qui* alone, *ut qui, quippe qui*, or *utpote qui*, is used, generally with the subjunctive; as,

*Convivia cum patre non inibat, quippe qui ne in oppidum quidem nisi perraro venisset*. Cic. *Næque Antonius præcul aberrat, utpote qui magno exercitu sequeretur*. Sall. But sometimes with the indicative in Sallust and Livy; as, *Quippe qui omnia vicerat*. Sall.

9. After *dignus, indignus, aptus*, and *idoneus*, a relative clause takes the subjunctive; as,

*Videtur, qui aliquando impëret, dignus esse*, He seems to be worthy at some time to command. Cic. *Rustici nostri quum fidem alicujus bonitatemque laudant, dignum esse dicunt, quicum in tenebris mices*. Id. *Nulla videbatur aptior per-*



*sōna*, quæ de ætate lōquērētur. Id. *Pompeius* idōneus non est, qui impetret. Id. *Et rem* idōneam, de quā quærātur, et hōmīnes dignos, quibuscum dissērātur, pūtant. Id.

NOTE 5. If the relative clause does not express that of which the person or thing denoted by the antecedent is worthy, its construction is not influenced by this rule. Thus, *Quis servus* libertate dignus fuit, cui nostra salus cāra non esset? The subjunctive is here used according to No. 7 of this section.

NOTE 6. The infinitive frequently follows these adjectives in poetry, though rarely in prose; as, *Et puer ipse fuit* cantāri dignus. Virg.:—and sometimes ut; as, *Eras* dignus, ut hābēres integram mānum. Quint.

10. A relative clause, after *ūnus*, *sōlus*, *prīmus*, etc., restricting the affirmation to a particular subject, takes the subjunctive; as,

*Hæc est ūna contentio*, quæ adhuc permānsērit, This is the only dispute which has remained till this time. Cic. *Vōluptas est sōla*, quæ nos vōcet ad se, et allīceat suapte natūrā, Pleasure is the only thing that, by its own nature, invites and allures us to itself. Id.

11. When the relative refers to a *dependent clause*, it often takes the subjunctive. See § 266.

12. The imperfect and pluperfect subjunctive are used in narration after relative pronouns and adverbs, when a repeated action is spoken of; as,

*Semper hābiti sunt fortissimī*, qui *summam impērii* pōtīrentur, Those were always accounted the bravest, who obtained the supreme dominion. Nep. *Quemcumque lictor jussu consulis* prēhendisset, *tribūnus mitti jūbēbat*. Liv. *Ut quisque maxime* lābōrāret lōcus, *aut ipse* occurrēbat, *aut aliquos* mittēbat. So after *si quis* or *qui*; as, *Si qui rem mālitiōsius* gessisset, *dēdēcus* existimābant. Cic. *Quōtiens super tāli nēgōtio* consultāret, *edītā dōmūs parte* utēbātur. Tac. *Nec quisquam Pyrrhum, quā tūlisset impētum, sustinēre* vāluit.—It is sometimes found in like manner after *quum*, *ubi*, *ut*, and *si* when used in the sense of *quum*, when repeated actions are spoken of; as, *Id ubi dixisset, hastam in fines eōrum* emittēbat. Liv. *Sin Numidæ* prōpius accessissent, *ibi* vērō virtutem ostendēre. Sall. Sometimes even the present subjunctive is so used when employed as an aorist to express things which have happened repeatedly, and still happen (see § 145, I. 2.); as, *Ubi de magnā virtute et glōriā bōnōrum* mēmōres, *quæ sibi quisque*, etc. Sall.

NOTE 7. This is called the *indefinite subjunctive*, or *subjunctive of generality*, inasmuch as the action is not referred to a distinct, individual case. The indicative, however, is used in such cases more frequently than the subjunctive.

## SUBJUNCTIVE IN INDIRECT QUESTIONS.

§ 265. Dependent clauses, containing an indirect question, take the subjunctive.

NOTE 1. A question is indirect when its substance is stated in a dependent clause without the interrogative form. Indirect questions generally depend upon those verbs and expressions which commonly take after them the accusative with the infinitive. Cf. § 272. Thus:—

*Quālis sit* ānīmus, *ipse* ānīmus nescit, The mind itself knows not what the mind is. Cic. *Crēdibile non est*, quantum scribam, It is incredible how much I write. Id. *Quis ego* sim, *me* rōgitas? Do you ask me who I am? Plaut. *Ad te* quid scribam nescio. Cic. *Nec quid* scribam hābeo, Nor have I any thing to write. Id. *Dōce me*, *ubi* sint dii, Inform me where the gods are. Id. *Incertum est*, quo te lōco mors expectet. Sen. Ep. *Quam* prīdem *sibi* hērēditas vēnisset, dōcet. Id. *Nunc accipe*, quāre dēsīpīant omnes. Hor. *Id* utrum illi sentiant, an

*vēro sīmulent, tu intelliges.* Cic. *Quæro, num tu sēnātui causam tuam permittas.* Id. *Vides, ut altā stet nive candidum Sōracte.* Hor. *Nescit, vitāne fruātur, an sit āpud mānes.* Ovid.

NOTE 2. All interrogatives whether adjectives, pronouns, or particles, may serve as connectives of clauses containing indirect questions; as,

*Quantus, quālis, quōt, quōtius, quōtuplex, ūter; quis, qui, cūjas; ūbi, quō, unde, quā, quorsum, quamdiū, quamdiūdum, quamprīdem, quōties, cur, quāre, quāmobrem, quemadmodum, quōmodo, ut, quam, quantiōpēre, an, ne, num, utrum, anne, annon.*

REMARK 1. The indicative is frequently used in dependent questions, especially in Terence and Plautus and occasionally in later poets; as, *Vide āvāritia quid fācit.* Ter. So Virg. Ecl. 5, 7. In the best prose writers the indicative generally indicates that the question is direct, or that the sentence is not a question; as, *Quērāmus ūbi mālēficiū est,* Let us seek there, where the crime actually is. Cic. *Nihil est admirābilis, quā quōmodo ille mortem filiī tūlit.*

REM. 2. In double questions, 'whether—or,' the first may be introduced by *utrum*, or the enclitic *ne*, or without an interrogative particle. Hence there are four forms of double questions,—1. *utrum* (or *utrum ne*),—*an*. 2. *utrum*,—*an* (*anne*). 3. *-ne*,—*an*. 4. *-ne*,—*-ne*; as, *Multum intērest, utrum laus immīnuātur, an sālus dēsērātur.* Cic. The interrogative particle *utrum* is not used in a single question; and *num—an* is used only in direct questions. The English 'or not' in the second part, which is used without a verb, is expressed in Latin by *annon* or *necne*, either with or without a verb; but *necne* occurs only in indirect questions; as, *Dī utrum sint, necne sint, quēritur.* Cic.—*Ne—ne, an—an, or num—num* scarcely occur except in poetical or unclassical language.

REM. 3. *Dūbito, dūbium est, or incertum est an, dēlibēro* or *hæsito an*, and especially *haud scio an, nescio an*, though implying some doubt, have generally a sense almost affirmative. Compare § 198, 11, R. (e.)

REM. 4. *Nescio quis*, used nearly in the sense of *āliquis*, does not influence the mood of the following verb; as, *Sed cāsu nescio quō in ea tempōra etas nostra incīdit.* Cic. *Lūcus, nescio quo cāsu, nocturno tempōre incensus est.* Nep. So, also, *nescio quōmodo*, 'somehow' or 'in some way'; as, *Sed nescio quōmodo, inhæret in mentibus quāsi augūrium.* Cic. In like manner *mīrum quā, mīrum quantum, nīmium quantum*, and the like, when united to express only one idea, do not affect the mood of the verb; as, *Sāles in dicendo nīmium quantum vālent*,—very much. Cic.

## SUBJUNCTIVE IN INSERTED CLAUSES.

§ 266. 1. When a dependent proposition containing either an accusative with the infinitive, or a verb in the subjunctive, has a clause connected with it, as an *essential part*, either by a relative, a relative adverb, or a conjunction, the verb of the latter clause is put in the subjunctive; as,

*Quid enim pōtest esse tam perspicuum, quā esse āliquod nūmen, quo hæc rēgantur?* For what can be so clear as, that there is some divinity by whom these things are governed? Cic. Here the thing which is stated to be clear is, not merely *esse āliquod nūmen*, that there is a god, but also that the world is governed by him. Hence the latter clause, *quo hæc rēgantur* is an essential part of the general proposition. *Illud sic fēre dēfiniri sōlet, dēcōrum id esse, quod consentāneum sit hōmīnis excellentiæ.* Id. *Audiam quid sit, quod Epicūrum non prōbes,* I shall hear why it is that you do not approve of Epicurus. Id. *Jussit ut, quæ vēnissent, nāves Eubæam pētērent.* Liv.



REMARK 1. Hence the subjunctive is used in general sentences, in which the class of things mentioned exists only as a conception or idea, while the individual thing has a real existence; as, *Est enim ulciscendi et puniendi modus, atque haud scio an satis sit eum qui læcesserit injuriæ suæ pœnitere*, i. e. each individual offender of the class.

REM. 2. When the principal proposition contains a subjunctive denoting a result, after *ita*, *tam*, *tâlis*, etc., the inserted clause has the indicative; as, *Asia vëro tam ôpîma est et fertilis, ut—multitudine eârum rêrum, quæ exportantur, facile omnibus terris antecellat*. Cic. The same is the case in definitions; as, *Vidëre igitur oportet, quæ sint convënientia cum ipso nêgôtio, hoc est, quæ ab re sêparâre non possunt*. Cic.—So also explanatory clauses, especially circumlocutions introduced by a relative pronoun, are sometimes found with the indicative; as, *Itaque ille Mârius item eximie L. Plôtium dilexit, cûjus ingênio putâbat ea, quæ gessêrat, posse cêlêbrâri*. Cic.

NOTE. To this rule belongs the construction of the *ôrâtio obliqua*, 'indirect discourse,' or 'reported speech,' in which the language of another is presented, not as it was conceived or expressed by him, but in the third person. Thus, Cæsar said, 'I came, I saw, I conquered,' is direct,—Cæsar said, that 'he came, saw, and conquered,' is indirect discourse.

2. In the *ôrâtio oblîqua*, the main proposition is expressed by the accusative with the infinitive; and dependent clauses connected with it by relatives and particles, take the subjunctive.

Thus, Cicero and Quintilian, in quoting the language of Marcus Antonius, make use, the former of the *ôrâtio directa*, the latter of the *ôrâtio obliqua*;—*Antônîus inquit, 'Ars eârum rêrum est, quæ sciuntur'*, Antonius says, 'Art belongs to those things which are known.' Cic. *Antônîus inquit, artem eârum rêrum esse, quæ sciantur*, Antonius says, that 'art belongs to those things which are known.' Quint.

So, *Socrâtes dicere solêbat, omnes, in eo quod scirent, sâtis esse êlôquentes*, Socrates was accustomed to say, that 'all were sufficiently eloquent in that which they understood? Cic. *Cîto mirârî se aicbat, quod non ridêret hâruspex, hâruspicem quum vidisset*. Id. *Nêgat jus esse, qui miles non sit, pugnâre cum hoste*. Id. *Indignâbantur ibi esse impêrium, ubi non esset libertas*. Liv. *Itaque Athênîenses, quod hônestum non esset, id ne ûtile quidem (esse) putâvêrunt*. Cic.

REMARK 1. (a.) When the subjunctive would be necessary in the *ôrâtio directa*, to denote liberty, power, etc., the same remains in the *ôrâtio obliqua*, and is not changed into the infinitive with an accusative; as, *Ad hæc Ariôristus respondit, quum vellet, congrêdêrêtur*, To this Ariovistus replied, that 'he might meet him when he pleased.' Cæs. In the *ôrâtio directa*, this would be *congrêdiârîs*.

(b.) The imperative in the *ôrâtio directa* is, in the *ôrâtio obliqua*, changed into the subjunctive; as, *hoc mihi dicite*, which in the *ôrâtio obliqua* is, *hoc sibi dicant*, or *hoc sibi dicêrent*, according to the tense of the leading verb.

(c.) So also direct questions addressed to the second person, when changed from direct to indirect speech, become subjunctives. Liv. 6, 37.—But such questions when not addressed to the second person are expressed in the *ôrâtio obliqua* by the accusative with the infinitive; as when in direct speech we say, *Etiamsi vêtêris contumêliæ oblivisci vëlim, num possum êtiam rêcentium injuriarum mêmôriam dêponêre?* The *ôrâtio obliqua* will be, *Cæsar respondit (histor. perf.)—si vêtêris contumêliæ oblivisci vellet, num êtiam rêcentium injuriarum—mêmôriam dêponêre posse?* Cæs. Very rarely the accusative with the infinitive is found in a question of the second person, as in Liv. 6, 17: but the subjunctive in questions of the third person is less uncommon in Cæsar; as, *Quis pâti posset? for quem pâti posse? Quis hoc sibi persuâdêret? for quem sibi persuâsûrum?* See § 273, 3.

REM. 2. A writer may state his own past words or thoughts in *ôrâtio obliqua*, either preserving the first person, or adopting the third.



REM. 3. When the inserted clause contains the words or sentiments of the subject of the leading clause, all references to him are regularly expressed by the reflexives *sui* and *suus*; as, *Hac necessitate coactus domino navis qui sit apertū, multa pollicens, si se conservasset.* Nep. And this is equally true when the word to which the pronoun refers is not in reality the grammatical subject, provided it may still be conceived as such; as, *Quum ei in suspiciōnem vēnisset, aliquid in epistolā de se esse scriptum.* Nep.; for the words, *quum ei in suspiciōnem vēnisset*, are equivalent to *quum suspicārētur*. See § 208, (1.)

REM. 4. The tenses to be used in changing the *oratio directa* into the *obliqua*, depend on the tense of the verb which introduces the quotation, according to the rule, § 258. But when the future perfect would be used in the direct, the pluperfect is necessary in the oblique form; but the perfect is used after the present, perfect definite, or future.

REM. 5. When the connected clause contains merely a descriptive circumstance, or expresses what is independent of the sentiment of the preceding clause, it takes the indicative; as, *Impērāvīt Alexander Lysippo, ut eōrum equitum, qui apud Grānicum ceciderant, faceret stātuas*, Alexander ordered Lysippus to make statues of those horsemen who had fallen at the Granicus. Sometimes, in other cases, when it is evident from the sense, that the connected clause is an essential part of the proposition, the indicative is used, to avoid giving the appearance of contingency to the sentence.

3. A clause connected to another by a relative or causal conjunction, takes the subjunctive, (whatever be the mood of the preceding verb,) when it contains not the sentiment or allegation of the writer, but that of some other person alluded to; as,

*Sōcrātes accusātus est, quod corrumpēret jūventūtem*, Socrates was accused of corrupting the youth, lit., because (as was alleged) he corrupted the youth. *Deum invocābant, cujus ad sōlenne vēnissent*, They invoked the god, to whose solemnities they had come. Liv. *Quos vicēris āmicos tibi esse cāve crēdas*, Do not believe that those whom you have conquered are your friends. Here, in the first example, the charge of corrupting the youth is not made by the writer, but by the accusers of Socrates. So, in the second example, the worshippers allege that they have come to attend upon the solemnities of the god. In the last, it is implied by the use of the subjunctive mood, that the belief spoken of is that of the person addressed:—*quos vicisti* would have been merely an addition of the speaker, by means of which he would have designated the persons whose friendship he was speaking of; and, in general, the *indicative*, in such sentences, is employed in those statements which are independent of the sentiments of the person, to whose thoughts or words allusion is made. Cf. supra, 2, R. 5.

REMARK. In the preceding cases, it is not directly said that the sentiments are those of another than the writer. In Cicero, however, the words *dico*, *puto*, *arbitror*, and the like, are often construed in a similar manner, although, properly speaking, not these verbs, but those in the clauses dependent on them, should be in the subjunctive; as, *Quum enim, Hannibālis permissu, exisset de castris, rēdiit paulo post, quod se oblitum nescio quod diceret*,...because (as) he said, he had forgotten something. Cic. *Ab Athēniensibus, locum sēpultūræ intra urbem ut darent, impetrāre non pōtui, quod religiōne se impēdiri dicērent.* Id.

## IMPERATIVE MOOD.

§ 267. The imperative mood is used to express a *command*, *wish*, *advice*, or *exhortation*; as,

*Nosce te*, Know thyself. Cic. *Æquam memento servāre mentem*, Remember to preserve an unruffled mind. Hor. *Huc ades*, Come hither. Virg. *Pasce cāpellas, et pōtum pastas āge, et inter āgendum occursāre capro cāveto.* Id.

(1.) The imperative *present* denotes that an action is to be performed directly or at once; as, *lĕge*, read; *mōrĕre*, die; or that a state or condition is to continue; as, *vĭve*, live.

(2.) The imperative *future* denotes that something is to be done, as soon as something else has taken place; as, *Quum vālētūdini tuæ consūluēris, tum consūlito nāvīgātiōni*. Cic. *Prius audite paucis; quod quum dixĕro, si placuērit, faciōtōte*. Ter. The precedent event is often to be supplied by the mind. Sometimes, especially in poetry, the imperative present is used for the imperative future, and, on the other hand, *scĭto* and *scĭtōte*, from *scio*, are used instead of the imperative present, which is wanting.

(3.) Hence the imperative future is properly used in *contracts, laws, and wills*; and also in *precepts and rules of conduct*; as, *Rēgio impĕrio duo sunt, iŕque consūles appellantor, militiæ summum jus hābento, nēmīni pārento, illis sālus pōpuli supĕrema lex esto*. Cic. *Non sātis est pulchra esse pōēmāta, dulcia sunt*. Hor. *Ignoscĭto sæpe altĕri, numquam tibi*. Syr.

REMARK 1. With the imperative, *not* is expressed by *nē*, and *nor* by *nēve*; as,

*Ne tanta ānimis assuescĭte bella*. Virg. *Ne crĕde cōlōri*. Id. *Hōmīnem mortuum in urbe ne sĕpĕlĭto, nēve ūrĭto*. Cic.

NOTE. *Non* and *nēque* occur, though rarely, with the imperative; as, *Vos quōque non cāris aures ōnĕrāte lāpillis, nec prōdite grāves insūto vestibus auro*. Ovid. But with the subjunctive used for the imperative *non* and especially *nēque* are found more frequently. Cf. § 260, R. 6, (b.).—In Plautus and Terence *ne* is of common occurrence both with the imperative and with the present subjunctive, and with no difference of meaning; but later poets chiefly use *ne* with the present subjunctive, and *ne* with the imperative only when they speak emphatically. In classical prose writers the periphrastic *nōlī* with the infinitive is preferred.

REM. 2. The present and perfect subjunctive are often used instead of both tenses of the imperative, to express a command in a milder form, an exhortation, or an entreaty; as, *Qui ādīpisci vĕram glōriam vōlet, iustitiæ fungātur officiis*. Cic. *Quod dūbitas, ne fēcĕris*. Plin. Ep. See § 260, II., R. 6. An imperative of the perfect passive is very rarely found; as, *At vos admōnĭti nostris quōque cāsibus este*. Ovid. *Jacta ālea esto*. Cæs. in Suet. But the subjunctive is more common; as, *Jacta sit ālea*. Sometimes also the future indicative; as, *Sed vālĕbis, mēque nēgōtia vidĕbis, mēque dīs jūvantibus ante brām exspectābis*, instead of *vāle, vide, exspecta*. Cic. *Ubi sententiam meam vōbis pĕrĕgĕro, tum quibus eādē plācĕbunt, in dextram partem taciiti transibitis*, instead of *transitōte*. Liv. With the future the negative is *non*. See § 259, R. 1, (4.)

REM. 3. Sometimes, for the simple affirmative imperative, *cūra* or *cūrāto ut, fac ut, or fac alone* is used with the subjunctive; as, *Cūra ut quam primum venias, Come as soon as possible. Fac ērūdias*, Instruct, or Take care to instruct. Cic. For the negative imperative *fac ne, cāve ne* or *cāve alone*, with the present or perfect subjunctive is used; but especially *nōlī* with the infinitive; as, *Nōlī pūtāre*, Do not suppose. Cic. *Cāve existimes*, Do not think. Id. *Nōlite id velle quod non fieri pōtest, et cāvĕte ne spe præsēntis pācis perpĕtuam pācem ōmittātis*. Id.

## INFINITIVE MOOD.

### OF THE TENSES OF THE INFINITIVE.

§ 268. 1. The infinitive partakes of the properties of the noun and verb, just as the participle combines the properties of the adjective and verb. It expresses simply the action or state implied in the verb in an abstract manner, without specifying either person, number, or time, and thus merely indicates whether an action is in progress or completed.



2. The tenses of the infinitive denote respectively an action as present, past, or future, in reference to the time of the verbs with which they are connected; as,

*Hoc facere possum*, I am able to do this. Cic. *Vidi nostros inimicos cupere bellum*, I saw that our enemies were desiring war. Id. *Nec gemere atriâ cessabit turtur ab ulmo*, Nor shall the turtle dove cease to coo from the lofty elm. Virg.—*Victorem victæ succubuisse quæror*, I complain that the victor has yielded to the vanquished. Ovid. *Se a senibus audisse dicébant*, They said that they had heard (it) from the old men. Cic. *Audiet cives acuisse ferrum iuventus*, The youth will hear that the citizens have whetted the sword. Hor.—*Negat sese verbum esse facturum*, He declares that he is not about to speak. Cic. *Postquam audiërat non datum iri filio uxorem suo*, After he had heard that a wife would not be given to his son. Ter. *Semper existimabitis nihil horum vos visuros fore*, You will always suppose that you are to see none of these things. Cic.

REMARK 1. (a.) The present and perfect infinitives are sometimes called respectively the infinitives of *incomplete* and of *completed* action. The present infinitive, however, is sometimes used to denote a completed action. This is the usual construction with *mëmini*; but in such case the speaker transfers himself to the past, and the expression denotes rather a recollection of the progress than of the completion of the action; as, *Hoc me mëmini dicere*, I remember *my saying* this. Cic. *Teucrum mëmini Sidonâ venire*, I remember Teucer's coming to Sidon. Virg. So with *mëmoriâ teneo*. Cic. Phil. 8, 10. *Scribit* also is construed like *mëmini*; as, Cic. Off. 3, 2: and after the same analogy, and for the sake of vivid expression Cicero says, *M. Maximum accëpimus facile celare, tacere, dissimulare, etc.*, though speaking of things which he had not witnessed himself. So, also, with *recordor*;—*Recordor longe omnibus unum anteferre Demosthenem*. Cic. When the action is spoken of simply as a fact, the perfect infinitive is used with *mëmini*; as, *Mëministis me ita distribuisse causam*. Cic.

(b.) The passive voice having no simple form for expressing the completed state of suffering makes use of the combination of the perfect participle with *esse*; as, *amatus esse*, to have been loved. When thus combined *esse* loses its own signification of a continued state, and when this state is to be expressed, another infinitive must be chosen; as, *Constrictam jam horum conscientia teneri conjurationem tuam non vides?* Cic. Sometimes, however, when no ambiguity can arise, *esse* in the usual combination retains its original meaning; as, *Apud Platonem est, omnem morem Lacedæmoniörum inflammatum esse cupiditate vincendi*. Id. Here *inflammatum esse* expresses a continued or habitual state.—*Fuisse* with the perfect participle denotes a state completed previous to a certain past time; as, *Iubet bono animo esse; sôpitum fuisse regem subito ictu*. Liv.

REM. 2. To express the result of an action rather than its progress, the perfect infinitive is sometimes used instead of the present, especially after *satis habeo*, *satis mihi est*, *pudet*, *contentus sum*, *melius erit*, *volo* or a verb of equivalent meaning; as, *Bacchatur vates, magnum si pectore possit excussisse deum*. Virg. *Quam illam nemo vellet attigisse*. Plin. The poets use the infinitive perfect where we should expect a present; as, *Tendentes Pelion impôsuisse Olympo*. Hor.

REM. 3. The present infinitive is also sometimes used for the future, especially when the verb has no future; as, *Desine fata deum flecti sperare*, Cease to hope that the fates of the gods will be changed. Virg. *Prögeniem Tröjano a sanguine duci audierat*. Id. *Cras mihi argentum dare dixit*, i. e. *se daturum esse*. Ter. *Cato affirmat se vivo illum non triumphare*. Cic.

REM. 4. (a.) The infinitive future active is formed by a combination of the participle future active with *esse*; as, *amaturus esse*; the infinitive future passive by a combination of the supine in *um* with *iri*; as, *amatum iri*. These future infinitives denote an action or state as continuing. The participle in *rus*, which properly expresses intention (see § 162, 14), takes also the infinitive *fuisse* to express a past intention; as, *Scio te scripturum fuisse*, I know that

you have had the intention to write, whence it was an easy transition to the sense, 'you would have written,' in conditional sentences, when the condition is not fulfilled. This infinitive is used especially in the apodosis of hypothetical sentences, where in direct speech the pluperfect subjunctive would be used (cf. § 162, 14, R. 3.); as, *Etiam si obtempérasset auspiciis, idem eventurum fuisse puto*. Cic. In like manner the infinitive future with *esse* is used in the apodosis of hypothetical sentences instead of the imperfect subjunctive; as, *Libertus, nisi iurasset, scelus se facturum (esse) arbitrābatur*. Id.

(b.) Instead of the future infinitive, in both voices, *futurum esse* or *fōre*, followed by *ut* and the subjunctive, is often used; the present and imperfect subjunctive, in such cases, denoting an unfinished, the perfect and pluperfect a finished, future action; as, *Numquam putāvi fōre, ut supplex ad te venirem*, I never supposed (that it would happen) that I should come a suppliant to you. Cic. *Suspīcor fōre, ut infringātur hōminum imprōbitas*. Id. *Crēdebam fōre, ut epistolam scripsisses*.—So, also, in the passive for a continued state of future suffering the present and imperfect are used; as, *Crēdo fōre, ut epistolam scribātur*, and, *Crēdebam fōre, ut epistola scriberetur*. But to express a completed state in future time the perfect participle is employed; as, *Quos spero brevī tempore tecum cōpulātos fōre*. Cic. *Quod vidēret nōmine pācis bellum involūtum fōre*. Id. This construction is necessarily used, when the verb has either no future active participle, or no supine; as, in such case, the regular future infinitive cannot be formed; as, *Spero fōre ut sapias*.—*Fōre* is found in two passages pleonastically joined with the future participle active, viz. *Te ad me fōre venturum*. Cic. Att. 5, 21: and *Quum senātus censeret—libenter factūros fōre*. Liv. 6, 42.

REM. 5. (a.) The periphrastic infinitive formed by the future active participle with *fuisse*, denotes a future action contingent upon a condition which was not fulfilled; and, in the apodosis of a conditional sentence, corresponds to the pluperfect subjunctive; as, *An censes me tantos lābores susceptūrum fuisse, si iisdem finibus glōriam meam quibus vitam essem terminātūrus?* Do you think that I should have undertaken so great labors if, etc. Cic. *Ut perspicuum sit omnibus, nisi tanta acerbitas injūriæ fuisset, numquam illos in eum locum progressūros fuisse*,....that they never would have come into that place. Id.

(b.) *Futurum fuisse* with *ut* and the imperfect subjunctive passive, corresponds to the infinitive *fuisse* with the future participle active in a conditional proposition; as, *Nisi nuncii essent allāti, existimābant plerique futurum fuisse, ut oppidum amitteretur*,....that the town would have been lost. Cæs.

(c.) The participle future passive cannot be used to form an infinitive future passive, since it always retains the meaning of necessity, and in this sense has three regular infinitives, *amandum esse*, *amandum fuisse*, and *amandum fōre*; as, *Instāre hiēmē, aut sub pellibus habēndos milites fōre, aut differendum esse in astatē bellum*. Liv.

REM. 6. In the apodosis of a conditional sentence, the perfect infinitive, like the past tenses of the indicative, (see § 259, R. 4.), sometimes corresponds to the pluperfect subjunctive; as, (*Dixit*) *sibi vitam filiæ suæ cariōrem fuisse, si libere ac pudice vivere licitum fuisset*, (He said) that the life of his daughter had been dearer to him than his own, if it had been permitted.... Liv. This use of the perfect infinitive is necessary, when the verb has no future participle; as, *Equidem Plātōnem existimo, si gēnus fōrense dicēdi tractāre vōluisset, gravissime et cōpiōsissime pōtuisse dicere*,—would have been able to speak. Cic.

§ 269. The infinitive may be regarded either as a verb or as an abstract noun. (a.) As a verb it is used either indefinitely (§ 143, 4), or with a subject of its own, which is put in the accusative, (§ 239). But the infinitive passive of neuter and sometimes of active verbs, like the third person singular of that voice, may be used impersonally or without a subject; as, *Vides tōto propērārī litōre*, You see a stir is made all along the shore. Virg. See §§ 209, R. 3, (2.), and 239, R. 4. The present infinitive has sometimes, in narration, a subject in the nominative. See § 209, R. 5.



(b.) As a noun, the infinitive, either alone or with a subject-accusative, has two cases, the nominative and the accusative, and is accordingly used either as the subject or the object of a verb.

## THE INFINITIVE AS THE SUBJECT OF A VERB.

The infinitive, either with or without a subject-accusative, may be the *subject* of a verb; as,

*Ad rempublicam pertinet me conservāri*, It concerns the state that I should be preserved. Cic. *Numquam est utile peccāre*, To do wrong is never useful. Id. *Mājus dedēcus est parta amittere quam omnino non parāvisse*. Sall. In the first example *conservāri* with its subject accusative *me* is the subject of *pertinet*, and is equivalent to 'my preservation': in the second, *peccāre* is the subject of *est utile*. See § 202, 2, and III. R. 2.

REMARK 1. A general truth may be expressed by the infinitive without a subject; as, *Fācinus est vincire civem Rōmānum*, To bind a Roman citizen, or, that one should bind a Roman citizen, is a crime. But in such case the verb *esse* and verbs denoting to appear, to be considered or called (§ 210, R. 3.), require the noun or adjective of the predicate to agree with the implied subject in the accusative; as, *Æquum est peccātis veniā poscentem reddere rursus*. Hor. *Atticus maximum aestimāvit questum*, mēmōrem grātumque cognosci. Nep.

NOTE. The indefinite pronoun *āliquem* or *āliquos* may in such cases be supplied, and the same indefiniteness may be expressed by *te* or *nos*, cf. § 209, R. 7; but it is still more frequently expressed by the infinitive passive. Hence the sentence *Fācinus est vincire civem Rōmānum*, may also be expressed by *Fācinus est vinciri civem Rōmānum*. So, *Quum vidērent de eōrum virtute non despērāri*. Nep.—The impersonal verbs *licet*, *dēcet*, *oportet*, *opus est*, and *nēcesse est*, when there is no definite subject, are joined with the infinitive active alone; but when there is a subject-accusative, they are connected with the passive construction; as, a c t. *licet hoc facere*; *dēcet spēcimen cāpere ex hac re*; p a s s. *licet hoc fieri*; *dēcet spēcimen cāpi*.

REM. 2. The infinitive, with or without a subject accusative, is often the subject of a proposition, when the substantive verb with a noun, a neuter adjective, or an impersonal verb forms the predicate. Of this kind are *justum*, *æquum*, *vērissimile*, *consentāneum*, *āpertum*—*est*, *erat*, etc., *nēcesse est*, *opus est*;—*appāret*, *constat*, *convēnit*, *dēcet*, *licet*, *oportet*; *intelligitur*, *perspīcitur*, etc.; as, *Cui verba dāre difficile est*. Ter. *Mendācem mēmōrem esse oportet*. Quint. *Lēgem brēvem esse oportet*. Sen. *Constat profecto ad sālūtem civium inventas esse lēges*. Cic. *Non enim me hoc jam dicere pūdebīt*. Id. See § 209, R. 3, (5.), (a.)

REM. 3. The infinitive may itself be the subject of an infinitive; as, *Audio non licere cuiquam in nāve cāpillos dēpōnere*. Ter.

REM. 4. The infinitive, with or without a subject accusative, may also be the predicate nominative; as, *Impiūne quēlibet facere id est rēgem esse*. Sall. In this sentence *facere* is the subject, and *rēgem esse* is the predicate; for *id*, which only represents by a kind of apposition the clause *impiūne quēlibet facere*, can be omitted.

REM. 5. When the infinitive *esse*, (or others of similar meaning, as, *fieri*, *vivere*, *vitam dēgere*, *cēdere*, *ābire*, etc.), with a predicate adjective (or noun), is joined with *licet*, such predicate is put in the accusative, if the subject-accusative of the infinitive is expressed, and sometimes, also, when it is omitted, but more frequently, in the latter case, the predicate adjective or noun is attracted to the dative following *licet*; as, *Ut eum liceat ante tempus consūlem fieri*. Auct. ad Her. *Mēdios esse jam non licēbit*. Cic. *Si civi Rōmāno licet esse Gādītānum*. Id.—*Licuit enim esse ōtiōso Thēmistoclī*. Id. *Mihi nēgligenti esse non licet*. Id. *Sibi vitam filiæ suā cārīōrem fuisse, si libēræ ac pūdicæ vivere licitum fuisset* (scil. ei). Liv. So also *nēcesse est* with the predicate in the

dative. *Vobis necesse est fortibus viris esse.* Liv.—But *licet*, *oportet*, and *necesse est* are also joined with the subjunctive mood, and hence is derived the construction of *licet* as a conjunction. See § 263, 2.

## THE INFINITIVE AS THE OBJECT OF A VERB.

§ 270. The infinitive, either with or without a subject-accusative, may be the *object* of a verb; as,

*Hæc vitare cupimus*, We desire to avoid this. Cic. *Poetas omnino non conor attingere*, I do not at all attempt to read the poets. Id. *Sententiam valere cupierunt*, They desired that the opinion should prevail. Id. *Spéro te valere*, I hope that you are well. Id.

NOTE. The infinitive as the object of a verb supplies the place of the accusative of the *thing*, and hence many active verbs besides the infinitive take in the active voice an accusative of the *person*, cf. § 231, R. 3, (b.), and in the passive retain the infinitive; as, *Consules jubentur scribere exercitum.* Muros adire velti sunt. Cf. § 234, I.

REMARK 1. The infinitive alone may also depend upon an adjective, and sometimes upon a noun.

(a.) It may depend upon *relative adjectives*, (see § 213, R. 1), which, by the poets, are joined with the infinitive instead of their usual construction with the genitive of the gerund, etc.; as, *Cedere nescius.* Hor. *Avidi committere pugnam.* Ovid. *Cupido moriri.* Id. *Cantare periti Arcades.* Virg. *Callidus condere furto.* Hor. *Quidlibet impotens sperare.* Id. *Sutrinus facere inscius.* Varr. *Insuetus vera audire.* Liv. *Certa mori.* Virg. *Felicioz unguere tela.* Virg. *So, Audax omnia perpeteri*, Resolute to endure every thing. Hor. *Sollers ornare Cypassis*, Skilful to adorn. Ovid. *Segnes solvere nodum.* Hor. *Indocilis pauperem pati.* Id. *Non lenis fata recludere.* Id. See § 213, R. 4, (1.)

(b.) It may also depend upon adjectives signifying *usefulness, fitness*, etc., which are sometimes by the poets construed with the infinitive instead of the dative; as, (*Tibia*) *aspirare et adesse choris erat utilis.* Hor. *Ætas mollis et apta regi.* Ovid. *Fons etiam rivo dare nomen idoneus.* Hor. *Fruges consumere nati.* Id. And after *dignus* and *contentus*; as, *Dignus amari.* Virg. Cf. § 244, R. 2, (b.)

(c.) Upon a noun; as, *Tempus est hujus libri facere finem*, It is time to finish this book. Nep. *Inuit consilia reges tollere*, He devised a plan to destroy the kings. Id. *Ea erat confessio caput rerum Romam esse.* Liv. *Cupido incesserat Æthiopiam invisere.* Curt. *Quibus in otio vivere copia erat.* Sall. *So, Nec mihi sunt vires inimicos pellere tectis*, instead of *pellendis inimicis*, or *ad pellendos inimicos.* Ovid.

(d.) If for the infinitives depending on nouns or adjectives other nouns were substituted, these last would be put in the genitive, dative, or ablative; and hence such infinitives may perhaps be properly regarded as exceptions to the rule, that the infinitive has but two cases, the nominative and the accusative.

REM. 2. (a.) The infinitive with the accusative sometimes stands unconnected, especially in exclamations and indignant interrogations, where *credibile est?* or *verumne est?* may be supplied; as, *Mene incepto desistere victam?* That I, vanquished, should desist from my undertaking? Virg. *Me miserum! te in tantas ærumnas propter me incidisse!* Cic.—But *ut*, also, with the subjunctive, either with or without an interrogative particle, may be used to express a question with indignation; as, *Eine* (scil. *patri*) *ego ut adverser?* Liv. *Tu ut unquam te corrigas?* Cic. *Judicio ut arator decumanum perséquatur?* Id.; where *sciri potest?* may be supplied.

(b.) So, in the *oratio obliqua*, the words signifying *said, saying*, etc., are often omitted, or implied in a preceding verb or phrase; as, *Id facile effici posse*, scil. *dixit.* Nep. *Quem signum daturum fugientibus?* Curt.



REM. 3. The infinitive is sometimes to be supplied; and *esse* and *fuisse* with a predicate adjective, and also in the compound forms of the infinitive, both active and passive, are commonly omitted, especially after verbs of saying, thinking, knowing, and perceiving; as, *Vos cognōvi fortes*. Sall. *Quem pulsum mēmōrāvi*. Tac.—So, also, with the infinitive perfect passive when depending on *volo*, *nolo*, *cūpio*, and *oportet*; as, *Adolescenti mōrem gestum oportuit*. Ter. *Quod jam pridem factum oportuit*. Cic.—Sometimes in a relative clause an infinitive is to be supplied from the finite verb of the main proposition; as, *Quos voluit omnes interfecit*, scil. *interficere*. *Ne illam quidem cōsequuntur, quem putant, grātiā*; i. e. *quam se cōsecūturos putant*. Cic.

## THE INFINITIVE WITHOUT A SUBJECT-ACCUSATIVE.

§ 271. The infinitive, without a subject-accusative, is used after verbs denoting ability, obligation, intention or endeavor; after verbs signifying to begin, continue, cease, abstain, dare, fear, hesitate, or be wont; and after the passive of verbs of saying, believing, reckoning, etc.

NOTE 1. To these classes belong *possum*, *queo*, *nēqueo*, *vāleo*, *dēbeo*; *cūro*, *cōgito*, *dēcerno*, *stātuo*, *constituo*, *instituo*, *pāro*; *cōnor*, *nitor*, *tendo*, *contendo*, *tento*, *māturo*, *prōpēro*, *aggrēdiōr*, *persēvēro*;—*cēpi*, *incipio*, *pergo*, *dēsino*, *dēsisto*, *intermitto*, *parco*, *rēcūso*; *sōleo*, *assuesco*, *consuesco*, *insuesco*; *audeo*, *vēreor*, *mētuo*, *rēformido*, *tīmeo*, *horreo*, *dūbito*;—*audior*, *crēdor*, *existimor*, *fēror*, *nēgor*, *nuntior*, *pērhibeor*, *pūtor*, *trādor*, *jūbeor*, *videor*, and *cōgor*.

NOTE 2. When the preceding verbs are joined with *esse*, *hābēri*, *jūdicāri*, *vidēri*, etc., the predicate noun or adjective is put in the nominative; as, *Sōlet tristis vidēri*; *aude sapiens esse*; *cēpit mihi molestus esse*; *dēbes esse diligens*; *pōtest liber esse*: and so also *mērētur*, *scit*, *didicit liber esse*.

NOTE 3. The poets, in imitation of the Greeks, use the infinitive after *fūge*, *auffer*, *cāve*, *parce*, *memento*; *pāveo*, *rēfūgio*, *quero*, *urgeo*, *lābōro*, *āmo*, *gaudeo*, *fūro*, *calleo*, *sūmo*, *mitto*, *rēmitto*, *pātor*, *jūro*, *conjūro*, *pugno*, *nātus*, and some other verbs, especially to denote a wish or purpose; as, *Introiit vidēre*. Ter. *Non te frangere persēquor*. Hor. *Non pōpūlare pēnātes vēnimus*. Virg. In this construction, the poets are sometimes imitated by the later prose writers.

REMARK 1. Many of the verbs above enumerated, instead of the infinitive, may be followed by the subjunctive with *ut*, *ne*, etc.; and with some of them this is the regular construction; as, *Sententiā ne dicēret, rēcūsāvit*. Cic.

REM. 2. The passives *dicor*, *trādor*, *fēror*, *narror*, *rēpēriōr*, *existimor*, *videor*, etc., may either be used personally, with the infinitive alone, or impersonally, followed by the accusative with the infinitive. Thus we may say, *Māter Pausāniæ eo tempore vixisse dicitur*, or, *Dicitur eo tempore mātrem Pausāniæ vixisse*, The mother of Pausanias is said to have been living....or, It is said that the mother of Pausanias was living.... Nep. The former construction is more common especially with *videor*, see § 272, R. 6; but the latter is frequent with *nuntiātur*, and very common with the compound tenses, *trāditum est*, *prōditum est*, etc., and with the participle future passive; as, *crēdendum est*, *intelligendum est*, etc.; as, *Quōrum nēmīnem tālem fuisse crēdendum*, etc. Cic.

REM. 3. The infinitive without a subject is used after a verb, only when it denotes an action or state of the subject of that verb.

REM. 4. The verbs to wish or desire, *volo*, *nolo*, *mālo*; *cūpio*, *opto*, *stūdeo*, have a twofold construction:—the infinitive without a subject-accusative is used after them, when the subject remains the same; and when followed by *esse*, *hābēri*, etc., the predicate-noun or adjective is in the nominative;—but the accusative with the infinitive is used when the subject is changed, or when a reflexive pronoun of the same person follows. We say, therefore, *volo erūdītus fieri*, and on the other hand, *volo te erūdītum fieri*, and *volo me erūdītum fieri*. So, *Volo* is *esse*, *quem tu me esse vōluisti*. Cic. *Cūpio me esse clementem*, *cūpio*—

*me non dissolutum videri.* Id.; or, omitting the pronoun, *cūpio esse clemens nec dissolutus videri.*—*Omnis homines qui sese student præstare ceteris animalibus,* etc. Sall.

NOTE 4. *Volo* is used with the present infinitive passive; as, *Me amari volo*, I wish to be beloved; *hoc velim intelligi*, I wish this to be understood; and also with the infinitive perfect passive to denote the eager desire that something should be instantly accomplished; as, *Legati quod erant appellati superbius, Corinthum patres vestri*—extinctum esse voluerunt. Cic.; but it occurs most frequently with the omission of *esse*; as, *hoc factum volo*; *nunc illos commontos velim*: so, *patriam extinctam cupit*.

NOTE 5. The nominative with the infinitive after verbs of saying, perceiving, etc. (§ 272), is rare even in poetry, and is an imitation of the Greek idiom, which requires the nominative with the infinitive when the same subject remains; as, *Phaselus ille, quem videtis, hospites, ait fuisse navium celerissimus.* Catull. *Quia retulit Ajax esse Jovis nepos*, instead of *se esse Jovis nepotem.* Ovid. *Sensit medios delapsus in hostes*, instead of *se delapsum esse.* Virg.

## THE INFINITIVE WITH A SUBJECT-ACCUSATIVE.

§ 272. The infinitive with a subject-accusative follows verbs of saying, thinking, knowing, perceiving, and the like; as,

*Videbat, id non posse fieri*, He saw that that could not be done. Nep. *Sentit animus, se sua vi, non aliena, moveri.* Cic. *Audivi te venire.* *Me in ejus potestate dixi fore.* Id. *Affirmant militum jacere animos.* Liv. *Sape venit ad aures meas, te istud nimis crebro dicere.* Cic. *Eam pugnam ad Perusiam pugnatum (esse), quidam auctores sunt.* Liv.

NOTE 1. This rule includes all such verbs and phrases as denote the exercise of the external senses and intellectual faculties, or the communication of thought to others; as, *audio, video, sentio, animadverto, cognosco, intelligo, percipio, disco, scio, nescio, censeo, spero, despereo, cogito, judico, credo, arbitror, puto, opinor, duco, statuo, memini, recordor, obliviscor, opinio est, spes est,* etc.;—*dico, trado, prado, scribo, refero, narro, nuntio, confirmo, nego, ostendo, indico, doceo, certiorum facio, demonstro, perhibeo, promitto, polliceor, spondeo,* etc.; but with most of these a different construction often occurs. See § 273.

NOTE 2. The propositions, whose subjects are thus put in the accusative and their verbs in the infinitive, are those which are directly dependent on the verbs of saying and perceiving. Respecting the clauses inserted in such dependent propositions, see § 266, 1.

NOTE 3. (a.) When a relative clause inserted in a proposition containing the accusative with the infinitive, has the same verb as the proposition in which it is inserted, but such verb is not repeated, the noun which is the subject of the relative clause is also put by attraction in the accusative; as, *Te suspicor eisdem rebus, quibus me ipsum, commoveri.* If the verb is expressed we must say, *eisdem rebus commoveri, quibus* (ego) ipse commoveor. So, also, in inserted relative clauses where the verb, if expressed, would be in the subjunctive, (see § 266, 2.); as, (*Verres*) *aiēbat se tantidem aestimasse, quanti Sacerdotem, for quanti Sacerdos aestimasset.* Cic. *Confutetur se in ea parte fuisse quate, qua virum omni laude dignum patrem tuum.* Id.

(b.) The same is the case with the particle *quam* after a comparative, see § 256, R. 5, (a.) But sometimes when *quam* connects a clause to a preceding proposition containing the accusative with the infinitive, the same construction follows that precedes *quam*, even when the verb of the latter clause is expressed; as, *Nonne tibi affirmavi quidvis me potius perpersurum, quam ex Italiā ad bellum civile me exiturum; instead of quam exirem or quam ut exirem.* Cic.

(c.) In long speeches in the *oratio obliqua*, relative clauses, having a verb of their own which should properly be in the subjunctive, are put in the accusative with the infinitive, if the relative clause is not subordinate to the one with the infinitive, and which is governed by a verb of saying or perceiving,



but is rather coördinate with it; in which case the relative is equivalent to the demonstrative with *et*; as, *Nam illorum urbem ut prœpugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium; for et apud eam jam bis, etc.*—In Livy and Tacitus the same construction sometimes occurs even after conjunctions; as after *quum* in the sense of ‘while,’ see § 263, 5, R. 3; after *quamquam* on account of its absolute signification, see § 198, 4, and after *quia*.

NOTE 4. The personal pronouns, which, with the other moods, are expressed only when they are emphatic, must be always expressed in the accusative with the infinitive. The verbs ‘to promise’ and ‘to hope’ are in English usually joined with the infinitive present without a pronoun, but in Latin not only is the pronoun expressed, but the infinitive which follows is in the future; as, ‘He promised to come,’ is in Latin, *Prœmisit se venturum* (scil. *esse*, see § 270, R. 3). But the infinitive present sometimes occurs after these verbs; as, *Pollicentur obsides dare*, Cæs. B. G. 4, 21; and the pronoun is occasionally omitted, see § 239, R. 2 and 3.

REMARK 1. When ambiguity would arise from the subject and the object of the verb being both in the accusative, the passive infinitive is substituted for the active, by which means the subject is put in the ablative, or in the accusative with *per*; as, *Ne fando quidem auditum est, crœcœdulum violatum esse ab Ægyptio*; instead of *Ægyptium crœcœdulum violasse*. Cic.

REM. 2. After verbs of saying, thinking, etc., the conjunction *that* is omitted in translating from English into Latin, and the subject of the dependent clause is put in the accusative, and its verb in the infinitive.

REM. 3. The accusative with the infinitive is sometimes rendered into English by a similar form; as, *Si vis me flere*, If you wish *me to weep*. Hor.; but the dependent clause is more frequently connected to the verb of saying, etc., by the conjunction *that*, and the infinitive translated by the indicative or potential mood; as, *Sentimus nivem esse albam*, We perceive *that snow is white*. Cic. Sometimes the dependent clause is annexed to the other without the conjunction; as, *Crœdunt se negligi*, They think *they are neglected*. Ter.

REM. 4. A present infinitive corresponds to the imperfect indicative, when with an accusative it follows a preterite tense; as, *Dixit Cæsarem venire*, He said that Cæsar *was coming*. Cæs. In like manner the perfect infinitive with an accusative after a preterite tense corresponds to the pluperfect indicative; as, *Dixit Cæsarem venisse*, He said that Cæsar *had come*. See § 268, 2.

REM. 5. The present infinitive, after verbs of sense, is often equivalent to the present participle; as, *Surgere videt lunam*, He sees the moon (to rise) rising. Virg. *Arma rutilare vident*. Id. *Vidēbis collūcere faces*. Id. *Nec Zephyros audis spirare?* Do you not hear the zephyrs blowing? Id. *Sæpe hoc majores natu dicere audivi*. Cic. The two constructions are sometimes united; as, *MEDIUM video discēdere cælum, pālantesque polo stellas*. Virg.

REM. 6. The subject-accusative after verbs of *saying, showing, and believing*; as, *dico, nēgo, trādo, fēro, mēmōro, narro, nuntio, pērhībeo, prōdo, scribo, dēmonstro, ostendo, arguo, crēdo, pūto, existīmo*, and the like, and also after *jūbeo, vēto*, and *prōhībeo*, is regarded also as the accusative of the *object* after these verbs; and hence such verbs are used also in the passive, the accusative of the active voice becoming, as usual, the nominative of the passive. This is especially the case when their subject is indefinite; as, *Dicunt* (they or people say) *me virum prōbum esse*, or *dicor vir prōbus esse*. So, *Vētāmur hoc facere*, instead of, *Nos hoc facere vētant*. Instead also of the impersonal *vidētur* (it appears) followed by the infinitive with its subject-accusative, it is common to say personally, *videor, vidēris*, etc., with the infinitive; as, *videor errasse*, it appears that I have erred.

## INFINITIVE AND SUBJUNCTIVE CLAUSES.

§ 273. When the particle *that*, in English, introduces a clause denoting a *purpose*, *object*, or *result*, it is a sign of the subjunctive in Latin, and is to be expressed by *ut*, etc.; but otherwise it is usually the sign of the accusative with the infinitive. Cf. §§ 262 and 272.

1. (a.) Verbs of *endeavoring* and *resolving* take after them the infinitive and more rarely the subjunctive, when the subject remains the same; but when the subject is changed, they take the subjunctive only.

NOTE 1. Such are *stātuo*, *constituo*, *dēcerno*, *tento*, *lābōro*, *pāro*, *mēdior*, *cūro*, *nitor*, *contendo*, *consilium cāpio*, *ānimum* or *in ānimum indūco*. Cf. § 271, N. 1. After *opēram do*, I exert myself, *id*, *hoc*, or *illud āgo*, I endeavor, *nihil antiquius hābeo* or *dūco quam*, nothing is of more importance to me, and *video* for *cūro*, the subjunctive is almost exclusively used.

(b.) Verbs of *effecting* are construed with *ut* or *ne* and the subjunctive.

NOTE 2. Such are *fācio*, *efficio*, *perficio*, *ēvinco*, *pervinco*, *impetro*, *assēquor*, *consēquor*, etc. But *fācēre* 'to effect' occurs in Cic. Brut. 38, in connection with the accusative and infinitive passive.

NOTE 3. *Fācio* with *ut* is also used as a periphrasis for the indicative; as, *Invitus quidem fēci*, *ut L. Flāminium e sēnātu ējicērem*, for *invitus ējēcī*. Cic.—*Fac*, 'suppose' or 'granting,' and *efficere*, 'to prove,' take the accusative with the infinitive; but the passive *efficitur*, 'it follows,' takes also the subjunctive.—*Fācēre*, 'to introduce' or 'represent,' is joined with a present or perfect participle; as, *Laelium et Scipionem fācimus admirantes*. Cic. In the passive the accusative also with the infinitive is found, there being no present participle; as, *Isocrātem Plāto laudāri fācit a Sōcrāte*. Cic.

2. Verbs signifying *to request*, *to demand*, *to admonish*, *to advise*, *to encourage*, *to command*, and the like, both when the subject remains the same and when it is changed, are followed by the subjunctive with *ut* or *ne*, and only rarely by the infinitive.

NOTE 4. (a.) Such are *rōgo*, *ōro*, *prēcōr*, *pēto*; *posco*, *postūlo*, *flāgito*; *mōneo*, *admōneo*, *commōneo*, *hortor*, *cōhortor*, *exhortor*, *suādeo*, *persuādeo*, *instituo*, (I instruct), *impello*, *cōgo*, *mando*, *prāscribo*, *ēdico*, *dēcerno*, *lēgem do*, *censeo*, *perpello*, *excito*, *incito*, *impēro*, etc.; as, *Te non hortor solum, sed etiam oro, ut tōta mente in rempūblicam incumbas*. Cic.

(b.) In the poets and later prose writers the infinitive more frequently follows those verbs without any difference of meaning. The poets even use the infinitive to express a purpose; as, *Prōteus pēcus ēgit altos visere montes*. Hor.

(c.) *Nuntio*, *scribo*, *mitto*, and even *dico*, are followed by the subjunctive, when they imply an injunction or intention that something should be done; as, *Hec ut fācias, scribo*. Cic.

(d.) *Jūbeo* and *vēto* commonly take the accusative with the infinitive, but sometimes the subjunctive with or rarely without *ut*. Sometimes, with the infinitive, the person to whom the command is given is omitted, especially when it is either obvious from the nature of the command or indefinite; as, *Castra mūnīre jūbet*, scil. *mīlites*. Cæs. *Lex recte fācēre jūbet*, scil. *hōmīnes*. Cic. With the subjunctive the dative of the person sometimes follows *jūbeo*; as, *Britānnico jussū, exurgēret*. Tac.—*Impēro* is sometimes followed by the accusative with the infinitive passive; and so also is *censeo*, I vote, or, I ordain. The latter is often construed with the participle in *dus* with *esse* expressed or understood; as, *Carthāginem dēlendā censeo*.



(e.) *Mōneo* and *admōneo*, 'I remind,' and *persuādeo*, 'I convince,' take the accusative with the infinitive.

3. (a.) In the *oratio obliqua*, the construction of the accusative with the infinitive, is exchanged for that of the subjunctive, to denote possibility, liberty, duty, etc.; as,

*Virginius ūnum Ap. Claudium lēgum expertem esse aiebat: respicērent tribūnal hōmīnes castellum omnium scēlērū.* Liv.

(b.) On the contrary, when the subjunctive has been used after a verb of requesting, commanding, etc., the construction often passes into that of the accusative with the infinitive; the verb of saying being considered as implied in the verb of requesting, etc.; as, *Orābat ne se ut parricidam libērūm āversārentur: sibi vitam filiæ suā cariōrem fuisse, si....* Liv. Cf. § 270, R. 2, (b.)

4. (a.) Verbs which denote *willingness, unwillingness, permission, and necessity*, commonly take the infinitive, or the accusative with the infinitive, but sometimes the subjunctive.

NOTE 5. Such are *vōlo, nōlo, mālō, opto, permitto, pātior, sīno, concēdo, licet, prōhibeo, oportet*, and *nēcesse est*. Cf. § 271, R. 4. *Vōlo ut* is used to express a strong emphasis. *Nōlo* is not construed with the subjunctive.

(b.) An infinitive passive without a subject is sometimes used with *oportet*; as, *Non oportuit relictas, scil. esse ancillas.* Ter. *Ut ut erat, mansum tamen oportuit, scil. esse.* Id. *Non putabant de tali viro suspiciōibus oportere iudicāri.* Nep.

(c.) Some other verbs which regularly take the accusative with the infinitive after them, are occasionally followed by the subjunctive.

5. *Quod*, 'that,' commonly with the indicative, introduces a substantive clause containing the explanation or ground of the predicate or of some other word in the principal clause.

REMARK. The subjunctive follows *quod* in those cases only in which the clause expresses the view or sentiment of some other person than the writer or speaker. Cf. § 266, 3.

*Quod* is used:—

(1.) After such expressions as *bēne, mālē, prudenter faciō; bēne, mālē fit; evēnit, accidit*, and the like; *prætereo, mitto*; and generally *adde, accēdit*, etc.; as, *Bēne faciō, quod me adiūvas.*

(2.) To introduce the explanation of a noun, pronoun, or pronominal adverb in the principal clause; as, *Magnum bēnēficiū est nātūræ, quod nēcesse est mōri.*

(3.) After verbs signifying an affection of the mind, and the outward expression of such feeling; and also after verbs of praising, censuring, accusing, and thanking.

NOTE 6. Such are *gaudeo, dēlector, grātum, or jūcundum est mīhi, angor, dōleo, ægre, mō'este, or graviter fero, succenseo, pænitet, mīror, admīror, glōrior, grātūlor, grātias ago, quēror, inlignor*, and others of similar meaning; as, *Scīpio sæpe quērēbātur, quod omnibus in rebus hōmīnes diligentiores essent, ut, etc.* Cic. *Gaudeo quod te interpellavi.* Id. *Quod spirātis, quod vocem mittitis, quod formas hōmīnum hābētis, indignantur.* Liv. *Cato mīrari se aiebat, quod non rideret hāruspez, hāruspicem quum videret.* Cic.

NOTE 7. After those verbs which express the feeling of joy, grief, etc.; as, *gaudeo, dōleo, mīror*, the accusative with the infinitive is more commonly found, but those which denote the outward expression of such feeling are more commonly construed with *quod*; but sometimes this distinction is reversed. *Grātūlor* is commonly joined with *quod*.

NOTE 8. A purely objective proposition is expressed by *quod* only when it depends upon *addo*, (generally in the imperative *adde*), or upon *facio* joined with an adverb; as, *Adde quod pūbes tibi crescit omnes*. Hor. *Adde huc quod mercem sine fūcis gestat*. Id. *Fecit hūmāniter Licīnius, quod ad me vespēri vēnit*. Cic. In all other cases the infinitive is employed in purely objective propositions.

6. By the infinitive, with or without a subject-accusative, a proposition is expressed as a *thought*, so that it resembles an abstract noun; by *quod*, with the indicative or the subjunctive, it is represented simply as a *fact*. To the latter is frequently joined *hoc*, *id*, *illud*, *istud*, or *huc*, etc.; as, *Illud quōque nobis accēdit incommōdum, quod M. Jūnius ābest*. Cic. *Huc accēdēbat, quod*, etc. Sall. *Quod* generally refers to past time, and hence it is preferable to say, *Grātissimum mihi est, quod ad me tua mānu scripsisti*; but with the infinitive, *Grātissimum mihi est te bēne vālēre*.

(a.) *Quod*, with the indicative, in the sense of *as to*, or *with regard to*, is used at the beginning of a sentence, especially in letters, in repeating an expression of a person for the purpose of answering it; as, *Quod autem me Agāmemnōnem amulāri pūtas, fallēris*. Nep. *Quod scribis te velle scire, qui sit reipublicæ stātus: summa dissensio est*. Cic. Sentences thus introduced by *quod* are in no grammatical connection with the verb that follows them. See § 206, (14.)

(b.) *Quod* is used in explanatory or periphrastic propositions which refer to a preceding demonstrative pronoun, as *hoc*, *id*, etc., unless such pronoun be added pleonastically, in the nominative or accusative, to verbs governing the accusative with the infinitive; as, *Mihi quidem videntur hōmīnes hac re maxime belluis pręstāre, quod lōqui possunt*. Cic.

NOTE 9. The construction of the infinitive resembles, in the following particulars, that of a noun in the singular number and neuter gender:—

(a.) Like a noun, it may have an adjective or pronoun agreeing with it; as, *Tōtum hoc philōsophāri displicet*. Cic. *Quum vivēre ipsum turpe sit nobis*. Id. *Me hoc ipsum nihil āgēre dēlectat*. Id. *Meum intelligēre nullā pecuniā vendo*. Petr. See § 205, R. 8.

(b.) It may be followed by a limiting genitive; as, *Cūjus non dimicāre fuit vincēre*. Val. Max.

(c.) It may be either the subject or object of a verb. See §§ 209, R. 3, (5,) and 229, R. 5. It may also be used after neuter verbs, like an accusative, depending on a preposition understood; as, *Te accēpisse meas lītēras gaudeo*. Ter. See §§ 232, (2,) and 273, 5.

(d.) It is also used like a predicate-nominative; as, *Vidēre est perspicēre aliquid*. Cic. See § 210.

(e.) It may, like a genitive, limit the signification of an adjective or noun. See § 270, R. 1.

(f.) It may, like an accusative, depend on a preposition; as, *Aristo et Pyrrho inter optime vālēre et grāvissime ægrōtāre, nihil prorsus dicēbant intēresse*. Cic. *Quod crimen dicis pręter āmasse meum?* Ovid. *Inveniet nil sibi lęgātum, pręter plōrāre*. Hor.

(g.) It is used also like an ablative; as, *Audito rēgem in Siciliam tendēre*. Sall.

(h.) Sometimes, also, especially in the poets, it denotes a purpose, like a participle in *dus*, (see § 274, R. 7.); as, *Lōricam dōnat hābēre viro*. Virg.; or like a dative of the end, (see § 227.)

## PARTICIPLES.

§ 274. 1. Participles are followed by the same cases and constructions as their verbs; as,



*Quidam*, poetā nōminātus, A certain one, called a poet. Cic. *Cātulōrum oblita leona*, The lioness forgetful of her whelps. Virg. *Fāventes rēbus Carthāginiensium*, Favoring the interests of the Carthaginians. Liv. *Tendens ad sidēra palmas*. Virg. *Accūsātus rei cāpitālīs*. Cic. *Primā dicte mīhi summā dicende Cāmēnā*. Hor. *Omina doctus*. Stat. *Cāsus abies visūra mārinos*. Id. *Cūrītūrī ardōre montes*. Ovid. *Parcendum est tēnēris*. Juv. *Utendum est ætātē*. Ovid. *L. Brātus arcens rēditu tȳrannum, in praelio concidit*. Cic.

2. The present, perfect, and future active participles, denote respectively an action which is present, past, or future, in reference to the time of the verb with which they are connected; as,

*Simul hoc dicens attollit se*. Virg. *Tum ad Thræseam in hortis āgentem missus est*. Tac. *Turnum fugientem hæc terra vidēbit?* Virg. *Qui missus ab Argis Itālā consēderat urbe*. Id. *Lāmia mūnere ceditātis perfunctus, pētīt prætūrā*. Cic. *Jussus cum fide pēnas luam*. Hor. *Jūvenis mēdios moritūrus in hostes irruit*. Virg. *Pēritūrus injecit sēse in agmen*. Id. *Illā tibi ventūra bella expēdiet*. Id.

NOTE. The participle expresses the action or state of the verb, and also marks its complete or incomplete state or condition. Cf. § 144, 1-3. Except, however, in deponent verbs, the Latin language has no active participle denoting a completed action, equivalent to the English 'having written,' nor any passive participle denoting a state of suffering still going on, equivalent to the English present participle 'being loved.'

REMARK 1. The present participle, particularly that of the verb *eo*, sometimes denotes that which is about to be done; as, *Interclūsit hiems, et terruit euntes*, .... as they were on the point of going. Virg. *Nec nos via fallit euntes*. Id.

REM. 2. (a.) The present participle, also, sometimes denotes a purpose; as, *Ibant, orantes vēniā*,....to sue for favor.... Virg. *Eurȳpȳlum scītāntem orācula Phœbi mittimus*. Id. (b.) It is also used to express a state or condition, where, in English, a substantive is employed with a preposition; as, *ignōrans*, from ignorance; *mētuens*, from fear; *consulātum pētens*, in his suit for the consulship; *omne mālum nascens facile opprīmītur*,—in its origin.

REM. 3. (a.) The perfect participle passive, especially in the poets, often denotes the result of a past action, and thus supplies the place of a present participle passive; as, *Nōtus evōlut piceā tectus cāligine*....covered with pitchy darkness. Ovid. Cf. Virg. *Æn.* 1, 480; 2, 277; 4, 72, 589; 5, 113, 708; 6, 335; Georg. 1, 204. It is often to be translated by a present active participle; as, *Mānu pectus percussa dēcōrum, flārgētesque abscissa cōmas*, i. e. *percūtiens, abscondens*. Virg. *Tunsæ pectōra palmis*. Id. So, also, *sōlitus, ausus, fīsus*, and the perfect participles of deponent verbs; as, *Longum cantu sōlāta lābōrem*. Id. *Vox auditur fractos sōnitus imitāta tūbārū*. Id. *Divitiācus Cæsārem complexus, obsecrāre cœpit*. Cæs. *Concrētos sanguine crīnes gērens*. Virg. *Tonsis in valibus*, i. e. *quæ tenduntur*. Id.

(b.) The perfect participle of a preceding verb is often used in a succeeding clause, to express the completion of an action; as, *Exercitum fundit fugatque, fūsum persēquitur*. Liv. This idiom frequently occurs in Ovid.

REM. 4. *Hābeo*, with perfect participles denoting knowledge and determination; as, *cognitum, perspectum, perceptum, comprēhensum, explorātum, statūtum, constitūtum, delibērātum, persuasum mīhi hābeo*, etc., forms a periphrasis, like the passive verb in English, and equivalent to *cognōvi, persēpexi, percēpi*, etc., instead of the verb of the participle; as, *Clōdii ānimum perspectum* or *cognitum hābeo*; for *persēpexi*, etc., I perceive, know. *Persuasum mīhi hābeo* and *persuasissimum hābeo* are used only in the neuter gender and with an accusative with the infinitive in the sense of *mīhi persuāsi* or *persuasum mīhi est*. When *hābeo* with any other participle than those above indicated is used, it expresses more than the ordinary perfect active; as, *Quod me hortāris ut absolvam*; *hābeo absolūtā suāve ēpos ad Cæsārem*; i. e. I have it ready. Cic. *Do, reddo, cāro*,

*tëneo*, *possideo*, and *missum fácio*, are sometimes so construed with participles; as, *Missam iram fáciet*, for *mittet*. Ter. *Hostes victos dare*, for *vincere*. Sall.

REM. 5. (a.) The passive participles may supply the place of a verbal noun in *io* or *us*, the perfect being employed to represent an action as completed, and the future when it is conceived as still incomplete; as, *Ante Rómam conditam*, Before the building of Rome. Cic. *Consilia urbis delendæ*, Plans for the destruction of the city. Id. See § 275, II. With the limitations about to be made in regard to the nominative, this construction is used in all the cases, and even when they are governed by the prepositions, *ad*, *ante*, *ob*, *post*, *propter*; *ab* and *ex*; as, *Hæ litæ rëcitatæ magnum luctum fecerunt*, The reading of this letter. Liv. *Tarentum captum*, The taking of Tarentum. *Ob receptum Hannibalem*, On account of the reception of Hannibal. *Sibi quisque cæsi régis expetebat decus*, The glory of killing, or, of having killed the king. *Propter Africam dõmitam*. Eutrop. *Ante Epãmînondam natum*. Nep. *Post Christum natum*. *Ab conditâ urbe ad liberatam*. Liv. The oblique cases only of participles in *dus* are used in this manner as the nominative denotes necessity, (see Rem. 8,) and even the perfect participle is not thus used in the nominative by Cicero.

(b.) The neuter of the perfect passive participle without a noun is used by Livy, as the subject of a proposition; as, *Tentatum per dictatorem, ut ambo patricii consules crearentur, rem ad interregnum perduxit*: i. e. the attempt, or the fact of the attempt being made by the dictator. Compare a similar use of this participle in the ablative, § 257, R. 9, (1.) (c.)

(c.) The English 'without' with a verbal substantive; as, 'without writing, without having waited,' etc., is expressed in Latin by means of a negative noun, adjective or particle connected with a participle; as, *Cæsar exercitum numquam per insidiõsa itinera duxit, nisi perspëculatus locorum situs*, without having examined the localities. This form occurs often with the ablative absolute; as, *Athënienses non expectato auxilio adversus ingentem Persarum exercitum in prælium egrédiuntur*, without waiting for assistance. So, *nulla præstituta die*, Without fixing any time. Cic. *Miserum est nihil perficientem angere*. Id.

REM. 6. (a.) The participle in *rus*, especially with verbs of motion, often denotes intention or purpose; as, *Ad Jovem Ammonem pergunt consulturi de origine sua*, He goes to Jupiter Ammon, to consult respecting his origin. Just.

(b.) It is also used where in English a clause connected by *since*, *when*, *although*, etc., is employed; as, *Plura locuturos abire nos jussit*, When or although we intended to say more. *Herculem Germani, ituri in prælium canunt*. Tac. Hence it is sometimes used, though not by Cicero, to express the inference from a hypothetical proposition; as, *Egréditur castris Rõmanus, vallum invasurus, ni copia pugnae fieret*. And with the repetition of the preceding verb; as, *Dedit mihi quantum maxime potuit, daturus amplius, si potuisset*, i. e. *ac dedisset amplius*. Plin. Ep.

REM. 7. (a.) The participle in *dus*, also, denotes a purpose passively, when joined with verbs signifying to give, to deliver, to agree for, to have, to receive, to undertake, etc. Such are *do*, *trãdo*, *tribuo*, *attribuo*, *mando*, *mitto*, *permitto*, *concedo*, *redimo*, *conduco*, *loco*, *habeo*, *accipio*, *suscipio*, *relinquo*, *curo*, *deposco*, *rõgo*; as, *Testamentum tibi tradit legendum*, He delivers his will to you to read. Hor. *Attribuit nos trucidandos Cethëgo*. Cic. *Quod utendum acciperis, reddito*. Id. *Cõnon muros dirutos a Lysandro reficiendos curavit*,—ordered them to be restored. Nep.

(b.) But the same meaning may be expressed actively by means of *ad* and the gerund; as, *Cæsar oppidum ad diripiendum militibus concessit*.—The poets sometimes use the infinitive active for the same purpose; as, *Tristitiam et metus trãdam prõtervis in mãre Caspium portare ventis*. Hor. In prose such use of the infinitive is of exceedingly rare occurrence; as, *Bibere dare*. Cic.



REM. 8. (a.) The participle in *dus*, when agreeing with the subject of a sentence, has the signification of *necessity* or *propriety*; sometimes, though rarely, except in later writers, that of *possibility*; as,

*Is vñerandus a nobis et cõlendus est*, He should be worshipped and honored by us. Cic. *Dẽlenda est Carthãgo*, Carthage must be destroyed. Cato. *Hec spẽranda fuẽrunt*. Virg. So with *est* used impersonally; as, *Utrum pãce nobis an bello esset utendum*. Cic.

(b.) Sometimes, also, when not agreeing with the subject of a sentence, it has this signification; as, *Facta narrãbas dissimulanda tibi*, You were relating facts which you should have concealed. Ovid. *A. L. Brũto principe hũjus maxime conservandi gẽnẽris et nõminis*. Cic.

REM. 9. The participle in *dus*, in its oblique cases, supplies the place of a present participle of the passive voice, to denote a continued or incomplete action; as, *Occupãtus sum in litẽris scribendis*, in writing letters; literally, in letters which are being written. See § 275, II.—So, also, in the poets both in the nominative and oblique cases; as, *Triginta magnos volvendis mensibus orbes impẽrio explẽbit*. Virg. *Volvenda dies*. Id. Cf. *Volventibus annis*. Id.

REM. 10. After participles in *dus*, the person by whom a thing must be done, is put in the dative, but in a few passages even of Cicero it is found in the ablative with *ab*. See § 225, III.

REM. 11. The neuter of the participle in *dus*, joined with a tense of *esse* in the periphrastic conjugation (see § 184, 3,) retains the signification of necessity; as, *Audendum est*, We must venture. In early writers and sometimes also in the poets, an accusative of the object is joined with this neuter, if the verb is transitive; as, *Nunc pãcem õrandum, nunc—arma rẽponendum, et bellum extiale cavendum*. Sil. But in classical Latin such accusative is generally changed to the nominative, and the participle is made to agree with it in gender and number. Thus, instead of *virtutem laudandum est*, we usually find *virtus laudanda est*. The accusative in this connection is used by Cicero in only two passages. *Utendum est* with the ablative occurs more than once in Cicero; as, *Quum suo cuique iudicio sit utendum*.

REM. 12. In classical prose the participle in *dus* never has the signification of *possibility*, except when joined with *vix*; as, *Vix optandum nobis vidẽbatur*. Cic. *Vix erat credendum*, i. e. *vix credi põtẽrat*. Later writers use it in this sense with negative particles, and at a later period it was used with still more frequency in the sense of possibility as well as in that of necessity.

3. (a.) A participle is often employed, instead of a verb, in a conditional, explanatory, adversative, relative, or other dependent clause; as,

*Cũro, ad focum sẽdenti* (as he was sitting) *magnum auri pondus Samnites attulerunt*. Cic. *Tridui viam prõgressi, rursus rẽvertẽrunt*; for, *quum prõgressi essent*. Cæs. *Diõnysius tyrannus, Syracũsis expulsus, Corinthi pueros docebat*. Cic. *Diõnysius, cultros metuens tonsorios, candenti carbõne sibi adurẽbat capillum*. Id. *Risus interdum ita rẽpente erumpit, ut eum cõpientis tẽnere nõqueamus*. Id. *Cicõniæ abituræ congregantur in loco certo*. Plin.

NOTE 1. If the participle refers to a noun not contained in the leading proposition, it is put with that noun in the ablative absolute. See § 257, R. 3.

NOTE 2. (a.) The English clauses most frequently expressed in Latin by means of participles are such as are connected by relatives or by *as, when, after, although, since, because, etc.*; as, *Nemo observat lunam nisi labõrantem*. Sen. *Ut ocũlus, sic animus, se non videns, alia cernit*,—though not perceiving itself. Cic. *Servilius Ahala Spũrium Maelium, regnum appetentem, intẽrẽmit*,—because he was aspiring to the sovereignty. Cic.—(b.) When a participle is connected with a relative or interrogative it can only be translated by a circumlocution; as, *Non sunt ea bona dicenda, quibus abundantem licet esse miserum*,—which one may possess in abundance, and still be very miserable. Cic. *Sẽdatus absurdum esse dicebat, ignorare regem, quid spẽrans aut pẽtens vẽnẽrit*,—with what hope or request he had come. Liv.

(b.) When two verbs are in English connected by *and*, and the actions denoted by them are regarded as simultaneous, one of them may be expressed in Latin by the present participle; as, He sits and holds his lute, *Ille (Arion) sēdēns cithāram tēnet*. Ovid. *Simul hoc dicens attollit in ægrum se fēmur*. Virg. i. e. *hoc dicit et attollit*. But if one of the actions precede the other, the perfect participle must be used; as, Cæsar attacked and defeated the enemy, *Cæsar hostes aggressus fūgāvit*. Submersas obrue puppes, i. e. *Submerge et obrue*. Virg.—When the English clause would be connected by *although*, the participle is often followed by *tāmen*. Later writers in such case join the particles *quamquam*, *quamvis*, *etiā* and *vel* with the participle itself; as, *Cæsārem milites, quamvis rēcūsantem ultro in Africā sunt sēcūti*. Suet.; and these are sometimes retained in the ablative absolute.—It is only in late Latin that participles are sometimes used in describing persons as possessing certain attributes, e. g. *adstantes, audientes*, for *ii qui adstant, audiunt*, i. e. the bystanders, hearers.

(c.) A participle is used with verbs signifying to *represent* and *perceive*, especially to *see* and *hear*, when the object is described or perceived in a particular state; as, *Apelles pinxit Alexandrum Magnum fulmen tēnentem*. Plin. In English the *infinitive* is often joined with verbs of seeing and hearing; as, *Audivi te cānentem*, I heard you sing. *Audivi te cānēre*, would be, I heard that you sung. *Vidēmus Pólyphēmum vastā se mōle mōventem*. Virg.

NOTE 3. In many cases, for want of a perfect participle active, and a present participle passive, this construction cannot be used. Thus, *quum amāvisset* cannot be exchanged for a participle corresponding with the English *having loved*. As the perfect participles of deponent verbs, however, have an active signification, they admit of the participial construction. The want of a perfect active participle may also be supplied by the perfect passive participle in the ablative absolute. See § 257, R. 5.

## GERUNDS AND GERUNDIVES.

§ 275. I. Gerunds are governed like nouns, and are followed by the same cases as their verbs; as,

*Mētus pārendi sibi*, Fear of obeying him. Sall. *Parcendo victis*, By sparing the vanquished. Liv. *Effēror stūdio patres vestros videndi*, I am transported with a desire of seeing your fathers. Cic. *Pētendi consulātum grātiā*. Sall. *Vēnit ad rēcipiendum pecūnias*. Varr.

REMARK 1. The gerund is the same in form as the oblique cases of the neuter singular of participles in *dus*, but it has the meaning of the active voice. It is sometimes translated by the present participle with a preposition, and sometimes by a present infinitive active; as, *Consilium Lacedæmonem occupandi*, A design of occupying, or to occupy, Lacedæmon. Liv.

REM. 2. The gerund is sometimes, though rarely, used in a passive sense; as, *Spes restituendi nulla erat*,—of being restored. Nep. *Athēnas ērūdiendi grātiā* missus,—for the purpose of being instructed. Just. *Ante dōmandum*. Virg. *Ades ad impērandum*. Cic.

REM. 3. The gerund is in its nature a verbal noun, having only the genitive, dative, ablative, and, after a preposition, the accusative. In its signification it corresponds with the English present participle when used as a verbal noun. Hence, in the oblique cases, it supplies the place of a declinable present infinitive active; but in the accusative there is this difference between the infinitive used as an accusative and the gerund, that the infinitive has simply the power of an abstract noun, whereas the gerund expresses a real action; as, *Mulum intērest inter dāre et accipēre*. Sen. *Non solum ad discendum prōpensi sumus, sed etiā ad dōcendum*. Cic.



II. When the *object* of an active verb is to be expressed, the participle in *dus* is commonly used in preference to the gerund; the object taking the case in which the gerund, if used, would have been put, and the participle agreeing with it.

Thus, to express 'the design of writing a letter,' which, with the aid of the gerund, would be represented in Latin by *Consilium scribendi epistolam*, the participle in *dus* is commonly substituted for the gerund: and since, in this example, the gerund, (*scribendi*) is in the genitive, the rule requires that, in substituting the participle for the gerund, the object of the gerund (*epistolam*) should also be put in the genitive, and that the participle (*scribendus*) should agree with it in gender, number, and case. Hence with the participle the expression is, *Consilium scribendæ epistolæ*. Between the two forms of construction there is no difference of signification. So, *Consilia urbis delendæ* (Cic.), for *urbem delendi*, Plans for destroying the city. *Répārāndārum classium causā* (Suet.), for *répārāndi classes*. *Perpētiendo lābōri idōneus*. Colum. *Ad dēfēndendam Rōmā ab oppugnandā Cāpuā dūces Rōmānos abstrāhēre*. Liv.

REMARK 1. The same construction is used with the future passive participles of *utor*, *fruor*, *fungor*, *pōtior*, and rarely of *mēdeor*, as these verbs were originally followed by the accusative; as, *Ætas ad hæc utendā idōnea*. Ter. *Justitiæ fruendæ causā*. Cic. *In munēre fungendo*. Id. *Hostes in spem pōtiundōrum castrōrum vēnērāt*. Cæs. *Aquæ salūbritatē mēdendisq; corpōribus nōbiles*. Vell.

REM. 2. When a participle is thus used for a gerund, it is called a *gerundive*, and is usually translated like a gerund. The gerundive cannot be substituted for the gerund, where ambiguity would arise from the gender not being distinguishable. It should therefore not be used when the object of the gerund is a neuter pronoun or adjective; as, *Aliquid faciendi rātio* (Cic.), not *alicujus*. *Artem et vērā et falsā dijūdicandi* (Id.), not *vērōrum dijūdicandōrum*: because it would not be known whether *alicujus* and *vērōrum* were masculine or neuter. It is to be remarked, also, that the change of the gerund into the gerundive is less frequent in some writers than in others.

III. Examples of the construction of gerunds, in each of their cases, have been already given, among other nouns, under the heads *Genitive*, *Dative*, *Accusative*, and *Ab-lative*. The following remarks specify in what connections they are used: and when it is said that the gerundive is governed in any of the cases like the gerund, it will of course be understood of the noun which is limited by a gerundive.

REMARK 1. The genitive of gerunds and gerundives may follow either nouns or relative adjectives; as,

*Amor habendi*. Cic. *Patriam spes videndi*. Virg. *Nam habet nātūra, ut aliārum omnium rērum, sic vivendi mōdum*. Cic. *Barbāra consuetūdo hōmīnum immōlandōrum*. Id. *Postremo Cātīlīna dissimulandi causā aut sui expurgandi, in sēnātum vēnit*. Sall. *Inita sunt consilia urbis delendæ, civium trucidandōrum, nōmīnis Rōmāni exstinguendi*. Id. *Venandi studiōsi*. Cic. *Certus eundi*. Virg. *Insuētus navigandi*. Cæs. *Pēritus civitātis regendæ*. Nep.

(1.) The nouns after which these genitives most frequently occur are *amor*, *ars*, *causa*, *consilium*, *consuetudo*, *cōpia*, *cupiditas*, *dēsiderium*, *difficultas*, *finis*, *fācultas*, *forma*, *grātia*, *illēcebra*, *libido*, *locus*, *licentia*, *mōdus*, *mātēria*, *mos*, *occāsio*, *olium*, *pōtestas*, *rātio*, *spātium*, *spes*, *studiū*, *tempus*, *usus*, *vēnia*, *vis*, *vōluntas*.

NOTE 1. With these and other substantives the infinitive also may be used, when with a tense of *sum* they form a periphrasis for a verb which is followed by the infinitive, or supply the place of an adjective of which the infinitive is the subject; as, *Quibus omnia hōnesta atque inhōnesta vendēre mos erat*, With whom it was a custom, or, who were accustomed. Sall. *Tempus est ābire*, It is time, i. e. *tempestivum est*, it is proper to go.

(2.) The relative adjectives, which most frequently take after them these genitives, are such as denote *desire, knowledge, remembrance*, and their contraries; as, *avidus, cupidus, studiosus, peritus, impertus, insuetus, certus, conscius, ignarus, rudis*, etc. See § 213, R. 1, (3.)

NOTE 2. With the relative adjectives the infinitive is also joined poetically.

(3.) Instead of an accusative after the gerund, or a genitive plural with a gerundive, a noun or pronoun in the genitive plural is sometimes joined with the gerund; as, *Exemplorum eligendi potestas*, instead of *exempla eligendi*, or, *exemplorum eligendorum*. Cic. *Earum rerum infitandi ratio*. Id. *Facultas agrorum condonandi*. Cic. *Nominandi istorum erit copia*. Plaut.

(4.) The pronoun *tui* and also the plurals *vestri* and *sui*, even when feminine, are joined with the masculine or neuter form of the gerundive in *di*; as, *Quoniam tui videndi est copia*. Plaut. *Non vereor, ne quis hoc me vestri adhortandi causam magnifice loqui existimet*. Liv. *In castra venerunt sui purgandi causam*.—With the demonstrative pronouns, *ejus, hujus, illius*, the participle usually agrees, but in two passages of Terence *ejus*, though referring to a woman, has the participle in *di*, not in *de*; as, *Ego ejus videndi cupidus rectam consequor*. Ter. *Tui* in the first example and *ejus* in the last are feminine.

(5.) By a Greek idiom the gerund and gerundive, after the verb *sum*, are sometimes found in the genitive denoting a *tendency* or *purpose*, with no noun or adjective on which they can depend; as, *Regium imperium initio conservandae libertatis fuerat*. Sall. Sometimes *esse* in some form is to be supplied; as, *Quae postquam gloriosa modo, neque belli patrandi cognovit*, scil. *esse*. Id. *Causam* or *gratiam* may sometimes be supplied. In some other cases, also, the word on which the gerund in *di* depends is not expressed, and the gerund seems to be used instead of the infinitive; as, *Maneat provincialibus potentiam suam tali modo ostentandi*, scil. *facultas*. Tac. *Quum habere in animo navigandi*, scil. *propositum*. Cic.

REM. 2. The dative of gerunds and gerundives is used after adjectives which govern a dative (§ 222), especially after those which signify *usefulness* or *fitness*; and also after certain verbs and phrases, to denote a *purpose*; as,

*Charta emporetica est inutilis scribendo*. Plin. *Capessendae reipublicae habilis*. Tac. *Ut nec triumphum accipiundo, nec scribere referendo sufficerent*. Liv. *Locum oppido condendo capere*. Id. *Non fuit consilium agrum colendo aut venando intentum etatem agere*. Sall. *Tiberius quasi firmandae valetudini in Campaniam concessit*. Tac. *Quum solvendo aere alieno respublica non esset*. Liv. *Quum solvendo civitates non essent*,—were insolvent. Cic.

(1.) The verbs and phrases upon which this dative most frequently depends are, *studere, intentum esse, tempus impendere, tempus consumere* or *insumere, operam dare, sufficere, satis esse, deesse, esse*, signifying *to serve for, to be adequate to*, and, in later writers, on verbs of motion.—The dative of the gerund after *sum* is usually supposed to depend on *idoneus* understood; but see § 227, R. 3.

(2.) The dative of the gerundive, denoting a purpose, is also used after names of office; as, *Decemviri legibus scribendis*, i. e. the ten commissioners for drawing up a code of laws. Liv. So, *Comitia creandis decemviris*. Id. *Triumviros agro dando creat*. Id.

(3.) A purpose is more commonly expressed by *ad* and the accusative of the gerund, or by a clause with *ut*, than by the dative; as, *Pecus ad vescendum hominibus apta*. Cic.

REM. 3. The accusative of gerunds and gerundives follows the prepositions *ad*, *to*, or *inter*, during or amid, and sometimes *ante*, *circa*, or *ob*; as,



*Ad pœnitendum prœp̄erat, qui cito jûdicat.* Pub. Syr. *Inter bibendum,* While drinking. Just. *Ad t̄l̄erandos f̄acilius l̄ab̄ores.* Quint. *Ad castra f̄acienda.* Cic. *Ob absolvendum.* Id.

NOTE. The construction of the gerundive instead of the gerund almost invariably occurs here when the object of the gerund is to be expressed.

REM. 4. The ablative of gerunds and gerundives follows the prepositions *a*, (*ab*), *de*, *e*, (*ex*), or *in*; or it is used without a preposition, as the ablative of cause, manner, or means; as,

*Aristôtēlem non d̄eterruit a scribendo.* Cic. *Ex assentando.* Ter. *Non videor a d̄fendendis h̄m̄inibus disc̄d̄ere.* Cic. *Crescit eundo.* Virg. *Rem quærunt mercātūris f̄aciendis.* Cic. *Or̄ationem L̄atinam l̄egendis nostris eff̄icies pl̄n̄iorem.* Id.

NOTE 1. This ablative also occurs, though rarely, after *pro* and *cum*; as, *Pro v̄ap̄ulando.* Plaut. *Cum l̄oquendo.* Quint.

NOTE 2. Generally with the ablative of the means, and always with the ablative after a preposition, the gerund, when its object is to be expressed, is changed to the gerundive. In a few passages the ablative of the gerundive is differently construed; as, *Nullum officium r̄f̄erendā gr̄atiā m̄gis n̄ecessarium est,* instead of *r̄l̄atione gr̄atiæ*. § 256. Cic. *Nec jam possidendis p̄b̄licis agris contentos esse.* § 244. Liv. *Is finis fuit ulciscendā Germ̄anici morte*,—in avenging the death of Germanicus. Tac.; where the ablative seems to imply time. § 253.

## SUPINES.

§ 276. Supines, like gerunds, are verbal nouns, having no other cases except the accusative and ablative singular. In certain connections they supply the place of the present infinitive; the supine in *um* having an active and the supine in *u* a passive signification. As in the case of gerunds, we are to regard their construction both as verbs and as nouns. As verbs we are to notice their government, as nouns, their dependence.

I. Supines in *um* are followed by the same cases as their verbs; as,

*Non Gr̄atis servitum m̄tr̄ibus ibo,* I shall not go to serve Grecian matrons. Virg. *Te id adm̄n̄itum venio.* Plaut.

II. Supines in *um* follow verbs of motion, and serve to denote the *purpose* of the motion; as,

*Cubitum discessimus.* Cic. *Ire d̄ejectum m̄n̄ūmenta r̄gis.* Hor. *L̄ḡati v̄n̄erunt questum inj̄urias, et res r̄p̄etitum.* Liv. *Quum spectatum l̄udos ivet.* Nep. So after participles; as, *Patriam d̄fensum r̄v̄ocatus.* Nep. *Spectatum admissi.* Hor.

NOTE. The construction of the supine in *um*, considered as a noun, is analogous to that of names of places in answer to the question 'whither?' (§ 237), the notion of *purpose* arising from its verbal character.

REMARK 1. Supines in *um* sometimes follow verbs which do not express motion; as, *Do filiam nuptum.* Ter. *Vos ultum inj̄urias hortor.* Sall.

REM. 2. The supine in *um* with *eo* literally signifies 'I go to do a thing,' and hence 'I intend,' or, 'am going to.' Instances of this use are found in Plautus and Terence and in the prose writers later than Cicero; as, *Mea Glyc̄erium, quid āgis? cur te is perditum?* Why are you going to destroy yourself? Plaut. *B̄n̄ōrum pr̄emia ēreptum eunt.* Sall. With *eo* the supine in *um* often forms a periphrasis equivalent to the same mood and tense of the verb from which the

supine is formed; as, *Ne bonos omnes perditum eant* (Sall.), for *perdant*. *Ereptum eunt* (Id.), for *eripiunt*. *Ultum iri* (Tac.), for *ultus est*. *Ultum ire injurias festinat*, i. e. *ulcisci*. Sall.

REM. 3. The supine in *um* most frequently occurs with the infinitive *iri*, with which it forms the future infinitive passive; as, *Brutum visum iri a me puto*. Cic. In this construction the accusative properly depends upon the supine, and *iri* is used impersonally; 'I suppose that I am going to see Brutus.' § 184, 2, (a.) Its notion of futurity is derived from the proper signification of the active voice, as *perditum iri*, to go to destroy, the idea of intending passing easily into that of futurity.

REM. 4. But to express a purpose Latin writers in general prefer using a gerund or gerundive in the accusative with *ad* or in the genitive with *causâ* or *gratiâ*, a subjunctive clause with *ut* or *qui*, a present or future active participle, and sometimes poetically an infinitive. See § 275, R. 1, 2: §§ 262, 264, 274, and 271.

III. The supine in *u* is used to limit the meaning of adjectives signifying *wonderful*, *agreeable*, *easy* or *difficult*, *worthy* or *unworthy*, *honorable* or *base*, and a few others; as,

*Mirabile dictu!* Wonderful to tell, or to be told! Virg. *Jucundum cognitu atque auditu*, Pleasant to be known and heard. Cic. *Res factu facilis*, A thing easy to be done. Ter. *Facilia inventu*. Gell. *Incredibile memoratu*. Sall. *Turpia dictu*. Cic. *Optimum factu*. Id.

NOTE. The principal supines in *u* in common use are *auditu*, *cognitu*, *dictu*, *factu*, *inventu*, *memoratu* and *natu*, which occurs in the expressions, *grandis*, *major*, *minor*, *maximus*, and *minimus natu*. In *magno natu*, of an advanced age, and *maximo natu filius*, the eldest son, *natu* is the ablative of a verbal substantive, since neither gerunds nor supines are joined with adjectives.

REMARK 1. The principal adjectives, after which the supine in *u* occurs, are *affabilis*, *arduus*, *asper*, *bonus*, *deformis*, *dignus*, *indignus*, *dulcis*, *durus*, *facilis*, *difficilis*, *foedus*, *gravis*, *honestus*, *horrendus*, *incredibilis*, *jucundus*, *injucundus*, *magnus*, *memorabilis*, *mollis*, *proclivis*, *pulcher*, *rarus*, *turpis*, and *utilis*.

REM. 2. The supine in *u* is used also after the nouns *fas*, *nefas*, and *opus*; as, *Hoc fas est dictu*. Cic. *Nefas dictu*. Ovid. *Dictu opus est*. Ter.—In the following examples it follows a verb: *Pudet dictu*. Tac. Agr. 32. *Dictu fastidiosa sunt*. Val. Max. 9, 13, 2.

REM. 3. As the supine in *u* is commonly translated by a passive form, it is placed under the passive voice; but, in many cases, it may with equal or greater propriety be translated actively. As a noun, its construction may be referred to the ablative of limitation. § 250.

REM. 4. (a.) Instead of the supine in *u*, an infinitive, a gerund or gerundive with *ad*, or a verbal noun in the ablative, and sometimes in the dative or accusative, may be used; as, *Ardua imitatu, ceterum cognosci utilia*. Val. Max. *Illud autem facile ad credendum est*. Cic. *Opus proscriptione dignum*. Plin. *Aqua potui jucunda*. Id. *Facilior ad intellectum atque imitationem*. Quint. With *opus est* the perfect passive participle is often used instead of the supine in *u*; as, *Opus est maturato*, There is need of haste. Cf. § 243, R. 1.

(b.) The construction with *ad* and the gerund; as, *res facilis ad intelligendum*; or with *sum* and the infinitive active; as, *facile est invenire*, is used by the best writers after *facilis*, *difficilis*, and *jucundus*. The most common construction of *dignus* is with *qui* and the subjunctive, (§ 264, 9), but the poets and later prose writers have joined it with the infinitive passive.

## ADVERBS.

§ 277. I. Adverbs modify or limit the meaning of verbs, adjectives, and sometimes of other adverbs; as,



*Bēne mōnes*, You advise well. Ter. *Fortissime urgentes*, Most vigorously pressing on. Plin. *Māle narrando*. Ter. *Longe dissimilis*. Cic. *Valde bēne*. Id.

REMARK 1. Adverbs may also modify nouns, when they are used as adjectives or participles, and accordingly denote a quality, or when a participle is understood. They are also joined to adjective pronouns, when their adjective-character predominates; and sometimes limit the meaning of a preposition; as, *Pōpūlus lāte rex*, for *lāte regnans*,—ruling far and wide. Virg. *Nihil admōdum*, Nothing at all. Cic. *Hōmo plāne noster*,—entirely ours, that is, devoted to us. Id. *Homērus plāne ōrātor*. Id. *Admōdum puella*. Liv. *Lāte tyrannus*. Hor. *Grāvibus sūperne ictibus conflictābantur*, i. e. *sūperne accidentibus*. Tac. *Multārum circa civitātum*, i. e. neighboring cities. Liv.

REM. 2. (a.) Most of the modifications made by adverbs may also be made by means of the various cases of nouns and adjectives, and many modifications may be made by these, for expressing which no adverbs are in use. In general those limitations which are most common can be expressed by adverbs; as, *sāpienter* for *cum sāpientiā*; *hic* for *in hoc lōco*; *bēne* for *in bōno mōdo*; *nunc* for *hoc tempōre*.—(b.) The following are examples of other parts of speech used adverbially, viz. *Nihil*, 'in no way'; *nonnihil*, 'in some measure'; *quidquam*, 'at all'; *āliquid*, 'somewhat'; *quid?* 'why?'

REM. 3. A negative adverb, modifying another negative word, destroys the negation; as,

*Non pārēre nōluit*, He was not unwilling to obey. Nep. *Haud ignāra māli*, Not ignorant of evil. Virg. *Haud nihil est*, It is something. Ter. *Nec hoc ille non vidit*, And this he clearly perceived. Cic. So, *nonnulli*, some; *nonnumquam*, sometimes. *Non*, before a negative word, commonly heightens the affirmative sense, while it softens the expression; as, *Hōmo non indoctus*, i. e. *hōmo sāne doctus*. *Non sēmel*, i. e. *sēpius*; *non ignōro*, *non nescio*, *non sum nescius*, I know very well. *Qui mortem in mālis pōnit*, *non pōtest eam non timēre*,—must needs fear it. Cic.

REM. 4. When the subject and predicate of a proposition are both modified by negative words, and also when the predicate contains two negatives, the proposition is affirmative; as,

*Nēmo non videt*, Every one sees. Cic. *Nēque hæc non evēnērunt*, And this indeed took place. So, if both the antecedent and the predicate of a relative clause are negative, the proposition is affirmative; as, *Nēmo est, qui nesciat*, Every body knows. Cic.

REM. 5. (a.) But in the case of *non* followed by *ne*—*quidem*, the two negatives do not destroy each other; as, *Non fūgiō ne hos quidem mōres*: and when the negative leading proposition has subordinate subdivisions with *nēque*—*nēque*, *nēve*—*nēve*, or *non*—*non*, these negative particles are equivalent to *aut*—*aut*; as, *Non me carminibus vincet, nec Ōrpheus, nec Līnus*. Virg. *Nēmīnem, non re, non verbo, non vultu dēniquē offendī*. Cic. *Nullius rei nēque præs, nēque manceps factus est*. Nep.

(b.) In a few passages, however, two negatives in Latin, as in Greek, strengthen the negation, and this exception appears to have been derived from the language of common life; as, *Jūra te non nōcītūrām hōmīni nēmīni*. Plaut.

(c.) *Nēmo*, *nullus*, *nihil*, and *numquam* have a different sense according as the *non* is placed before or after them; as, *Non nēmo*, some one; *nēmo non*, every one; *non nulli*, some; *nullus non*, every; *non nihil*, something; *nihil non*, every thing; *non numquam*, sometimes; *numquam non*, at all times. So, *nusquam non*, every where, but instead of *nonnusquam*, *ālicūbi* is used.

REM. 6. (a.) *Non* is sometimes omitted after *non mōdo* or *non solum*, when followed, in a subsequent clause, by *ne quidem*, if both clauses have the same verb, and if the verb is contained in the second clause; as,

*Mihi non mōdo irasci, sed ne dōlère quīdem impūne licet*, which is equivalent to *Mihi non mōdo non irasci, sed ne dōlère quīdem impūne licet*, or *Mihi non mōdo irasci, sed dōlère quīdem impūne non licet*. Not only am I not permitted to be angry, but not even to grieve with impunity. Cic. *Quum sēnātui non solum jūvāre rempūblicam, sed ne lūgēre quīdem liceret*. Id.

(b.) *Non* is also rarely omitted after *non mōdo* when followed by *sed* or *vērūm* with *etiam*, and also after *vix*; as, *Qui non mōdo ea fūtūra timet, vērūm etiam fert, sustinetque præsēntia*. Who not only does not fear.... Cic. *Hec gēnēra virtūtum non solum in mōribus nostris, sed vix jam in libris rēpēriuntur*. These virtues are not only not found in life, but scarcely in books. Id.

REM. 7. *Fācile*, in the sense of *undoubtedly, clearly*, is joined to superlatives, and words of similar import; as, *Vir ūnus tōtius Græciæ fācile doctissimus*. Cic. *Hōmo rēgiōnis illius virtūte fācile princeps*. Id.

REM. 8. Sentences are often united by means of an adverb which is repeated before each of the connected clauses; as, *mōdo—mōdo*, and *nunc—nunc*, (sometimes—sometimes); as, *Mōdo hoc, mōdo illud dicit; mōdo huc, mōdo illuc vōlat*. Instead of the second *mōdo* other particles of time are sometimes used; as, *aliquando, nonnumquam, interdum, sæpius, tum* or *deinde*.—*Partim*—*partim*, ‘partly—partly,’ is sometimes used with a genitive or the preposition *ex*, in the sense of *alii—alii*, as a nominative in all the genders; as, *Quum partim e nobis ita timēdi sunt, ut, etc., partim ita rēpūblicā āversi, ut, etc.*—*Simul—simul*, ‘as well—as,’ like *nunc—nunc*, is not found in Cicero.—*Quā—quā* is equivalent to *et—et*.—*Tum—tum* is used sometimes like *mōdo—mōdo*, sometimes like *partim—partim*; as *Erumpunt sæpe vitia amicōrum tum in ipsos amicos, tum in aliēnos*. Cic. *Hec (bēnēficiā) tum in ūniversam rempūblicam, tum in singulos cives confēruntur*. Id.

REM. 9. *Quum—tum* is equivalent to *et—et*, except in assigning a greater importance to the second part: hence it must be translated by ‘both—and especially,’ ‘not only—but also,’ or ‘but more particularly.’ Sometimes additional weight is given to the second part by means of *vērō, certe, etiam, quōque, præcipue, imprimis* or *maxime*. This use of *quum—tum* seems to have had its origin in the use of *quum* with the subjunctive and often with the indicative in the protasis, followed by *tum* in the apodosis. When *quum* followed by *tum* serves to express the opposition between single words which have the same verb, it is to be regarded as a complete adverb; as, *Fortūna quum in reliquis rēbus, tum præcipue in bello plurimum pōtest*. Sometimes the verb stands in the first part of the sentence; as, *Quum omnis arrōgantia ōdiōsa est, tum illa ingēniū atque eloquentiæ multo mōlestissima*. *Tum* is sometimes repeated in the second part of the sentence; as, *Quem pāter mōriens quum tūtōribus et prōpinqvis, tum lēgibus, tum æquitātī māgistrātuum, tum jūdicīis vestris commendātum putāvit*. Cic. Sometimes the gradation is, *quum—tum—tum vērō*.

REM. 10. *Non mōdo—sed etiam* (or *non solum, or non tantum—vērūm etiam*) generally expresses the transition from less important to more important things, like the English ‘not only—but (also)’. The transition from greater to smaller things is expressed by *non mōdo—sed*, without the *etiam*, which we render in English by ‘I will not say—but only,’ and in Latin, too, we may say *non dicam or non dico—sed*; as, *Quid est enim minus non dico ōrātōris, sed hōmīnis*.

REM. 11. *Tam—quam* expresses a comparison in degree; as, *Nēmō tam multa scripsit, quam multa sunt nostra*. With superlatives they are rendered into English by ‘the—the’ and comparatives; as, *Veternōsus quam plurimum bibit, tam maxime sitit*. The more he drinks, the more he thirsts. Cato. *Quam quisque pessime fēcit, tam maxime tūtus est*. Sall.—*Tam—quam quod maxime* signifies, ‘as much as possible.’—*Non tam—quam* signifies, ‘not so much—as,’ or ‘less—than’; as, *Prōvincia non tam grātiosa et illustris, quam nēgōtiosa ac mōlesta*. Cic.

REM. 12. *Non minus—quam* and *non māgis—quam* are equivalent to *æque—ac*, ‘as much as,’ but in *non māgis—quam* the greater weight is attached to the affirmative clause beginning with *quam*; as, *Alexander non dūcis māgis quam*



*militis mūnia exsequēbātur*, Alexander performed as much the service of a soldier as that of a commander. In this connection *plus* frequently supplies the place of *māgis*.

(a.) *Sic* and *ita* are demonstrative adverbs corresponding to the relative *ut*. The restrictive meaning of *ita* (see § 191, R. 5.), is sometimes made more emphatic by the addition of *tāmen*. *Tantus* is used in a like restrictive sense; as, *Præsidiū tantum est, ut ne mīrus quidem cingi possit*, i. e. 'only so much.' Cæs.

(b.) *Ut*—*ita* or *sic* places sentences on an equality. They may sometimes be translated 'although—still,' or 'indeed—but.'—The adverb *ut*, 'as,' sometimes takes the signification of the conjunction *quod*, 'because'; as, *Atque ille, ut semper fuit āpertissimus, non se purgāvit*. Cic.

REM. 13. In an enumeration, *primum*, *deinde*, *tum*, *dēnique* are commonly preferred to the numerals, *primum*, *secundo*, (for *secundum* is not often used), *tertium*, *quartum*, etc., unless the strict succession of the numbers is required. Sometimes *tum* is used once or twice instead of *deinde*, or the series is extended by *accēdit*, *huc adde*, etc. Sometimes *dēnique* is followed by *postrēmo* to form the conclusion of a series, but often *dēnique* without the other adverbs concludes a series, and is then equivalent to 'in short' or 'in fine.' See Cic. Cat. 1, 5.

REM. 14. *Minus* is often used for *non*; as, *Nonnumquam ea, quæ prædicta sunt, minus evēniunt*. Cic.—So, *si minus—at*, 'if not—yet'; and *si non minus*, 'but if not,' without a verb, after a preceding *si*; but with *si non* the verb is repeated.—The English 'how little' is in Latin *quam non*; and 'so little,' *ita non* or *ādeo non*; as, *ādeo non cūrābat, quid hōmīnes de se lōquērentur*.

REM. 15. *Nunc* always expresses the time actually present, or the time to which a narrator transfers himself for the purpose of making his description livelier. Thus in speaking of the present time we may say, *Nunc primum somnia me elūdunt* or *elūsērunt*; but in a narrative we must say, *Somnia tunc primum se dicēbat elūsisse*. Compare the use of *hic* and *ille*. See § 207, R. 23, (c.)

REM. 16. The conjunction *dum*, 'while,' when added to negatives, becomes an adverb, signifying 'yet'; as, *nondum*, 'not yet'; *necdum*, 'and not yet'; *nul-lusdum*, 'no one yet'; *nihildum*, 'nothing yet.' Hence *viædum* signifies 'scarcely yet'; as, *Viædum epistolam tuam lēgēram, quum ad me Curtius vēnit*. Cic.—So, also, the conjunction *nisi*, by omitting its verb or uniting it with the leading verb, acquires, after negatives and negative questions, the sense of the adverb 'except,' which is generally expressed by *præterquam* or the preposition *præter*, and must be so expressed when no negative precedes. But the expression 'except that' may be rendered either by *nisi quod* or *præterquam quod*.—After *nihil aliud* we may use either *nisi* or *quam*, *nisi* referring to *nihil* and *quam* to *aliud*. Hence *nihil aliud nisi* signifies 'nothing further,' or 'nothing more,' and *nihil aliud quam*, 'nothing else,' or 'no other thing but this.'

REM. 17. *Ut*, 'as,' in interposed clauses, such as *ut opinor*, *ut puto*, *ut censeo*, *ut credo*, is frequently omitted. *Credo*, used in this manner often takes an ironical sense.

## PREPOSITIONS.

II. 1. See respecting the construction of prepositions with the accusative, § 235; and with the ablative, § 241. See, also, for the different meanings of prepositions, § 195, and for their arrangement, § 279, 10.

2. Two prepositions must not be joined in Latin, as they sometimes are in English, with the same noun; as, to speak *for* and *against* a law; or, I have learned this *with*, and, to some extent, *from* him. These sentences may be thus expressed in Latin; *pro lēge et contra lēgem dicere*; *hæc cum eo, partim etiā ab eo didici*. Those dissyllabic prepositions only, which are sometimes used as adverbs, may follow another, without being joined with a case; as, *Quod aut secundum naturam esset, aut contra*. Cic. C'is Pādum ultrāque. Liv. Cæsar reverses the order, *Intra extrāque munitiōnes*. B. Civ. 3, 72.

3. When nouns mutually dependent upon a preposition are in apposition, when they constitute an enumeration without a connective, and when connected by copulative, disjunctive, adversative, or comparative conjunctions, the preposition is not repeated, unless such nouns are to be distinguished from each other, or are emphatic; as,

*Quid dicam de thesauro omnium rerum, memoria? Hoc apparet in bestiis, volucris, nantibus, agrestibus, cicuribus, feris, ut se ipsae diligant. Cic. Sapissime inter me et Scipionem de amicitia disserebatur. Id. Quid faceres si in aliquam domum villamve venisses? Id. Nihil per iram aut cupiditatem actum est. Id. Themistocles non minus in rebus gerendis promptus quam excogitandis erat. Nep.*

4. The monosyllabic prepositions *ab, ad, de, ex, and in* are often used before each of two nouns connected by *et*, etc., especially if the qualities denoted by such nouns are to be considered separately. If the nouns are separated by *et—et, nec—nec*, etc., the prepositions must be repeated; as, *Ut eorum et in bellicis et in civilibus officiis vigeat industria. Cic.—Inter* is frequently repeated by Cicero after *interesse*, and other writers repeat it after other verbs also; as, *Quid intersit inter populum—civem, et inter constantem, severum et gravem. Cic. Certatum inter Ap. Claudium maxime ferunt et inter P. Decium. Liv.*

5. (a.) In poetry a preposition is occasionally omitted with the first of two nouns, and put with the second only; as, *Quæ nemora, aut quos agor in specus, (Hor.)* for, *in quæ nemora aut in quos specus agor.* So, *Hor. Ep. 2, 1, 25.—* (b.) An ellipsis of a preposition with the relative pronoun sometimes occurs, together with that of the verb belonging to the preceding demonstrative; as, *In eadem opinione fui, quæ reliqui omnes, (Cic.),* properly *in quæ reliqui omnes fuerunt.*

## CONJUNCTIONS.

§ 278. Copulative, disjunctive, and other coördinate conjunctions, connect similar constructions.

NOTE 1. Clauses are similarly constructed, which are mutually independent, whose subjects and verbs are in the same case and mood, and which have either no dependence or a similar dependence on another clause.

NOTE 2. (a.) Words have a similar construction, when they stand in the same relation to some other word or words in the sentence. Hence,

(b.) Conjunctions connect the same cases of nouns and pronouns, dependent, if the cases are oblique, upon the same government; the same number, case, and gender of adjectives, belonging to the same noun; the same mood of verbs, either independent, or alike dependent; adverbs qualifying the same verbs, adjectives, etc.; and prepositions on which depends the same noun or pronoun; as, *Concidunt venti, fugiuntque nubes,* The winds subside, and the clouds disperse. *Hor. Locum, quem et non coquit sol, et tangit ros. Varr. Ludi decem per dies, facti sunt, neque res ulla prætermissa est. Cic. Vides, ut altâ stet nive candidum Socrate, nec jam sustineant onus silvæ laborantes, gelâque flumina constiterint acuto. Hor. Intelligitis et animum ei præsto fuisse, nec consilium defuisse. Cic. Generi animantium omni est a natura tributum, ut se tueatur, declinetque ea, quæ nocitura videantur. Id. Aut nemo, aut Cato sapiens fuit. Id. Pulvis et umbra sumus. Hor. Si tu et Tullia valebis, ego et Cicero valemus. Cic. Aggère jacto turribusque constitutus. Cæs. Clarus et honoratus vir, An illustrious and honorable man. Id. Caesar Remos cohortatus, liberaliterque oratione prosecutus. Cæs. Pater tuus, quem colui et dilexi. Cic. Belgæ spectant in septentrionem et orientem solem. Cæs. Navibus junctis, ratibusque compluribus factis. Id. Lège, vel tabellas redde. Plaut. Allobroges trans Rhodanum viros possessionesque habebant. Cæs. Quum triumphum egèris, censorque fuèris, et obièris legatus. Id. Quum ad oppidum accessisset, castrâque ibi pòneret. Cæs.*



*Ades ánimo, et omitte timorem.* Cic. *Ea videre ac perspicere potestis.* Id. *Graviter et copiose dixisse dicitur.* Id. *Cum fratre an sine.* Id. Cf. § 277, II. 2. *Cui carmina cordi, numerosque intendere nervis.* Virg. *Nec census, nec clarum nomen avorum, sed probitas magnos ingeniumque facit.* Ovid. *Philosophi negant quemquam virum bonum esse, nisi sapientem.* Cic. *Gloria virtutem tamquam umbra sequitur.* Id.

REMARK 1. Copulative conjunctions may connect either single words and phrases or entire clauses; the other conjunctions, whether coördinate or subordinate, connect clauses only.

REM. 2. Words thus connected are sometimes in different cases, though in the same construction; as, *Mea et reipublicae interest.* Cic. (See § 219.) *Sive es Romae, sive in Epíro.* Id. (See §§ 221 and 254. But see also § 221, Note.) *In Mettii descendat iudicis aures, et patris et nostras.* Hor. See § 211, R. 3. In like manner, *Hannibal non aliter vinci potuit, quam morâ.*

REM. 3. As the subjunctive is often used for the imperative, they may be connected by coördinate conjunctions; as, *Disce nec invid eas.* Pers.

REM. 4. Where the purpose of the writer requires it, coördinate conjunctions sometimes connect independent propositions, whose verbs are in different moods; as, *Stiporem hominis, vel dicam pecudis, videte.* Cic. *Nec satis scio, nec, si sciam, dicere ausim.* Liv.

REM. 5. *Et* is used after *multi* followed by another adjective, where in English 'and' is usually omitted; as, *Multae et magnae arbores*, Many large trees. In such cases *et* supplies the place of *et is*, introducing a more accurate description. See § 207, R. 26, (c.)

REM. 6. The conjunction is often omitted; as, (a.) When two single words, as comprehending the whole idea, are opposed to each other, as, *velim, nolim*, whether I would or not; *maxima minima*, the greatest as well as the least; *prima postréma*, from the first to the last; *dignos indignos adire*; *ire redire*, to go to and fro. *Aedificiis omnibus publicis privatis, sacris profanis sic pepercit.* Cic. *Nam gloriam, honorem, imperium bonus ignavus aequae sibi exoptant.* Sall. C. 11.

(b.) *Et* is very frequently omitted between the names of two colleagues; as, *Consules declarati sunt Cn. Pompeius M. Crassus. P. Lentulo L. Triario, quaestoribus urbanis.* Cic. Sometimes, also, when the two persons are not colleagues. It is also occasionally omitted between two words in the oratorical style; as, *Adstant amici, propinqui.* Id.; also with verbs; as, *Adsunt, queruntur Siculi.* Id. In good prose, if three or more substantives are joined, it is usual either wholly to omit the conjunction or to insert it between each. The following may serve as an example of both cases: *Qui non modo Curiis, Catonibus, Pompeiis, antiquis illis, sed his recentibus, Mariis et Didis et Caelis commemorandis jacebant.* This is also the common practice with adjectives and verbs, and hence when *et* has not previously occurred in an enumeration of persons or things, we should not conclude the enumeration with *et alii, et reliqui, et cetera*, etc., but should make use of the adjectives alone, *alii, reliqui, cetera*, etc. But though *et, ac* and *atque* are not used alone in the third or fourth place, yet the enclitic *que* frequently occurs in this position; as, *Precor ut ea res vobis pacem, tranquillitatem, otium, concordiamque afferat.* Cic. *Et* may be supplied also when two protases introduced by *si* are joined together; where we say 'if—and if,' or 'if—and.' See an example in Cic. Off. 3, 9.

(c.) An ellipsis of *ut* is supposed when *ne* precedes and *et, atque, or que* is used to continue the sentence, those copulative conjunctions in such case obtaining the meaning of the adversative *sed*; as, *Monere cepit Porum, ne ultima experiri perseveraret, dederetque se victori.* Curt.

REM. 7. Copulative conjunctions are often used, before each of two or more connected words or clauses, in order to mark the connection more forcibly; as, *Et pecunia persuadet, et gratia, et auctoritas dicentis, et dignitas, et postrimo aspectus.* Quint. *Hoc et turpe, nec tamen tutum.* Cic. *Neque nata est, et aeterna est.* Id. *Et tibi et mihi voluptati fore.* Id. Before clauses the disjunctive con-

junctions are used in a similar manner; as, *Res ipsa aut invitābit aut dēhortābitur*. Id. So, also, *nunc...nunc*, *simul...simul*, *partim...partim*, *quā...quā*, *tum...tum*, *quum...tum*, are used before successive clauses.

REM. 8. To connect different names of the same person or thing, *sive* or *seu*, rather than *aut* or *vel*, is employed; as, *Mars sive Māvors*. Cf. § 198, 2, (c.)

REM. 9. Instead of *et* and *ut* with the negatives *nemo*, *nil*, *nullus*, and *numquam*, *nēque* (or *nec*), and *ne* are used with the corresponding affirmative words *quisquam*, *ullus*, *umquam*, and *usquam*. But 'in order that no one' is rendered in Latin by *ne quis* and not by *ne quisquam*, see § 207, R. 31, (a.); as, *Hōræ quidem cēdunt, et dies, et menses, et anni: nec præteritum tempus umquam re-vertitur*. Cic. *Sēnātus dēcrēvit, dārent opēram consules, ne quid respūblica dētrimenti cāpēret*. Cæs.

REM. 10. The conjunctions *igitur*, *vērūm*, *vērūmtāmen*, *sed*, and *sed tāmen*, indicate a return to the construction of the leading clause, when it has been disturbed by the insertion of another clause. These conjunctions, in such connection, are usually rendered by 'I say,' and sometimes in Latin *inquam* is so used. *Nam* also is occasionally employed in this way and very rarely *itāque*.

REM. 11. *Vēro* and *autem* are frequently omitted in adversative clauses, especially in short ones; as, *Vincēre scit Hannibal, victoriā ūti nescit*. Liv. This omission often occurs in describing a progress from smaller to greater things, as in Cic. Cat. 1, 1. And it is to be remarked that *non* in the second member of such adversative sentences is used without *et* or *vēro*; as, *aliēna vitia videt, sua non videt*. But in unreal suppositions or ironical sentences, where the second member contains the truth, *et non* or *ac non* must be used, where we may supply 'rather'; see § 198, 1, (c.); as, *Quāsi nunc id agātur,—ac non hoc quērātur*. Cic.

## INTERJECTIONS.

Respecting the construction of interjections with the nominative, see § 209, R. 13:—with the dative, § 228, 3:—with the accusative, § 238, 2:—and with the vocative, § 240.

## ARRANGEMENT.

### I. OF THE WORDS OF A PROPOSITION.

§ 279. 1. In arranging the parts of a proposition in English, after *connectives*, are placed, first, the *subject* and the words which modify or limit it; next, the *verb* and its modifiers; then, the *object* of the verb; and finally, *prepositions* and the words depending upon them. This is called the *logical* or *natural* order.

2. (a.) In Latin, either of the four principal parts of a sentence may be placed first, and there is great freedom in the arrangement of the rest, but with this general restriction in prose, that *words which are necessary for the complete expression of a thought should not be separated by the intervention of other words*. In ordinary discourse, especially in historical writing, the following general rule for the arrangement of the parts of a sentence is for the most part observed.

(b.) In a Latin sentence, after *connectives*, are placed, first, the *subject* and its modifiers; then, the *oblique cases* and other words which depend upon or modify the verb; and last of all, the *verb*.



(c.) Hence a Latin sentence regularly begins with the subject and ends with the principal verb of its predicate; as, *Dumnōrix grātiā et largitiōne apud Sēquānos plurimum pōtērat*. Cæs. But the verb is often not placed at the end of a sentence, especially if the sentence is long, or if two many verbs would be thus brought together at the end. In the familiar style, also, the verb is often placed earlier in the sentence, and in explanatory clauses it is sometimes placed at the very beginning of the proposition, in which case a conjunction is generally added.

(d.) It is also to be remarked, as a further modification of the general rule of arrangement, that, in sentences containing the expression of emotion, the word whose emphasis characterizes it as especially affecting the feelings, or as forming a contrast, is placed at the beginning; as, *Cito ārescīt lacrima, præsertim in aliēnis malis*, Quickly dries the tear, especially when shed for others' woes. Cic. *Sua vitia insipientes et suam culpam in senectutem confērunt*. Id.

(e.) If there be no *emotive* or *pathetic* word requiring prominence, the place at the end of the proposition is reserved for the *significant* word, that is, the word which is to be most strongly impressed upon the understanding or memory; as, *Gallia est omnis divisa in partes tres*. Cæs. *Quod ante id tempus accidērat* numquam. Id. *Quod aliud iter hābērent* nullum. Id. *Quæ virtus ex prōvidendo est appellāta* prūdētia. Cic.

3. (a.) Connectives generally stand at the beginning of the clause which they introduce, and with the following this is their only position; viz. *et*, *ēñim*, *ac*, *at*, *atque*, *atqui*, *nēque* or *nec*, *aut*, *vel*, *sive*, *sin*, *sed*, *nam*, *vērūm*, and the relatives *quāre*, *quōcirca*, and *quomobrem*.

(b.) Most other connectives generally stand in the first place, but when a particular word is peculiarly emphatic, this word with all that belongs to it stands first, and the conjunction follows it. *Ut*, even when there is no particular emphasis, is commonly placed after *vix*, *pæne*, and *prōpe*, and also after the negatives *nullus*, *nemo*, *nihil*, and the word *tantum*. In Cicero, *itāque* stands first and *igitur* is commonly placed after the first, and sometimes after several words.

(c.) *Autem*, *ēnim*, and *vērō* (but), are placed after the first word of the clause, or after the second, when the first two belong together, or when one of them is the auxiliary verb *sum*; as, *Ille enim revocātus resistere capit*. Cæs. *Ego vērō vellem, affuisses*. Cic. *Incrēdibile est enim, quā sit*, etc. Id. They rarely occur after several words; as, *Cur non de integro autem dātum*. Id. The enclitics *que*, *ne*, *ve*, are usually subjoined to the first word in a clause; but when a monosyllabic preposition stands at the beginning, they are often attached to its case; as, *Rōmam Cato dēmigrāvit*, in *fōrōque esse capit*; and this is always the case with *a*, *ad* and *ob*. So, also, for the sake of euphony, *Apud quosque*. Cic.

(d.) *Quidem* and *quōque*, when belonging to single words, are always subjoined to the emphatic word in a clause; as, *Verbo ille reus erat, re quidem vērō Oppianicus*. Cic. *Me scilicet maxime, sed proxime illum quōque fēfellissem*. Id. In negative sentences, *ne* precedes, and *quidem* follows, the emphatic word; as, *Ne ad Cātōnem quidem prōvōcābo*. Cic.—*Quidem* is sometimes attracted from the word to which it properly belongs to a neighboring pronoun; as, *Tibique persuade, esse te quidem mihi cārissimum, sed multo fōre cārīorem, si*, etc., instead of, *te cārissimum quidem mihi esse*.—Prepositions and conjunctions belonging to the word on which the emphasis rests are placed with it between *ne* and *quidem*; as, *Ne in fānis quidem*. Cic. *Ne si dubitētur quidem*. Id. *Ne quum in Siciliā quidem fuit*. Id.; and even *Ne cūjus rei arguērētur quidem*.—So, also, in Cicero, *non nisi*, 'only,' are separated; and the negative may even be contained in a verb.

(e.) The preceding rules respecting the position of connectives are often violated by the poets, who place even the prepositive conjunctions after one or more words of a proposition; as, *Et tu, pōtes nam*, etc.. Hor. *Vivos et rōdēret*

*ungues*. Id. They even separate *et* from the word belonging to it; as, *Audire et videor pios errare per lucos*. Id. So, *Auctius atque diu melius fecere*. Id. And they sometimes append *que* and *ve* neither to the first word, nor to their proper words in other connections; as, *Messallam terrā dum sequiturque mari*, instead of *terrā marique*. Tib. In such arbitrary positions, however, these conjunctions are almost invariably joined to verbs only.

4. When a word is repeated in the same clause, so that one is opposed to, or distinguished from, the other, they must stand together; as, *Hōmīnes hōmīnibus maxime utiles esse possunt*. Cic. *Equites alii alio dilapsi sunt*. Liv. *Légique virum vir*. Virg. *Mānus mānum lavat*. Petr. So, also, the personal and possessive pronouns; as, *Séquere quo tua te nātūra ducit*. *Suum se negōtium agere dicunt*.

5. Words used antithetically are also placed near each other; as, *Dum tacent, clamant*. Cic. *Frāgile corpus ānīmus sempiternus movet*. Id.

6. *Inquam* and often *aiō*, introducing a quotation, follow one or more of the words quoted; as, '*Non nosti quid pater*,' inquit, '*Chrysippus dicat*.' Hor. '*Quid*,' aiō, '*tua crimina prōdis?*' Ovid. When a nominative is added to *inquit*, it usually follows this verb; as, *Mihi vēro*, inquit Cotta, *videtur*. Cic.—*Dicit* and *dixit* are used like *inquit* only by the poets.

7. (a.) The adjective may be placed before or after its noun according as one or the other is emphatic, the more emphatic word being placed before the other. When any thing is dependent on the adjective, it usually follows its noun. When a noun is limited by another noun, as well as by an adjective, the adjective usually precedes both; as, *Ulla officii praecepta*. Cic. *Tuum erga dignitatem meam studium*. Id.

(b.) Demonstratives, and the adjectives *primus*, *medius*, etc., when signifying the first part, the middle part, etc., (see § 205, R. 17), usually precede their nouns; as, *Ea res*. Cæs. *His ipsis verbis*. Cic. *Media nox*. Cæs. *Reliqua Aegyptus*. Cic.

8. Monosyllables are usually prefixed to longer words with which they are connected; as, *Vir clarissimus*. Cic. *Di immortales*. *Res innumērābiles*. *Vis tempestatis*. Cæs.

9. (a.) When nouns are put in apposition, the one which explains or defines the other is generally put last, unless it is to be made emphatic; as, *Opes irritamenta malorum*. Ovid. Hence names of honors or dignities, and every thing of the nature of a title, are commonly placed after the proper name, as explanatory additions. Thus, especially, the names of changeable Roman dignities; as, *Cicero consul*; *C. Curioni tribuno plebis*; but also permanent appellations; as, *Ennius poeta*; *Plato philosophus*; *Dionysius tyrannus*; and such epithets as *vir honestissimus*; *homo doctissimus*. But the hereditary title *rex* is frequently placed before the name; as, *rex Deiotarus*; and so the title *Imperator* after it became permanent.

(b.) In the arrangement of the Roman names of persons, the *prænomen* stands first, next the *nomen* or name of the *gens*, third the *cognomen* or name of the *familia*, and last the *agnomen*; as, *Publius Cornelius Scipio Africanus*. The *prænomen* is usually denoted by a letter. In the imperial times the *nomen* is often either omitted or follows as something subordinate.

10. (a.) Oblique cases precede the words on which they depend, but they follow prepositions; as,

*Populi Romani laus est*. Cic. *Laudis avidi, pecuniae liberales*. Sall. *Cunctis esto benignus, nulli blandus, paucis familiaris, omnibus aequus*. Sen. *Monumentum aere perennius*. Hor. *Hanc tibi dono do*. Ter.—*Ad meridiem spectans*. Cic. *Extra periculum*. Id.

(b.) Genitives depending upon neuter adjectives are commonly placed last; as, *Incerta fortunae*. Liv. *Nec tibi plus cordis, sed minus oris inest*. Ovid.



REMARK. This rule, so far especially as it relates to genitives, is in a great degree arbitrary, as the position of the governed and governing words depends on the idea to be expressed; thus, *mors patris tui*, contrasts the death with the preceding life; but, *frātris tui mors* distinguishes this case of death from others. Hence we say, *ānīmī mōtus, ānīmī morbus, corpōris partes, terrē mōtus*.—An objective genitive usually follows the word on which it depends; as, *unā significātiōe* lītērārū, by means of a single notice by letters.—When several genitives are dependent on one noun, the subjective genitive commonly precedes and the objective genitive may either precede or follow the governing noun.—The genitive dependent on *causā* or *gratiā*, 'on account of,' regularly precedes these ablatives; as, *glōriæ causā mortem obire; emōlūmenti sui grātiā*.

(c.) When a noun which is governed by a preposition, is modified by other words which precede it, the preposition usually stands before the words by which the noun is modified; as, *A primā luce ad sextam hōram*. Liv. *Ad ānīmī mei lætitiā*. Cic. *Ad bēne beatēque vivendum*. Id.

(d.) Sometimes, however, the preposition comes between its noun and an adjective or a genitive, by which the noun is modified; as, *Nullā in re*. Cic. *Justis de causis*. Id. *Suos inter æquāles*. Id. *Hanc ob causam*. Id. *Magno cum mētū*. Id. *Quā in urbe*. Id. *Eā in re*. Id. *Etātis suæ cum primis*. Nep.—So, also, a conjunction may follow the preposition; as, *Post vērō Sullæ victōriā*.

(e.) *Per*, in adjurations, is often separated from its case by other words; as, *Per ego te deos oro*. Ter.—In the poets, other prepositions are sometimes separated in the same manner; as, *Vulnēra, quæ circum plurima mūros accēpit patrios*. Virg.

(f.) *Tenus* and *versus*, and sometimes other prepositions, (cf. § 241, R. 1.) follow their cases, especially when joined with *qui* or *hic*. This occurs most frequently with the prepositions *ante*, *contra*, *inter*, and *propter*; more rarely with *circa*, *circum*, *pēnes*, *ultra* and *adversus*; and with still less frequency with *post*, *per*, *ad*, and *de*; as, *quam ante, quem contra, quos inter, quem propter, quos ad, quem ultra, hunc adversus, hunc post, quam circa*.—The preceding prepositions, and more rarely others also, sometimes, especially in the poets and later prose writers, follow nouns and personal pronouns. In such case, if the noun be modified by an adjective or a genitive, the preposition sometimes stands between them, and sometimes follows both; as, *Postes sub ipsos*. Virg. *Ripam apud Euphrātis*. Tac. *Māria omnia circum*. Virg. And more rarely other words intervene; as, *His accensa super*. Id. *Vitūis nēmo sine nascitur*. Hor.

11. Infinitives precede the verbs on which they depend; as,

*Jugurtha, ubi eos Africā dēcessisse rātus est, nēque propter loci nātūrā Cirtam armis expugnāre possit, mēnia circumdat*. Sall. *Servire māgis quam impērāre pārāti estis*. Id.

12. A word which has the same relation to several words, either precedes or follows them all; as, *Vir grāvīs et sapiens*. Cic. *Clārus et hōnōrātus vir*. Id. *In scriptōribus lēgendis et imitandis*, or *In lēgendis imitandisque scriptōribus*; but not *In lēgendis scriptōribus et imitandis*. *Quum respondēre nēque vellet nēque posset. Hābentur et dicuntur tŷranni. Amīcitiā nec ūsu nec rātiōne hābent cognitam*.

13. Relatives are commonly placed after their antecedents, and as near to them as possible; as,

*Qui sim, ex eo, quem ad te mīsi, cognosces*. Sall. *Litēras ad te mīsi, per quas grātiās tibi ēgi*. Cic.

14. *Quisque* is generally placed after *se*, *suus*, *qui*, ordinals and superlatives; as, *Suos quisque dēbet tuēri*. Cic. *Sātis superque est sibi suārū cuique rerū cūra*. Id. *Sēvēritas ānimadversīōnis infimo cuique grātissima*. Id. *Maxime dēcet, quod est cūjusque maxime suum*. Id. *Quisque* very rarely begins a proposition.

15. (a.) An adverb is usually placed immediately before the word which it qualifies; but if the same word is modified by the oblique case of a noun, the latter commonly follows the adverb; as, *Māle parta māle dilābuntur*. Cic. *Nihil tam asp̄erum n̄que tam difficile esse, quod non cūpīdissime factūri essent*. Sall.—*Imp̄rium fācile iis artibus r̄tinētur, quibus initio partum est*. Id. *Sed maxime ad̄olescentium fāmiliāritates app̄etēbat*. Id. *Non tam in bellis et in pr̄liis, quam in pr̄missis et fide firmiorem*. Cic.—(b.) When *non* belongs to a single word of the proposition, it always stands immediately before it; as, *non te r̄pr̄hendo, sed fortunam*. But if it belongs to the proposition generally, it stands before the verb, and particularly before the finite verb, if an infinitive depends on it; as, *Cur tant̄op̄ere te angas, intelliḡere s̄ane non possum*. Instead of *non dico*, *n̄go* is generally used; as, *n̄gavit eum adesse*.—The negatives *non*, *n̄que*, *n̄mo*, *nullus*, when joined to general negative pronouns or adverbs, such as *quisquam*, *ullus*, *umquam*, always precede them though not always immediately; as, *n̄mini quidquam n̄gavit*; *non m̄mini me umquam te vidisse*. § 207, R. 31.

NOTE 1. In some phrases, custom has established a certain order, which must be observed and imitated; as, *Civis Rōmānus, p̄p̄lus Rōmānus, jus civile, as aliēnum, terrā m̄r̄ique, Pontifex maximus, m̄gister ēquitum, tribūnus militum, tribūm militum cons̄ulārī p̄testāte, Jūpiter optimus maximus, via Appia*; *ne quid respublica d̄trimenti cāpiat*. Cic. The ablatives *op̄inione*, *spe*, *justo*, *s̄lito*, (see § 256, R. 9), generally precede the comparative.

NOTE 2. Exceptions to the foregoing principles are very numerous. These may arise (a) from emphasis; (b) from poetic license; and (c) from regard to the harmony of the sentence. The following general rule sometimes modifies nearly all the preceding.

16. The emphatic word is placed before the word or words connected with it which are not emphatic.

NOTE 3. The last place is often an emphatic one, except for the verb. When the verb is neither first nor last in a proposition the word before it is emphatic. An adjective, when emphatic, commonly precedes its substantive; when not emphatic, it commonly follows it. But with the demonstrative pronouns the rule is reversed.

NOTE 4. The principal poetical variation in the arrangement of words consists in the separation of the adjective from its noun, and in putting together words from different parts of a proposition.

17. A sentence should not close like a hexameter verse, with a dactyl and spondee; as, *Esse vid̄etur*; nor, in general, with a monosyllable.

18. *Hiātus* should be avoided; that is, a word beginning with a vowel should not follow a word ending with a vowel.

19. A concurrence of long words or long measures,—of short words or short measures,—of words beginning alike or ending alike,—should be avoided.

## II. OF THE ARRANGEMENT OF CLAUSES.

§ 280. A compound sentence, whose clauses are united as protasis and apodosis, or in which the leading clause is divided by the insertion of one or more subordinate clauses, is called a *period*.

1. (a.) In the former kind of period the protasis must precede the apodosis; as, *Quum Pausānias s̄miānimis de templo elātus esset, confestim ānimam efflāvit*. When Pausanias had been carried out of the temple but just alive, he immediately expired. In a period of the latter kind the verb of the principal proposition is placed at the end, and the subordinate clauses between the parts of the leading clause; as, *Pausānias, quum s̄miānimis de templo elātus esset, confestim ānimam efflāvit*, Pausanias, when he had been carried out of the temple but just alive, immediately expired. Nep.

(b.) A sentence, such as *Scīpio exercitum in Africam trājēcit, ut Hannibālem ex Itāliā d̄dūc̄eret*, is not periodic in its structure, but it becomes so when we



say, *Scipio, ut Hannibālem ex Itāliā dedūcēret, exercitum in Africam trājēcit*. Periods in which the subordinate clause precedes with two conjunctions; as, *Quum igitur Rōmam vēnisset, statim impēratōrem ādiit*, are made still more strictly periodic by placing first the conjunction which belongs to the whole, and then inserting the subordinate proposition; as, *Itaque, quum Rōmam vēnisset, statim impēratōrem ādiit*.

2. (a.) If the verbs of the leading and dependent clauses have the same subject, or the same noun depending on them, they are commonly formed into a period; as, *Antigōnus, quum adversus Sēleucum Lysimāchumque dimicāret, in praelio occisus est*. *Nep. Quem, ut barbāri incendium effūgissee minis viderunt, tēlis missis interfēcērunt*. *Id.*

(b.) So, also, when the noun which depends on the verb of the leading clause is the subject of the dependent clause; as, *L. Manlio, quum dictātor fuisset, M. Pompōnius, tribūnus plēbis, diem dixit*. *Cic.*

3. When obscurity would arise from separating the leading subject and verb by dependent words or clauses, they are often placed together at the beginning or end of the sentence; as, *Lātæ (sunt) deinde lēges, non solum quæ regni suspiciōne consulem absolvērent, sed quæ adeo in contrārium vertērent, ut populārem etiam faciērent*. *Liv.* The position of the leading verb is also often otherwise varied, from regard to emphasis, to avoid monotony, or to prevent its meeting with the verb of the last dependent clause; but clauses, when so arranged, do not constitute a period.

4. When one clause is interrupted by the introduction of another, the latter should be finished before the first is resumed.

5. Clauses expressing a *cause*, a *condition*, a *time*, or a *comparison*, usually precede the clauses to which they relate.

6. A short clause usually stands before, rather than after, a long one.

### III. OF THE CONNECTION OF CLAUSES.

(1.) In connecting propositions, relatives, whether pronouns, pronominal adjectives, or adverbs, are often employed in order to avoid the too frequent recurrence of *et, autem*, and certain other conjunctions. Every relative may be used for this purpose instead of its corresponding demonstrative with *et*; as, *qui* for *et is*, *quālis* for *et tālis*, *quo* for *et eo*, etc. They are used also before those conjunctions which are joined with *et* or *autem* at the beginning of a proposition; as, *si, nisi, ut, quum*, etc. (see § 206, (14.)); as, *quod quum audivissem, quod si fecissem, quod quamvis non ignorassem*, for *et quum hoc, et si hoc, et quamvis hoc*; or *quum autem hoc*, etc.; and, often, also, where in English no conjunction is used, and even before other relatives; as, *quod qui facit, eum ego impium iudico*, i. e. *et qui hoc facit*, or, *qui autem hoc facit*. In the ablative with comparatives the relative is often used as a connective; as, *Cito, quo nemo tum erat prudentior*, i. e. *Cato, who was more prudent than all others*.

(2.) In propositions consisting of two members, the relative pronoun is joined grammatically either to the apodosis or to the protasis; with the former in, *Qui, quum ex eo quæreretur, cur tam diu vellet esse in vitā, Nihil habeo, inquit, quod accūsem senectutem*. *Cic. de Sen. 6.* But is more frequent with the protasis or secondary clause; as, *A quo quum quæreretur, quid maxime expēdiret, respondit*. *Cic. Off. 2, 25.* When it is thus joined with the protasis, the nominative of the demonstrative is supplied with the apodosis from another case of the relative in the protasis, as, in the preceding passage, from the ablative. But for the sake of emphasis the demonstrative may be expressed, and frequently, also, for the sake of clearness; as, *Qui mos quum a postērioribus non esset rētentus, Arcēsilas eum revocāvit*. *Cic. de Fin. 2, 1.* The accusative is sometimes to be supplied; as, *Qui (Hērāclitus) quoniam intelligi nōluit, omittamus*. *Cic. N. D. 3, 14.* When the demonstrative precedes, and is followed by a proposition consisting of two members, the relative is attached to the prota-

sis, which is placed first, and not to the leading clause or apodosis; as, *Ea suāsi Pompeio, quibus ille si pāruisset, Cæsar tantas ōpes, quantas nunc habet, non habēret.* Cic. Fam. 6, 6. *Nōli adversus eos me velle dūcere, cum quibus ne contra te arma ferrem, Italiā relinqui.* Nep. Att. 4.

(3.) Where in English we use 'however' with the relative; as, He promised me many things, which, however, he did not perform, the Latins made use of the demonstrative with *sed* or *vērū*, or the relative alone implying the adversative conjunction; as, *multa mihi prōmisit, sed ea non præstitit*, or, *quæ non præstitit*, but not *quæ autem* or *quæ vērō*. *Qui autem* and *qui vērō* are used however in protases, where the relative retains its relative meaning, and there is a corresponding demonstrative in the apodosis; as, *Qui autem omnia bona a se ipsis pētunt, iis nihil malum vidēri pōtest, quod naturæ necessitas affērat.* Cic. de Sen. 2.

(4.) In double relative clauses, especially where the cases are different, Cicero frequently for the second relative clause substitutes the demonstrative; as, *Sed ipsius in mente insidēbat spēs pulchritudinis eximia quædam, quam intuens, in eāque dēfixus, ad, etc. for et in quā.* Cic. Orat. 2. And sometimes even when the cases are the same; as, *Quem Phliuntem vēnisse fērunt, eumque cum Leonte dissēruisse quædam.* Cic. Tusc. 5, 3; where *et* alone would have been sufficient.

(5.) From this tendency to connect sentences by relatives arose the use of *quod* before certain conjunctions merely as a copulative. See § 206, (14.)

(6.) *Nēque* or *nec* is much used by Latin writers instead of *et* and a negation, and may be so used in all cases except when the negative belongs to one particular word; see § 278, R. 9. *Nēque* or *nec* is added to *enim*, *vērō*, and *tāmen*, where we cannot use 'and.' To these negative expressions a second negative is often joined, in which case *nēque enim non* is equivalent to *nam*; *non vērō non*, to *atque etiā*, a stronger *et*; *nec tāmen non*, to *attāmen*.

## ANALYSIS.

§ 281. I. 1. The analysis of a complex or a compound sentence consists in dividing it into its several component propositions, and pointing out their relation to each other.

2. In resolving a sentence into its component clauses, the participial constructions equivalent to clauses should be mentioned, and ellipses be supplied. See § 203, 4; § 274, 3; and § 257.

3. In a continued discourse the connection and relation of the successive sentences also should be specified.

### *Rules for the Analysis of Complex and Compound Sentences.*

(1.) State whether the sentence is complex or compound. § 201, 11, 12.

(2.) If complex, (1) specify the principal and subordinate clauses. (2) Specify the class to which the subordinate proposition belongs, (§ 201, 7), and (3), its connective, and the class to which such connective belongs, (§ 201, 8 and 9.)

(3.) If compound, specify the principal propositions, with their subordinates, if any they have, as in the case of complex sentences.

II. The analysis of a proposition or simple sentence consists in distinguishing the subject from the predicate, and, in case either of them be compound, in pointing out the simple subjects or predicates of which it is composed, and, if complex, in specifying the several modifiers, whether of the essential or subordinate parts.



*Rules for the Analysis of a Simple Sentence.*

1. Divide it into two parts—the subject and the predicate, § 201, 1—3. If these are simple, the analysis is complete, but if either is compound:—

2. Specify the simple subjects or predicates of which the compound consists.—If either is complex:—

3. Point out the grammatical subject, and the words, phrases, etc. *directly* modifying it.

4. Point out the words, phrases, etc., which modify the direct modifiers of the grammatical subject, and those which modify them, and so on successively, until the relation of each of the words composing the logical subject is specified.

5. Point out the grammatical predicate, and the words, phrases, etc., *directly* modifying it.

6. Point out the words, phrases, etc., which modify the direct modifiers of the grammatical predicate, and those which modify them, and so on successively, until the relation of each of the words composing the logical predicate is specified.

## PARSING.

III. Parsing consists in resolving a proposition into the parts of speech of which it is composed, tracing the derivation of each word, and giving the rules of formation and construction applicable to it.

*Rules for Parsing.*

1. Name the part of speech to which each word belongs, including the subdivision in which it is found.

2. If it is an inflected word:—

(1.) Name its root or crude form, and decline, compare, or conjugate it.

(2.) If it is a noun or pronoun, tell its gender, number and case:—if in the nominative or in the accusative with the infinitive, tell its verb:—if in an oblique case depending on some other word, tell the word on which its case depends.

(3.) If it is an adjective, adjective-pronoun, or participle, tell the word which it modifies.

(4.) If it is a finite verb or an infinitive with the accusative, tell its voice, mood, tense, number, person, and subject.

3. If it is a conjunction, tell its class and what it connects.

4. If it is a preposition, tell the words whose relation is expressed by it.

5. If it is an adverb, tell its class and what it qualifies.

6. Prove the correctness of each step of the process by quoting the definition or rule of formation or construction on which it depends.

NOTE. The words constituting a proposition are most conveniently parsed in that order in which they are arranged in analysis.

*Examples of Analysis and Parsing.*

1. *Equus currit*, The horse runs.

*Analysis.* This is a simple sentence: its subject is *equus*, its predicate is *currit*, both of which are simple. See § 201, 1—3; § 202, 2; and § 203, 2.

*Parsing.* *Equus* is a common noun, § 26, 1 and 3; of the 2d decl., § 38; masc. gender, § 28, 1; third person, § 35, 2; its root is *ēqu-*, § 40, 10; decline it, § 46; it is in the nominative case, singular number, § 35, 1, (b.); the subject of *currit*, § 209, (a.)—*Currit* is a neuter verb, § 141, II.; of the 3d conjugation, § 149, 2, from *curro*; its principal parts are *curro*, *cūcurri*, *cursum*, *currere*, § 151, 4; it is from the first root *curr-*; give the formations of that root, § 151, 1; it is in the active voice, § 142, 1; indicative mood, § 143, 1; present tense, § 145, I.; third person, § 147; singular number, § 146; agreeing with its subject-nominative *ēquus*, § 209, (b.)

NOTE. The questions to be asked in parsing *ēquus* are such as these, Why is *ēquus* a noun? Why a common noun? Why of the second declension? Why masculine? etc.—In parsing *currit*, the questions are, Why is *currit* a verb? Why a neuter verb? Why of the third conjugation? Which are the principal parts of a verb? Of what does the first root of a verb consist? What parts of a verb are derived from the first root? etc. The answer in each case may be found by consulting the etymological rules and definitions.

2. *Sævius ventis āgītātur ingens pīnus*, The great pine is more violently shaken by the winds. Hor.

*Analysis.* This also is a simple sentence:—its subject is *ingens pīnus*, its predicate *sævius ventis āgītātur*; both of which are complex, § 201, 10, § 202, 6, and § 203, 5.

The grammatical subject is *pīnus*, the pine; this is modified by *ingens*, great, § 201, 2, § 202, 2, and § 202, 6, (3.)

The grammatical predicate is *āgītātur*, is shaken; this is modified by two independent modifiers, *sævius*, more violently, and *ventis*, by the winds, § 203, II. 3, Rem., § 203, I. 1, (2), and (3.)

*Parsing.* *Pīnus* is a common noun, § 26, 1 and 3; of the 2d and 4th declensions, § 38 and § 99; feminine gender, § 29, 2; 3d person, § 35, 2; from the root *pīn-*, § 40, 10; (decline it both in the 2d and 4th declensions);—it is found in the singular number, § 35, 1, and the nominative case, the subject of *āgītātur*, § 209, (a.)

*Ingens* is a qualifying adjective of quantity, § 104, 4, and § 205, N. 1; of the 3d decl., § 105, 1, and § 38; of one termination, § 108, and § 111; from the root *ingent-*, § 40, 10; (decline it like *præsens*, § 111, but with only *i* in the ablative, § 113, Exc. 3.);—it is found in the singular number, feminine gender, § 26, R. 4; and nominative case, agreeing with its noun *pīnus*, § 205.

*Āgītātur* is an active frequentative verb, § 141, I., and § 187, II. 1; of the 1st conjugation, § 149, 2; from the first root of its primitive *āgo*, § 187, II. 1, (b.); (name its principal parts in both voices, see § 151, 4; and give the conjugation of the passive voice, indicative mood, present tense, see § 156.);—it is found in the singular number, § 146; third person, § 147; agreeing with its subject-nominative *pīnus*, § 209, (b.)

*Sævius* is a derivative adverb of manner, § 190, 2-4; in the comparative degree, from the positive *sæve* or *sæviter*, which is derived from the adjective *sævus*, § 194, 1 and 2, and § 192, II. 1, and Exc. 1 and 2; modifying the verb *āgītātur*, by expressing its degree, § 277.

*Ventis* is a common noun, § 26, 1 and 3; of the 2d declension, § 38; masculine gender, § 46; from the root *vent-*, § 40, 10; (decline it);—it is found in the plural number, § 35, 1; ablative case, modifying *āgītātur* by denoting its means or instrument, § 247.

3. *Mīthridātes, duārum et vīginti gentium rex, tōīdem linguis jūra dixit*, Mithridates, king of twenty-two nations, pronounced judicial decisions in as many languages. Plin.

*Analysis.* This also is a simple sentence; its subject is *Mīthridātes, duārum et vīginti gentium rex*, its predicate is *tōīdem linguis jūra dixit*, both of which are complex, § 201, 10, § 202, 6, and § 203, 5.



The grammatical subject is *Mithridātes*; this is modified directly by *rex*, § 202, I. (1.)

*Rex* is limited by *gentium*, § 202, I. 1, (2.)

*Gentium* is limited by the compound addition *duārum* and *vīginti* connected coordinately by *et*, § 202, III. 3.

The grammatical predicate is *dixit*; this is limited by *jūra* and *linguis*, the former a simple, the latter a complex addition, as it is modified by *tōtidem*, § 203, I. 1, (2.) and II. 1.

*Parsing.* *Mithridātes* is a proper noun, § 26, 2; of the third declension, § 38; masculine gender, § 28, 1; from the root *Mithridāt-*, § 40, 10; genitive *Mithridātis*, § 73, 1; (decline it in the singular number only, § 95, (a.));—it is found in the nominative case, the subject of *dixit*, § 209, (a.)

*Rex* is a common noun—third declension, § 38; masculine gender, § 28, 1; from the root *rēg-*, § 40, 10; genitive *rēgis*, § 78, 2; (decline it);—it is found in the singular number—the nominative case, in apposition to *Mithridātes*, § 204.

*Gentium* is a common noun from *gens*—third declension—feminine gender, § 62; from the root *gent-*, § 56, I, R. 1; genitive *gentis*, § 77, 2 and (2.); (decline it);—it is found in the plural number—genitive case, § 83, II. 3; limiting *rex* subjectively, § 211 and R. 2.

*Duārum* is a numeral adjective, § 104, 5; of the cardinal kind, § 117; from *duo*, *duæ*, *duo*; from the root *du-*; (decline it, § 118, 1.);—it is found in the plural number, § 118, 2; feminine gender, genitive case, § 26, R. 4; agreeing with its noun *gentium*, § 205.

*Et* is a copulative conjunction, § 198, 1, connecting *duārum* and *vīginti*, § 278.

*Vīginti* is a numeral adjective of the cardinal kind, indeclinable, § 118, 1; limiting *gentium*, § 205.

*Dixit* is an active verb, § 141, I.; of the third conjugation, § 149, 2; from *dico*, (give the principal parts in the active voice, and its first, second, and third roots, § 150, 4, and § 171, 1;) it is formed from the second root *dix-*, (give the formations of the second root);—it is found in the active voice, § 141, 1; indicative mood, § 143, 1; perfect indefinite tense, § 145, IV. and Rem.; singular number, third person, agreeing with *Mithridātes*, § 209, (b.)

*Jūra* is a common noun, of the third declension, from *jus*, root *jūr-*, § 56, I, R. 1, genitive *jūris*, § 76, Exc. 3; neuter gender, § 66; (decline it);—it is found in the plural number, accusative case, § 40, 8; the object of *dixit*, § 229.

*Linguis* is a common noun, of the first declension, feminine gender, from *lingua*, root *lingu-*, (decline it);—found in the plural number, ablative case, after *dixit*, § 247.

*Tōtidem* is a demonstrative pronominal adjective, § 139, 5, (2.) and (3.); indeclinable, § 115, 4; it is in the ablative plural, feminine gender, limiting *linguis*, § 205.

4. *Pausānias, quum sēmiānīmīs de templo ēlātus esset, confestīm ānīmā efflāvit.* Nep. Paus. 4.

*Analysis.* This is a complex sentence, § 201, 11; consisting of two members, which are so arranged as to constitute a period, § 280, 1.

The principal proposition is, *Pausānias confestīm ānīmā efflāvit*, § 201, 5. The subordinate proposition is, *quum (is) sēmiānīmīs de templo ēlātus esset*, § 201, 6.

The leading proposition has a simple subject, *Pausānias*, § 202, 2, and a complex predicate, *confestīm ānīmā efflāvit*, § 203, 3; in which *efflāvit* is the grammatical predicate, § 203, 2; which is modified by *confestīm* and *ānīmā*, § 203, I. 1, (2.) and (3.), and II. R. 2., and also by the adverbial clause *quum sēmiānīmīs*, etc. § 201, 6 and 7, and § 203, I. 3.

The subordinate proposition, which is connected to the leading clause by the subordinate conjunction *quum*, § 201, 9, has a simple subject, viz. *is* understood, and a complex predicate, *sēmiānīmīs, de templo ēlātus esset*, § 203, 3.—The grammatical predicate is *ēlātus esset*, § 203, 2; which is modified by *sēmiānīmīs*, § 203, I. 1, (1.), and *de templo*, § 203, I. 2, and II. Rem. 2.

*Parsing.* *Pausānias*, a Greek proper noun, § 26, 2;—1st decl., §§ 41 and 44; masc. gender, § 28, 1; root *Pausān-*; found in sing. num., nom. case, the subject of *efflāvit*, § 209, (a.)

*Confestim*, an adv. of time § 190, 3; limiting *efflāvit*, § 277.

*Animam* is a com. noun of 1st decl., fem. gender, § 41; from *ānima*, root *ānīm-*; (decline it);—it is found in the sing. num., acc. case, the object of *efflāvit*, § 229.

*Efflāvit*, an act. verb, 1st conj., from *efflo*, compounded of *ex* and *flo*, § 196, 6; (give the principal parts in the act. voice and the three roots);—it is formed from the second root; (give the formations of that root); in the active voice, ind. mood, perfect indefinite tense, sing. num., 3d pers., agreeing with *Pausānias*, § 209, (b.)

*Quum* is a temporal conjunction, § 198, 10; connecting the dependent to the principal clause, § 278.

*Sēmīānimis* is a predicate adj., of the 3d decl., of two terminations, § 109; (decline it);—it is in the sing. num., masc. gend., nom. case, agreeing with *is* understood, § 210, R. 1, (a.)

*De* is a preposition, expressing the relation between *ēlātus esset* and *templo*, § 195.

*Templo* is a com. noun, 2d decl., neut. gend., from *templum*, root *templ-*; (decline it);—in the sing. num., abl. case, after *de*, § 241.

*Elātus esset* is an irregular active verb, of the third conjugation, § 179; from *effĕro*, compounded of *ex* and *fĕro*, § 196, 6; (see *fĕro* and compounds, § 172); (give the principal parts in both voices, and the 1st and 3d roots);—it is formed from the third root, *ēlāt-*, (give the formations of that root in the passive voice); in the subjunctive mood, pluperfect tense, § 145, V.; sing. num., third person, agreeing with *is* understood referring to *Pausānias*, § 209, (b.)

5. *Rōmāna pūbes, sēdāto tandem pāvōre, postquam ex tam turbīdo die sērēna et tranquilla lux rēdiit, ūbi vācuam sēdem rēgiam vīdit, etsi sātis crēdebat patrībūs, qui proxīmi stētērant, sublīmēm raptum prōcellā; tāmen, vĕlut orbītātis mētū icta, mæstum āliquamdiu sīlentium obtīnuīt.* Liv. 1, 16.

*Analysis.* This is a complex sentence, whose clauses constitute a period, § 280. It is composed of the following members or clauses:—

1. *Rōmāna pūbes* [tāmen] *mæstum āliquamdiu sīlentium obtīnuīt.* This is the leading clause. The following are dependent clauses.

2. *vĕlut orbītātis mētū icta,*

3. *sēdāto tandem pāvōre,*

4. *postquam ex tam turbīdo die sērēna et tranquilla lux rēdiit,*

5. *ūbi vācuam sēdem rēgiam vīdit,*

6. *etsi sātis crēdebat patrībūs,*

7. *qui proxīmi stētērant,*

8. *sublīmēm raptum prōcellā.*

NOTE 1. In the preceding clauses the predicates are printed in Italics.

NOTE 2. The connective of the 1st clause, is the adversative *tāmen*, which is inserted on account of *etsi* intervening between the principal subject and predicate. The connective of the 2d clause is *vĕlut*, of the 4th *postquam*, of the 5th *ūbi*, of the 6th *etsi*, followed by a clause constituting the protasis, and of the 7th *qui*. The 3d and 8th clauses have no connectives.

(1.) The grammatical subject of the leading clause is *pūbes*, which is limited by *Rōmāna*.—The grammatical predicate is *obtīnuīt*, which is limited by *āliquamdiu* and *sīlentium*, and also either directly or indirectly by all the dependent clauses. *Sīlentium* is itself modified by *mæstum*.

The second, third, fourth, fifth, and sixth clauses are used adverbially to denote the time and other circumstances modifying the principal predicate *sīlentium obtīnuīt*, § 201, 7.



(2.) The second is a participial clause, equivalent to *vēlut* (*ea* scil. *pūbes*) *orbitātis mētu icta esset*, § 274, 3, (a.)

(3.) The third clause is also participial, and is equivalent to *quum tandem pāvore sēdātus esset*, § 257, R. 1; and hence *pāvore* represents the subject, and *sēdātus tandem* the predicate—the former being simple, the latter complex.

(4.) The grammatical subject of the 4th clause, which is connected to the leading clause by *postquam*, § 201, 9, is *lux*, which is modified by *sērēna* and *tranquilla*.—The grammatical predicate is *rēdiit*, which is modified by *postquam* and *ex tam turbido die*, § 203, I. 1, (3.), and II. 1.

(5.) The grammatical subject of the fifth clause is *ea* understood.—The grammatical predicate is *vidit*, which is modified by *ūbi* and *vācuam sēdem rēgiā*, § 203, I. 1, (3.) and II. 1.

(6.) The grammatical subject of the sixth clause also is *ea*. Its grammatical predicate is *crēdebāt*, which is modified by *sātis* and *patribus*, § 203, I. (2.) and (3.), and by the 8th clause, II. 3.

(7.) The grammatical subject of the seventh clause is *qui*. Its grammatical predicate is *stētērant*, which is modified by *proximi*, § 203, I. (1.) It is an adjective clause, modifying *patribus*, § 201, 7 and 9.

(8.) The grammatical subject of the eighth clause, which has no connective, § 204, Rem., is *eum*, i. e. *Rōmūlūm*, understood. Its grammatical predicate is *raptum* (*esse*), which is modified by *sublīmē* and *prōcēllā*.

*Parsing.* *Rōmāna* is a patrial adjective, § 104, 10, derived from *Rōma*, § 128, 6, (a.) and (e.); of the 1st and 2d declensions, § 105, 2; fem. gender, sing. number, nom. case, agreeing with *pūbes*, § 205.

*Pūbes*, a collective noun, § 26, 4; 3d decl., fem. gender, § 62; from the root *pūb-*, § 56, I. R. 6; genitive *pūbis*, § 73, 1; (decline it);—found in the nom. sing., the subject of *obtīnuit*, § 209, (a.)

*Tāmen*, an adversative conjunction, § 198, 9, relating to *etsi* in the 6th clause.

*Mestum*, a qualifying adj., § 205, N. 1; of the 1st and 2d declensions, neut. gender, sing. num., acc. case, agreeing with *silentium*.

*Aliquamdiu*, an adverb of time, § 191, II.; compounded of *āliquis* and *diu*, § 193, 6; and limiting *obtīnuit*, § 277.

*Silentium*, a com. noun, 2d decl., neut. gender, § 46; sing. number, acc. case, the object of *obtīnuit*, § 229.

*Obtīnuit*, an active verb, of the 2d conj., § 149, 2; from *obtīneo*, compounded of *ob* and *tēneo*, see § 168; (give the principal parts in the act. voice, and the formations of the 2d root, § 157 at the end);—found in the active voice, ind. mood, perf. indef. tense, sing. num., 3d person, agreeing with *pūbes*, § 209, (b.)

*Vēlut* for *vēlut si*, an adverb, compounded of *vēl* and *ut*, § 193, 10; modifying *icta*, and *obtīnuisset* understood, (as they would have done if, etc.)

*Orbitātis*, an abstract noun, § 26, 5; from the primitive *orbū*, § 101, 1 and 2; 3d decl., fem. gender, § 62; from the root *orbitāt-*, § 56, I., and R. 1; (decline it);—found in the sing. num., subjective gen. case, limiting *mētu*, § 211.

*Mētu*, an abstract noun, 4th decl., masc. gen., § 87; sing. num., abl. case, § 247.

*Icta*, a perf. part. pass., from the active verb *īco*, of the 3d conj. (give the principal parts in both voices, and decline the participle);—found in the fem. gen., sing. num., nom. case, agreeing with *pūbes*, § 205.

*Sēdātus*, a perfect pass. part. from the active verb *sēdo*, of the 1st conj., § 149, 2; (give the principal parts in both voices, § 151, 4; and decline it, § 105, R. 2.);—found in the masc. gender, sing. num., abl. case, agreeing with *pāvore*, § 205.

*Tandem*, an adverb of time, § 191, II.; modifying *sēdātus*, § 277.

*Pāvore*, an abstract noun, § 26, 5, and § 102, 1; (from *pāveo*, 3d decl., masc. gen., § 58; root *pāvōr*, § 56, II., and § 70, (decline it);—found in the sing. number, abl. case, absolute with *sēdātus*, § 257.

*Postquam*, an adverb of time, compounded of *post* and *quam*, § 193, 10; modifying *rēdiit*, and connecting the 1st and 4th clauses, § 201, 9.

*Ex*, a preposition, § 195, R. 2.

*Tam*, an adverb of degree, § 191, R. 2; modifying *turbido*, § 277.

*Turbido*, an adjective, agreeing with *die*.

*Die*, a common noun, 5th decl., masc. gender, § 90, Exc. 1.; sing. number, abl. case, after the prep. *ex*, § 241.

*Sērēna*, an adj., 1st and 2d decls., fem. gen., sing. num., nom. case, agreeing with *lux*, § 205.

*Et*, a copulative conjunction, § 198, 1; connecting *sērēna* and *tranquilla*, § 278.

*Tranquilla*, like *sērēna*.

*Lux*, a common noun, 3d decl., fem. gen., § 62; from the root *lūc-*, § 56, I., and R. 2; genitive *lūcis*, § 78, 2.

*Rēdiit*, an irregular neuter verb, of the 4th conj., § 176; from *rēdeo*, compounded of *eo*, § 182, and the inseparable prep. *red*, § 196, (*b.*), 3; (give its principal parts);—found in the ind. mood., perf. indef. tense, sing. num., 3d pers., agreeing with *lux*, § 209, (*b.*)

*Ubi*, an adverb of time, and like *postquam*, a connective, § 201, 9; and modifying *vidit*, § 277.

*Vācuam*, an adj., qualifying *sēdem*.

*Sēdem*, a common noun, 3d decl., fem. gen., § 62; from the root *sēd-*, § 56, I., R. 6; genitive *sēdis*, § 73, 1; (decline it);—found in the sing. num., acc. case, the object of the transitive verb *vidit*, § 229.

*Rēgiam*, a denominative adj., § 128, I., 2, (*a.*); from the primitive *rex*, agreeing with *sēdem*.

*Vidit*, an active verb, of the 2d conj., (give its principal parts in the active voice, and the formations of the 2d root); found in the active voice, ind. mood, perf. indef. tense, sing. num., 3d pers., agreeing with *ea*, i. e. *pūbes*, understood.

*Etsi*, a concessive conjunction, § 198, 4; corresponding to the correlative adverbative conj. *tāmen*, § 198, 4, R. and 9.

*Sātis*, an adverb of degree, § 191, III., and R. 2; modifying *crēdebāt*, § 277.

*Crēdebāt*, an act. verb, § 141, I.; 3d conj., (give the principal parts in the active voice and the formations of the 1st root);—found in the act. voice, ind. mood, imperfect tense, sing. num., 3d person, agreeing with *ea*, scil. *pūbes*, understood.

*Patribus*, a common noun, § 26, 3; 3d decl., from the root *patr-*, § 56, II., R. 3; gen. *patris*, § 71; masc. gender, § 28, 1; plur. num., dat. case, depending on *crēdebāt*, § 223, R. 2.

*Qui*, the subject of the 7th clause, is a relative pronoun, § 136; masc. gender, plur. num., agreeing with its antecedent *patribus*, § 206, R. 19, (*a.*); and is nominative to *stētērant*, § 209, (*a.*)

*Proximī*, an adj. of the superlative degree, § 126, 1, (compare it); of the 1st and 2d decls., masc. gen., plur. num., nom. case, agreeing with *qui*, § 205, § 210, R. 1, (*a.*) and R. 3, (*2.*)

*Stētērant*, a neuter verb, 1st conj., irregular in its 2d root, § 165; (give its principal parts, and the formations of the 2d root);—found in the act. voice, ind. mood, plup. tense, § 145, V.; 3d person plural, agreeing with its subject *qui*, § 209, (*b.*)

*Sublimem*, an adj., of the 3d decl., and two terminations, § 109; masc. gen., sing. num., acc. case, agreeing with *eum*, (i. e. *Rōmūlum*), understood, and modifying also *raptum esse*, § 205, R. 15.

*Raptum (esse)*, an act. verb, 3d conj.; (give the principal parts in both voices and the formations of the 3d root in the passive voice)—found in the pass. voice, inf. mood, perf. tense; but, following the imperfect, it has the meaning of a pluperfect, § 268, 2, and § 145, V.; depending on *crēdebāt*, § 272.

*Prōcellā*, a com. noun, 1st decl., fem. gen., sing. num., abl. case, § 247.



## PROSODY.

§ 282. Prosody treats of the quantity of syllables, and the laws of versification.

### QUANTITY.

1. The quantity of a syllable is the relative time occupied in pronouncing it. Cf. § 13.

2. A syllable is either *short*, *long*, or *common*.

(a.) The time occupied in pronouncing a short syllable is called a *mora* or *time*.

(b.) A long syllable requires two *moræ* or double the time occupied in pronouncing a short one; as, *āmārĕ*.

(c.) A common syllable is one which, in poetry, may be made either long or short; as the middle syllable of *tĕnĕbræ*.

3. The quantity of a syllable is either *natural* or *accidental*;—*natural*, when it depends on the *nature* of its vowel; *accidental*, when it depends on its *position*.

Thus the *e* in *rĕsisto* is short by nature; while in *rĕstiti* it is long by its position, since it is followed by two consonants: § 283, IV. On the contrary, the *e* in *dĕdūco* is naturally long, but in *dĕerro* it is made short by being placed before a vowel: § 283, I.

4. The quantity of syllables is determined either by certain established *rules*, or by the *authority* of the poets.

Thus it is poetic usage alone that determines the quantity of the first syllables of the following words, viz. *māter*, *frāter*, *prāvus*, *dico*, *dūco*; *pāter*, *āvus*, *cādo*, *māneo*, *grāvis*, etc.; and hence the quantity of such syllables can be ascertained by practice only or by consulting the *gradus* or *lexicon*.

5. The rules of quantity are either *general* or *special*. The former apply alike to all the syllables of a word, the latter to particular syllables.

### GENERAL RULES.

§ 283. I. (a.) A vowel before another vowel, or a diphthong, is short; as, *e* in *mĕus*, *i* in *patrĭæ*. Thus,

*Conscia mens recti fāmæ mendācia rīdet.* Ovid. F. 4, 811.  
*Ipse etiam eximīæ laudis succensus amōre.* Virg. A. 7, 496.

(b.) So also when *h* comes between the vowels, since *h* is accounted only a breathing; as, *nīhil*: (see § 2, 6.) Thus,

*Dē nīhilo nīhil, in nīhilum nil posse rēverti.* Pers. 4, 84.

Exc. 1. (a.) *Fīo* has the *i* long, except in *fīt* and when followed by *er*; as *fiunt*, *fīēbam*. Thus,

*Omnia jam fiant, fīeri quæ posse nēgābam. Ovid. Tr. 1, 8, 7.*

(b.) It is sometimes found long even before *er*; as, *fīēret*. Ter.; *fīēri*. Plant: and, on the contrary, Prudentius has *fīŏ* with *i* short.

Exc. 2. (a.) *E* is long in the termination of the genitive and dative of the fifth declension, when preceded and followed by *i*; as, *fāciēi*. Thus,

*Non rādii sōlis, nēque lūcīda tēla diēi. Lucr. 1, 148.*

(b.) In *spei*, *rei*, and *fīdei*, *e* is short.

NOTE. In Lucretius, the *e* of *rei* is, in a few cases, long, and that of *fīdei* is lengthened once in Lucretius and once in a line of Ennius.

Exc. 3. (a.) *A* is long in the penult of old genitives in *ai* of the first declension; as, *aulāi*, *pictāi*. Cf. § 43, 1.

(b.) *A* and *e* are also long in proper names in *aius*, *eius*, or *eia*; as, *Cāius*, *Pompēius*, *Aquilēa*; and in the adjectives *Grāius* and *Vēius*. Thus,

*Æthērium sensum, atque aurāi simplīcis ignem. Virg. A. 6, 747.*

*Accīpe, Pompēi, dēductum carmen ab illo. Ovid. Pont. 4, 1, 1.*

*Necnon cum Vēnētis Aquilēia perfūrit armis. Sil. 8, 606.*

Exc. 4. (a.) *I* is common in genitives in *ius*; as, *ūnīus*, *illīus*. Thus,

*Illīus et nītīdo stillent unguenta cāpillo. Tibull. 1, 7, 51.*

*Illīus pūro dēstillent tempōra nardo. Id. 2, 2, 7.*

(b.) But *i* in the genitive of *alter* is commonly short; and in that of *ālius* it is always long.

Exc. 5. The first vowel of *ēheu* is long; that of *Dīāna*, *īo*, and *ōhe*, is common.

Exc. 6. Greek words retain their original quantities, and hence, in many Greek words, a vowel is long, though immediately followed by another vowel; as,

*āēr*, *Āchāra*, *Āchēlōus*, *dīa*, *ēos*, *Lāertes*, and Greek words having in the original a long *e* or *o* (*n* or *ω*.) See also § 293, 3.

(1.) Words which, in Greek, are written with *ei* (*ι*) before a vowel, and in Latin with a single *e* or *i*, have the *e* or *i* long; as, *Ēnēas*, *Alexandria*, *Cassio-pēa*, *Clīo*, *Dārius*, *ēlēgia*, *Gālītēa*, *Mēdēa*, *Mausōlēcum*, *Pēnēlōpēa*, *Thālia*, *Atrīdes*.

Hence, most adjectives in *eus*, formed from Greek proper names, have the *e* long; as, *Cythēreus*, *Pēlōpēus*; and the *e* remains long when *ei* is restored; as, *Pēlōpēta*.

Exc. *Acādēmia*, *chōrea*, *Mālea*, *plātea*, and some patronymics and patrials in *eis*; as, *Nēreīs*, have the penult common.

(2.) Greek genitives in *eos*, and accusatives in *ea*, from nominatives in *eus*, generally shorten the *e*; as, *Orphēos*, *Orphēa*;—but the *e* is sometimes lengthened by the Ionic dialect; as, *Cēphēos*, *Ilīōnēa*.

(3.) Greek words in *ais*, *ois*, *aius*, *eius*, *oius*, *aon*, and *ion*, generally lengthen the first vowel; as, *Nāis*, *Mīnōis*, *Grāius*, *Nērēius*, *Mīnōius*, *Māchāon*, *Ixīon*. But *Thēbāis*, *Simōis*, *Phāon*, *Deucālīon*, *Pygmālīon*, and many others, shorten the former vowel.

NOTE 1. Greek words in *aon* and *ion*, with *o* short in the genitive, have the penult long; but with *o* long in the genitive, they have it short; as, *Amīthāon*, *-āōnis*; *Deucālīon*, *-ōnis*.



NOTE 2. In Greek proper names in *eus* (gen. *eos*), as *Orpheus*, the *eu* in the nominative is always a diphthong in the original, and, with very few exceptions, in the Latin poets.

II. A diphthong is long; as, *aurum*, *fœnus*, *Eubæa*, *Pompæus*, *Orphæu*. Thus,

*Infernique lăcus, Æææque insŭla Circæ. Virg. A. 3, 386.*  
*Thēsăuros ignōtum argenti pondus et auri. Id. A. 1, 359.*  
*Harpyiæque cōlunt aliæ, Phinēia postquam. Id. A. 3, 212.*

Exc. 1. *Præ*, in composition, is short before a vowel; as, *præustus*, *præcūsus*. Thus,

*Nec tōtā tămen ille prior præeunte cārīnā. Virg. A. 5, 186.*

In Statius, and Sidonius Apollinaris, it is found long.

Exc. 2. A diphthong at the end of a word, when the next word begins with a vowel, is sometimes made short; as,

*Insulæ Iōnio in magno, quas dira Cēlæno. Virg. A. 3, 211.*

Exc. 3. The diphthongs consisting of *u* followed by a vowel are either long or short; the two vowels thus combined being subject to the same rules of quantity, as their final vowel would be if standing alone; as, *quā*, *quī*, *quōrum*, *quā*, *quibus*, *quātio*, *quēror*, *æquōr*, *linguā*, *sanguis*.

III. A syllable formed by contraction is long; as,

*alius* for *aliūs*; *cōgo* for *cōāgo*; *nīl* for *nihil*; *jūnior* for *jūvēnior*. Thus,

*Titjre cōge pēcus, tu post cārecta lātēbas. Virg. E. 3, 20.*

IV. A vowel naturally short, before two consonants, a double consonant, or the letter *j*, is long by position; as, *arma*, *bēllum*, *axis*, *gāza*, *mājor*. Thus,

*Pascēre ōpōrtet ōves dēductum dicēre cārmen. Virg. E. 6, 5.*  
*Nēc mŭrtūs vincet cōrŭlos; nēc laurea Phœbi. Id. E. 7, 64.*  
*At nōbis, Pax alma, vēni, spicamque tēnēto. Tibull. 1, 10, 67.*  
*Rāra jūvant: primis sic mājor grātia pōmis. Mart. 4, 29, 3.*

NOTE 1. A vowel (other than *i*) before *j* is in reality lengthened by forming a diphthong with it, since *i* and *j* are in fact but one letter. Thus *major* is equivalent to *mai'-or*, which would be pronounced *mā'-yor*. See § 9, 1.

Exc. 1. The compounds of *jūgum* have *i* short before *j*; as, *bijūgus*, *quādrījūgus*. Thus,

*Intēreā bijūgis infert se Lūcāgus albis. Virg. A. 10, 575.*

REMARK. The vowel is long by position, when either one or both of the consonants is in the same word with it; but when both stand at the beginning of the following word, the vowel is either long or short; as,

*Tolle mōras; sempēr nōcuīt differre pārātis. Lucan. 1, 281.*  
*Ferte citi ferrūm; dāte tēlā; scandite mūros. Virg. A. 9, 37.*  
*Ne tămen ignōrēt, quæ sīt sententiā scripto. Ovid.*

NOTE 2. A short vowel at the end of a word, before an initial double consonant or *j* in the following word, is not lengthened.

NOTE 3. In the comic poets a vowel frequently remains short though followed by two consonants, especially if only one of them is in the same word.

Exc. 2. A vowel *naturally short*, before a mute followed by a liquid, is common; as, *āgrīs, phārētra, vōlūcrīs, pōplītes, cōchlea*. Thus,

*Et prīmo sīmīlis vōlūcri, mox vēra vōlūcrīs. Ovid. M. 13. 607.*  
*Nātum ante ōra pātris, pātrēm qui obruncat ad āras. Virg. A. 2, 663.*  
*Nox tēnēbras prōfert, Phœbus fūgat inde tēnēbras. Ovid.*

REM. 1. If the vowel before a mute and liquid is *naturally long*, it continues so; as, *sālūbris, ambulācrum*.

REM. 2. In *compound* words, of which the former part ends with a mute, and the latter begins with a liquid, a short vowel before the mute is made long by position; as, *ābluo, ōtruo, sūblēvo, quāmōbrem*.

REM. 3. A mute and liquid at the beginning of a word seldom lengthen the short vowel of the preceding word, except in the arsis of a foot; as,

*Terrasquē tractusque mārīs cœlumque prōfundum. Virg. E. 4, 51.*

REM. 4. In Latin words, only the liquids *l* and *r* following a mute render the preceding short vowel common; but, in words of Greek origin, *m* and *n* after a mute have the same effect, as in *Tēcnessa, Prōcne, Cŷcnus*.

## SPECIAL RULES.

### FIRST AND MIDDLE SYLLABLES.

#### I. DERIVATIVE WORDS.

§ 284. Derivative words retain the quantity of their primitives; as,

by conjugation, *āmo, āmat, āmābat, āmāvi, āmātus*, etc.; by declension, *āmor, āmōrīs, āmōri, āmōribus*, etc.; so, *ānīmal, ānīmātus*, from *ānīma*; *gēmēbundus*, from *gēmēre*; *fāmīlia*, from *fāmulus*; *māternus*, from *māter*; *prōpinquus*, from *prōpe*.

NOTE 1. *Lār, pār, sāl*, and *pēs* in declension shorten the vowel of the nominative; as, *sālīs, pēdīs*, etc.

NOTE 2. The vowel of the primitive is sometimes lengthened or shortened in the derivative by the addition or removal of a consonant.

REM. 1. Derivatives from increasing nouns of the second or third declension agree in quantity with the increment of their primitives; as,

*puēritia*, from *puēri*; *virgīneus*, from *virgīnis*; *sālūber*, from *sālūtis*.

REM. 2. In verbs, the vowels of the derived tenses and of derivative words agree in quantity with the verbal root from which they are formed; as,

*mōvēbam, mōvēbo, mōveam, mōvērem, mōve, mōvēre, mōvens, mōvendus*, from *mōv*, the root of the present, with *ō* short;—*mōvēram, mōvērim, mōvissem, mōvēro, mōvisse*, from *mōv*, the root of the perfect, with *ō* long; *mōtūrus* and *mōtus*;—*mōto, mōtio, mōtor*, and *mōtus, -ūs*, from *mōt*, the root of the supine, with *ō* also long.

REM. 3. (*a.*) *Sōlūtum* and *vōlūtum* from *solvo* and *volvo* have the first syllable short, as if from *sōluo, vōluo*. So, from *gigno* come *gēnuī, gēnītum*, as if from *gēno*; and *pōtūi*, from *pōtis sum* (*possum*).



(b.) The *a* in *da*, imperative of *do*, is long, though short in other parts of the verb. See § 294, 2.

(c.) The *o* in *pōsui* and *pōsitum* is short, though long in *pōno*.

Exc. 1. Perfects and supines of two syllables have the first syllable long, even when that of the present is short; as,

*vēni, vīdi, fēcī*, from *vēnio, video, fācio*; *cāsum, mōtum, vīsum*, from *cādo, mōveo, video*.

NOTE 3. Such perfects are supposed to have been formed either by the contraction of reduplicated syllables, as *vēnio*, perf. *vēvēni*, by syncope *vēēni*, by crasis *vēni*, or by the omission of a consonant, as *video*, perf. *vīdsi*, by syncope *vīdi*, the vowel retaining the quantity which it had by position.

NOTE 4. The long vowel of dissyllabic supines probably arose in like manner from syncope and contraction; as, *video, vidsum*, by syncope *vīsum*; *mōveo, mōvitum*, by syncope *mōitum*, by contraction *mōtum*.

(1.) (a.) These seven perfects have the first syllable short:—*bībi, dēdi, fīdi*, (from *findo*), *scīdi, stēti, stīti, tūli*. So also *percūli*, from *percello*.

(b.) The first syllable is also short before a vowel (§ 283, I.); as, *rūi*.

(2.) (a.) These ten supines have the first syllable short:—*cītum*, (from *cīeo*), *dātum, ītum, lītum, quītum, rātum, rūtum, sātum, sītum, and stātum*.

(b.) So, also, had the obsolete *fūtum*, from *fūō*, whence comes *fūturus*.

Exc. 2. (a.) Reduplicated polysyllabic perfects have the first two syllables short; as,

*cēcīdi, cēcīni, tētīgī, dīdīci*, from *cādo, cāno, tango*, and *disco*.

(b.) The second syllable of reduplicated perfects is sometimes made long by position; as, *mōmōrīdi, tētēndī*.—*Cēcīdi* from *cādo*, and *pēpēdi* from *pēdo*, retaining the quantity of their first root also have the second syllable long.

Exc. 3. Desiderative verbs in *urio* have the *u* short, though, in the third root of the verbs from which they are formed, it is long; as, *cānātūrio* from *cānātū*, the third root of *cāno*. So *partūrio, ēsūrio, nuptūrio*.

Exc. 4. Frequentative verbs, formed from the third root of verbs of the first conjugation, have the *i* short; as, *clāmīto, vōlīto*. See § 187, II. 1.

Exc. 5. A few other derivatives deviate from the quantity of their primitives.

1. Some have a long vowel from a short one in the primitive. Such are,

<i>Dēni</i> , from <i>dēcem</i> .	<i>Mōbillis</i> , from <i>mōveo</i> .	<i>Stipendium</i> , from <i>stips</i>
<i>Fōmes</i> and } from	<i>Persōna</i> , from <i>persōno</i> .	( <i>stīpis</i> ).
<i>Fōmentum</i> , { <i>fōveo</i> .	<i>Rēgūla</i> and } from	<i>Suspīcio, ōnis</i> , from <i>sus-</i>
<i>Hūmānus</i> , from <i>hōmo</i> .	<i>Rex</i> ( <i>rēgis</i> ), } <i>rēgo</i> .	<i>pīcor</i> .
<i>Lāterna</i> , from <i>lāteo</i> ,	<i>Sēcīus</i> , from <i>sēcus</i> .	<i>Tēgūla</i> , from <i>tēgo</i> .
<i>Lītēra</i> from <i>līno</i> .	<i>Sēdes</i> , from <i>sēdeo</i> .	
<i>Lex</i> ( <i>lēgis</i> ), from <i>lēgo</i> .	<i>Sēmen</i> , from <i>sēro</i> .	

2. Some have a short vowel from a long one in the primitive. Such are,

<i>Dīcax</i> , from <i>dīco</i> .	<i>Mōlestus</i> , from <i>mōles</i> .	<i>Sāgax</i> , from <i>sāgio</i> .
<i>Dux</i> ( <i>dūcis</i> ), from <i>dūco</i> .	<i>Nāto</i> , from <i>nātu</i> . sup.	<i>Sōpor</i> , from <i>sōpio</i> .
<i>Fīdes</i> , from <i>fīdo</i> .	<i>Nōto</i> , from <i>nōtu</i> . sup.	<i>Vādum</i> , from <i>vādo</i> .
<i>Lābo</i> , from <i>lābor</i> , dep. v.	<i>ōdium</i> , from <i>ōdi</i> .	<i>Vōco</i> , from <i>vox</i> ( <i>vōcis</i> ).
<i>Lūcerna</i> , from <i>lūceo</i> .	<i>Quāsillus</i> , from <i>quālus</i> .	

NOTE 1. *Disertus* comes regularly (by syncope) from *dissertus*, the prefix *dis* being short, § 299, 1. Cf. *dirimo* and *diribeo*, where *s* is changed to *r*. See § 196, (b.) 2.

NOTE 2. Some other words might, perhaps, with propriety be added to these lists; but, in regard to the derivation of most of them, grammarians are not entirely agreed.

REMARK 1. Some of these irregularities seem to have arisen from the influence of syncope and crasis. Thus *mobilis* may have been *mōvibilis*; *mōtum*, *mōvitum*, etc.

REM. 2. Sometimes the vowel in the derived word being naturally short, is restored to its proper quantity by removing one of the consonants which, in the primitive, made it long by position; as, *nūx*, *nūcis*. So, when the vowel of the primitive is naturally long, but has been made short before another vowel, it is sometimes restored to its original quantity by the insertion of a consonant; as, *hibernus*, from *hiems*.

REM. 3. The first syllable in *liquidus* is supposed to be common, as coming either from *liquor* or *liqueo*; as,

Crassāque convēniant *liquidis*, et *liquida* crassis. *Lucr.* 4, 1255.

## II. COMPOUND WORDS.

§ 285. 1. Compound words retain the quantity of the words which compose them; as,

*dēfēro*, of *dē* and *fēro*; *ādōro*, of *ād* and *ōro*. So *ābōrior*, *āmōvēo*, *circūmēo*, *cōmēdo*, *ēnītor*, *prōdūco*, *sūbōrno*.

2. The change of a vowel or a diphthong in forming the compound does not alter its quantity; as,

*concīdo*, from *cādo*; *concīdo*, from *cædo*; *ēriġo*, from *rēgo*; *reclūdo*, from *claudo*; *inīquus*, from *æquus*.

Exc. 1. A long syllable in the simple word becomes short in the following compounds:—*agnitus* and *cognitus*, from *nōtus*; *dējēro* and *pējēro*, from *jūro*; *hōdie*, from *hōc die*: *nīhīum* and *nīhīl*, from *hīlum*; *causidīcus*, and other compounds ending in *dīcus*, from *dīco*.

Exc. 2. *Imbēcillus*, from *bācillum*, has the second syllable long. The participle *ambītus* has the penult long from *ītum*, but the nouns *ambītus* and *ambītio* follow the rule.

Exc. 3. *Innūba*, *prōnūba*, and *subnūba*, from *nūbo*, have *u* short; but in *con-nubium*, it is common.

Exc. 4. *O* final, in the compounds of *do* and *sto*, is common, though long in the simple verbs. § 294, (a.)

NOTE 1. Prepositions of one syllable, which end in a vowel, are long (§ 294, (a.)); those which end in a single consonant are short (§ 299, 1.)—*Trā* from *trans* is long; as, *trādo*, *trādūco*.

Exc. 5. *Pro*, in the following compounds, is short:—*prōfānus*, *prōfārī*, *prōfecto*, *prōfestus*, *prōficiscor*, *prōfiteor*, *prōfūgio*, *prōfūgus*, *prōcella*, *prōfundus*, *prōnēpos*, *prōneptis*, and *prōtervus*. It is common in *procūro*, *profundo*, *propāgo*, *propello*, and *propino*.—Respecting *præ* in composition before a vowel, see § 283, II. Exc. 1.

REM. 1. The Greek preposition *pro* (before) is short; as, *prōphēta*. In *prolēgus*, *propōla*, and *propino*, it is common.

REM. 2. The inseparable prepositions *di* (for *dīs*) and *se* are long; as,

*dīdūco*, *sēpāro*. Respecting *disertus*, see § 284, Exc. 5, 2, N. 1.



REM. 3. (a.) The inseparable preposition *re* or *red* is short; as, *rēmitto*, *rēfēro*, *rēdāmo*.

(b.) *Re* is sometimes lengthened in *religio*, *reliquiæ*, *reliquus*, *repērit*, *retūlit*, *repūlit*, *recidit*, *reducere*, where some editors double the consonant following *re*. Cf. § 307, 2. In the impersonal verb *rēfert*, *re* is long, as coming from *res*.

REM. 4. *A* ending the former part of a compound word, is long; the other vowels are short; as,

*mālo*, *quāpropter*, *trādo*, (*trans do*); *nēfas*, *valēdico*, *hujuscēmōdi*; *biceps*, *tridens*, *omnipōtens*, *significo*; *hōdie*, *quandōquidem*, *philōsōphus*; *ducenti*, *lōcuples*, *Trōjūgēna*; *Polūdorus*, *Eurypylus*, *Thrāsýbulus*.

Exc. 1. **A.** *A* is short in *quāsi*, *eādem*, when not an ablative, and in some Greek compounds; as, *cātāpulla*, *hexāmēter*.

Exc. 2. **E.** *E* is long in *crēdo*, *nēmo*, *nēquam*, *nēquāquam*, *nēquidquam*, *nēquis*, *nēquitiā*; *mēmet*, *mēcum*, *tēcum*, *sēcum*, *sēse*, *vēcors*, *vēsānus*, *vēnēficus*, and *vidēlicet*;—also in words compounded with *se* for *sex* or *sēmi*; as, *sēdēcim*, *sēmestris*, *sēmōdius*; but in *selibra* it is found short in Martial.

NOTE 2. (a.) The first *e* in *vidēlicet*, as in *vide*, is sometimes made short. See § 295, Exc. 3.

(b.) *E* is common in some verbs compounded with *fācio*; as, *liquefācio*, *pātefācio*, *rārefācio*, *tābefācio*, *tēpefācio*.

Exc. 3. **I.** (1.) *I* is long in those compounds in which the first part is declined, (§ 296;) as, *quīdam*, *quīvis*, *quīlibet*, *quantivis*, *quanticumque*, *tantidem*, *unīcuique*, *eīdem*, *reipūblicæ*, *utrīque*.

(2.) *I* is also long in those compounds which may be separated without altering the sense, (§ 296;) as, *lūdīmāgister*, *siquis*, *agricultūra*.

(3.) *I*, ending the former part of a compound word, is sometimes made long by contraction; as, *tībicen* for *tībīcen*, from *tibia* and *cāno*. See § 283, III.

(4.) *I* is long in *bigæ*, *quadrīgæ*, *īlicet*, *scīlicet*.

(5.) In *idem*, when masculine, *i* is long; but when neuter, it is short. The *i* of *ūbique* and *utrōbique*, the second in *ībidem*, and the first in *nīmīrum*, are long. In *ūbicumque*, as in *ūbi*, *i* is common.

(6.) Compounds of *dies* have the final *i* of the former part long; as, *bīdium*, *trīdium*, *mēridies*, *quōtidie*, *quōtidīanus*, *prīdie*, *postrīdie*.

NOTE 3. In Greek words, *i*, ending the former part of a compound, is short; as, *Callimāchus*; unless it comes from the diphthong *ei* (ει), or is made long or common by position.

Exc. 4. **O.** (1.) In compounds, the final *o* of *contro*, *intro*, *retro*, and *quando* (except *quandōquidem*,) is long; as, *contrōversia*, *intrōdūco*, *retrōcēdo*, *quandōque*. *O* is long also in *ālīōqui* (—*quin*), and *utrōque*.

(2.) *O* is long in the compounds of *quō* and *eo*; as, *quōmōdo*, *quōcumque*, *quōnam*, *quōlibet*, *quōminus*, *quōcirca*, *quōvis*, *quōque* (i. e. *et quo*); *eōdem*, *eōne*; but in the conjunction *quōque*, it is short.

(3.) Greek words which are written with an *omēga* (ω) have the *o* long; as, *geōmetra*, *Mīnōtaurus*, *lāgōpus*.

Exc. 5. **U.** *U* is long in *Jūpiter* (*Jōvis pāter*), and *jūdico* (*jūs dico*).

### III. INCREMENT OF NOUNS.

§ 286. 1. A noun is said to *increase*, when, in any of its cases, it has more syllables than in the nominative singular; as, *pax*, *pācis*; *sermo*, *sermōnis*. The number of *increments* in any case of a noun is equal to that of its additional syllables.

2. Nouns in general have but one increment in the singular, but *īter*, *sūpellex*, compounds of *cāput* ending in *ps*, and sometimes *jēcūr*, have two increments; as,

*īter*, *ī-tīn-ě-ris*; *sūpellex*, *sū-pel-lec-tī-lis*; *anceps*, *an-cīp-i-tis*; *jēcūr*, *jě-cīn-ō-ris*.

REMARK. The double increase of *īter*, etc., in the singular number arises from their coming from obsolete nominatives, containing a syllable more than those now in use; as, *ītiner*, etc.

3. The dative and ablative plural of the third declension have one increment more than the genitive singular; as,

<i>rex</i> ,	Gen. <i>rē-gis</i> ,	D. and Ab. <i>rēg-i-bus</i> .
<i>sermo</i> ,	— <i>ser-mō-nis</i> ,	— <i>ser-mōn-i-bus</i> .
<i>īter</i> ,	— <i>ī-tīn-ě-ris</i> ,	— <i>īt-i-něr-i-bus</i> .

4. The last syllable of a word is never considered as the increment. If a word has but one increment, it is the penult; if two, the antepenult is called the first, and the penult the second; and if three, the syllable before the antepenult is called the first, the antepenult the second, and the penult the third increment; as,

1                      1 2                      1 2                      1 2 3  
*ser-mo*, *ser-mō-nis*, *ser-mōn-i-bus*; *ī-ter*, *ī-tīn-ě-ris*, *īt-i-něr-i-bus*.

5. In the third declension, the quantity of the first increment is the same in all the other cases as in the genitive singular; as,

*sermōnis*, *sermōni*, *sermōnem*, *sermōne*, *sermōnes*, *sermōnum*, *sermōnibus*. *Bōbus*, or *būbus*, from *bos*, *bōvis*, is lengthened by contraction from *bōvibus*.

NOTE. As adjectives and participles are declined like nouns, the same rules of increment apply to all of them; and so also to pronouns.

## INCREMENTS OF THE SINGULAR NUMBER.

### OF THE FIRST, FOURTH, AND FIFTH DECLENSIONS.

§ 287. 1. When nouns of the first, fourth, and fifth declensions increase in the singular number, the increment consists of a vowel before the final vowel, and its quantity is determined by the first general rule with its exceptions, § 283, I.

Thus, *aura*, gen. *aurāi*, § 283, I. Exc. 3, (a.): *fructus*, dat. *fructūi*, § 283, I. (a.): *dies*, gen. *diēi*, § 283, I. Exc. 2, (a.)

### INCREMENTS OF THE SECOND DECLENSION.

2. The increments of the second declension in the singular number are short; as,

*gēner*, *gēnēri*; *sātur*, *sātūri*; *tēnēr*, *tēnēri*; *vīr*, *vīri*. Thus,

Ne, *puēri*, ne tanta ānīmīs assuēscīte bella. *Vīrg.* A. 6, 833.  
 Monstra sīnunt; *gēnēros* externīs affōre ab ōris. *Id.* A. 7, 270.

Exc. The increment of *Iber* and *Celliber* is long. For that of genitives in *ius*, see § 283, Exc. 4.



INCREMENTS OF THE THIRD DECLENSION.

3. The increments of the third declension and singular number in *a* and *o* are long; those in *e*, *i*, *u*, and *y*, are short; as,

*ānīmal*, *ānīmālis*; *audax*, *audācis*; *sermo*, *sermōnis*; *fēroax*, *fērōcis*; *opus*, *opēris*; *cēler*, *cēlēris*; *mīles*, *mīlitis*; *supplex*, *supplicis*; *murmur*, *murmūris*; *dux*, *dūcis*; *chlām̄ys*, *chlām̄ydis*; *Styx*, *Stýgis*. Thus,

*Prōnāque cum spectent ānīmālia cētēra terram. Ovid. M. 1, 84.*

*Hæc tum multiplīci pōpūlos sermōne replēbat. Virg. A. 4, 189.*

*Incumbent gēnēris lapsi sarcīre ruīnas. Id. G. 4, 249.*

*Quālem virgīneo dēmessum pollice flōrem. Id. A. 11, 68.*

*Adspīce, ventōsi cēcidērunt murmuris auræ. Id. E. 9, 58.*

*Exceptions in Increments in A.*

1. (a.) Masculines in *al* and *ar* (except *Car* and *Nar*) increase short; as, *Annībal*, *Annībālis*; *Amīlcar*, *Amīlcāris*.

(b.) *Par* and its compounds, and the following—*ānas*, *mas*, *vas* (*vādīs*), *baccar*, *hēpar*, *jūbar*, *lar*, *nectar*, and *sal*—also increase short.

2. *A*, in the increment of nouns in *s* with a consonant before it, is short; as, *daps*, *dāpis*; *Arabs*, *Arābis*.

3. Greek nouns in *a* and *as* (*ādis*, *ānis*, or *ātis*) increase short; as, *lampas*, *lampādīs*; *Mēlas*, *Mēlānis*; *poēma*, *poēmātis*.

4. The following in *ax* increase short:—*ūbax*, *anthrax*, *Arctōphýlax*, *Atax*, *Atrax*, *climax*, *cōlax*, *cōrax*, and *nycticōrax*, *drōpax*, *fax*, *harpax*, *pānax*, *smīlax*, and *stýrax*.—The increment of *Sýphax* is doubtful.

*Exceptions in Increments in O.*

1. *O*, in the increment of neuter nouns, is short; as,

*marmor*, *marmōris*; *corpus*, *corpōris*; *ēbur*, *ēbōris*. But *os* (the mouth), and the neuter of comparatives, like their masculine and feminine, increase long. The increment of *ādor* is common.

2. *O* is short in the increment of Greek nouns in *o* or *on*, which, in the oblique cases, have *omicron*, but long in those which have *omēga*; as,

*Aēdon*, *Aēdōnis*; *Agāmēnnon*, *Agāmēmnōnis*:—*Plāto*, *Plātōnis*; *Sīnon*, *Sīnōnis*; *Sīcyon*, *Sīcyōnis*. *Sidon*, *Orion*, and *Ægæon*, have the increment common.

3. (a.) In the increment of gentile nouns in *o* or *on*, whether Greek or barbaric, *o* is generally short; as,

*Mūcēdo*, *Mūcēdōnis*. So, *Amazōnes*, *Aōnes*, *Myrmidōnes*, *Santōnes*, *Saxōnes*, *Sēnōnes*, *Teutōnes*, etc.

(b.) But the following have *o* long:—*Eburōnes*, *Lacōnes*, *Iōnes*, *Nasamōnes*, *Suessōnes* (or *-iōnes*), *Vettōnes*, *Burgundiōnes*. *Britōnes* has the *o* common.

4. Greek nouns in *or* increase short; as, *Hector*, *Hectōris*; *rhētor*, *rhētōris*; *Agēnor*, *Agēnōris*.

5. Compounds of *pus*, (*πῶς*), as *trīpus*, *pōlypus*, *Ædīpus*, and also *arbor*, *mēmor*, *bos*, *compos*, *impos*, and *lēpus*, increase short.

6. *O*, in the increment of nouns in *s* with a consonant before it, is short; as,

*scrobs*, *scrōbis*; *inops*, *inōpis*; *Dōlōpes*. But it is long in the increment of *cercops*, *Cyclops*, and *hydrops*.

7. The increment of *Allobrox*, *Cappadox*, and *præcox*, is also short.

### *Exceptions in Increments in E.*

1. Nouns in *en*, *enis* (except *Hymen*), lengthen their increment; as, *Siren*, *Sirēnis*. So, *Aniēnis*, *Nēriēnis*, from *Anio* and *Nērio*, or rather from the obsolete *Anien* and *Nēriēnes*.

2. *Hæres*, *lōcuples*, *mansues*, *merces*, and *quies*—also *Iber*, *ver*, *lex*, *rex*, *ālec* or *ālex* (*hāl-*) *narthez* and *vervez*—*plebs* and *seps*—increase long.

3. Greek nouns in *es* and *er* (except *aēr* and *æther*) increase long; as, *magnes*, *magnētis*; *crāter*, *crātēris*.

### *Exceptions in Increments in I.*

1. Nouns and adjectives in *ix*, increase long; as, *victrix*, *victrīcis*; *fēlix*, *fēlicis*.

Exc. *Cūlix*, *Cūlix*, *cozendix*, *filix*, *fornix*, *hystrix*, *lārix*, *nix*, *pix*, *sālix*, *strix*, and rarely *sandix* or *sandyx*, increase short.

2. *Vibex* and the following nouns in *is* increase long:—*dis*, *glis*, *lis*, *vis*, *Nēsis*, *Quiris*, and *Samnis*. The increment of *Psōphis* is common.

3. Greek nouns, whose genitive is in *inis* increase long; as, *delphin*, *delphīnis*; *Sālāmis*, *Sālāmīnis*.

### *Exceptions in Increments in U.*

1. Genitives in *udis*, *uris*, and *utis*, from nominatives in *us*, have the penult long; as,

*pālus*, *pālidis*; *tellus*, *tellūris*; *virtus*, *virtūtis*. But *intercus*, *Ligus* and *pēcus*, *pēcūdis*, increase short.

2. *Fur*, *frux*, (obs.), *lux*, and *Pollux*, increase long.

### *Exceptions in Increments in Y.*

1. Greek nouns whose genitive is in *ynis*, increase long; as, *Trāchyn*, *Trāchŷnis*.

2. The increment of *bombyx*, *Ceŷx*, *gryps*, and *mormyr*, is long; that of *Bebryx* and *sandyx* is common.

## INCREMENTS OF THE PLURAL NUMBER.

§ 288. 1. A noun in the plural number is said to increase, when, in any case, it has more syllables than in the ablative singular.

REMARK. When the ablative singular is wanting, or its place is supplied by a form derived from a different root, an ablative may, for this purpose, be assumed, by annexing the proper termination to the root of the plural.

2. When a noun increases in the plural number, its penult is called the plural increment; as, *sa* in *mūsārum*, *no* in *dōmīnōrum*, *pi* in *rūpium* and *rūpibus*.



3. In plural increments, *a*, *e*, and *o*, are long, *i* and *u* are short; as,

*bōnārum, ānimābus, rērum, rēbus, gēnērōrum, ambōbus; sermōnibus, lācūbus.*  
Thus,

*Appia, longārum, tēritur, rēgina viārum. Stat. S. 2, 2, 12.*  
*Sunt lacrymæ rērum, et mentem mortālia tangunt. Virg. A. 1, 462.*  
*Atque ālii, quōrum cōmœdia prisca vīrōrum est. Hor. S. 1, 4, 2.*  
*Portūbus ēgrēdior, ventisque fērentibus ūsus. Ovid.*

#### IV. INCREMENT OF VERBS.

§ 289. 1. A verb is said to increase, when, in any of its parts, it has more syllables than in the second person singular of the present indicative active; as, *das, dā-tis; dōces, dō-cē-mus.*

2. The number of increments in any part of a verb is equal to that of its additional syllables. In verbs, as in nouns, the last syllable is never considered the increment. If a verb has but one increment, it is the penult; and this first increment, through all the variations of the verb, except in reduplicated tenses, continues equally distant from the first syllable. The remaining increments are numbered successively from the first; as,

ā-mas,	mō-nes,	au-dis,
1	1	1
ā-mā-mus,	mō-nē-tur,	au-dī-tis,
1 2	1 2	1 2
ām-ā-bā-mus,	mōn-ē-rē-tur,	au-di-ē-bas,
1 2 3	1 2 3	1 2 3 4
ām-ā-vē-rā-mus.	mōn-ē-bīm-i-ni.	au-di-ē-bām-i-ni.

3. A verb in the active voice may have three increments; in the passive, it may have four.

4. In determining the increments of deponent verbs, an active voice, formed from the same root, may be supposed.

Thus the increments of *læ-tā-tur*, *læt-ā-bā-tur*, etc., are reckoned from the supposed verb *læto*, *lætas*.

§ 290. In the increments of verbs, *a*, *e*, and *o*, are long; *i* and *u* are short; as,

*āmāre, mōnēre, faciōte, vōlūmus, rēgēbāmīni.* Thus,

*Et cantāre pāres, et respondēre pārāti. Virg. E. 7, 5.*  
*Sic ēquidem dūcēbam ānimo, rēbarque fūtūrum. Id. A. 6, 690.*  
*Cumque lōqui pōtērit, mātrem faciōte sālūtet. Ovid. M. 9, 378.*  
*Scindūtur incertum stūdia in contrāria vulgus. Virg. A. 2, 89.*  
*Nos nūmērus sūmus, et frūges consūmēre nāti. Hor. Ep. 1, 2, 27.*

#### (a.) Exceptions in Increments in A.

The first increment of *do* is short; as, *dāmus, dābāmus, dāret, dātūrus, circumdāre, circumdābāmus.*

(b.) *Exceptions in Increments in E.*

1. *E* before *r* is short in the *first* increment of all the present and imperfect tenses of the third conjugation, and in the *second* increment in *bēris* and *bēre*; as,

*rēgēre* (infin. and imperat.), *rēgēris* or *rēgēre* (pres. ind. pass.), *rēgērem* and *rēgērer* (imp. subj.); *āmābēris*, *āmābēre*; *mōnēbēris*, *mōnēbēre*.

NOTE 1. In *vēlim*, *vēlis*, etc., from *vōlo*, (second person, regularly *vōlis*, by syncope and contraction *vis*), *ē* is not an increment, but represents the root vowel *ō*, and is therefore short; § 284, and § 178, 1.

2. *E* is short before *ram*, *rim*, *ro*, and the persons formed from them; as,

*āmāvēram*, *āmāvērat*, *āmāvērīm*, *mōnuērīmus*, *rexēro*, *audivēritis*.

NOTE 2. In verbs which have been shortened by syncope or otherwise, *e* before *r* retains its original quantity; as, *flēram*, for *flēvēram*.

For the short *e* before *runt*, in the perfect indicative, as, *stētērunt*, see *Systole*, § 307.

(c.) *Exceptions in Increments in I.*

1. *I* before *v* or *s*, in tenses formed from the second root, is long; as,

*pētīvi*, *audīvi*, *quæsivī*, *divīsī*, *audīvīmus*, *divīsīmus*, *audivēram*.

2. *I* is long, after the analogy of the fourth conjugation, in the final syllable of the third root of *gaudeo*, *arcesso*, *divīdo*, *fācesso*, *lācesso*, *pēto*, *quæro*, *rēcenseo* and *oblīviscor*; as,

*gāvīsus*, *arcessītus*, *divīsīus*, *fācessītus*, *lācessītus*, *pētītus*, *quæsītus*, *rēcensītus*, *oblītus*; *gāvīsūrus*, etc.

3. *I* in the first increment of the fourth conjugation, except in *īmus* of the perfect indicative, is long; as,

*audīre*, *audīrem*, *audītus*, *audītūrus*, pres. *vēnīmus*, but in the perfect *vēnīmus*. So in the ancient forms in *ībam*, *ībo*, of the fourth conjugation; as, *nutribat*, *lēnībunt*; and also in *ībam* and *ībo*, from *eo*.

NOTE 3. When a vowel follows, the *i* is short, by § 283; as, *audīunt*, *audīēbam*.

4. *I* is long in the first and second persons plural of subjunctives in *īm*, *īs*, *sīt*, etc., (§ 162, 1.); as, *īm*, *sīs*, *sītis*, *vēlīm*, *vēlītis*, and their compounds; as, *possīm*, *adsīm*, *mālīm*, *nōlīm*. So also in *nōlīto*, *nōlīte*, *nōlītōte*, after the analogy of the fourth conjugation.

5. *I* in *ris*, *rimus* and *ritis*, in the future perfect and perfect subjunctive, is common; as,

*vidēris*, Mart., *occidēris*, Hor.; *vidēritis* (Ovid), *dēdēritis* (Id.); *fēcērīmus* (Catull.), *ēgērīmus* (Virg.)

(d.) *Exceptions in Increments in U.*

*U* is long in the increment of supines, and of participles formed from the third root of the verb; as,

*sēcūtus*, *sōlūtus*, *sēcūtūrus*, *sōlūtūrus*.



# RULES FOR THE QUANTITY OF PENULTIMATE AND ANTEPENULTIMATE SYLLABLES.

## I. PENULTS.

§ 291. 1. Words ending in *acus*, *icus*, and *icum*, shorten the penult; as,

*āmārācus*, *Ægyptiācus*, *rusticus*, *tritīcum*, *viaticum*.

Except *Dācus*, *mērācus*, *ōpācus*; *amicus*, *apricus*, *ficus*, *mendicus*, *picus*, *posticus*, *pūdicus*, *spicus*, *umbilicus*, *vīcus*.

2. Words ending in *abrum*, *ubrum*, *acrum*, and *atrum*, lengthen the penult; as,

*candēkībrum*, *dēlūbrum*, *lāvācrum*, *vērātrum*.

3. Nouns in *ca* lengthen the penult; as,

*āpōthēca*, *cloāca*, *lactūca*, *lōrica*, *phōca*.

Except *ālīca*, *brassica*, *dīca*, *fūlica*, *mantica*, *pēdīca*, *pertīca*, *scūtīca*, *phālārica*, *tūnica*, *vōmica*; and also some nouns in *ica* derived from adjectives in *icus*; as, *fabrīca*, *grammātica*, etc. So *mānicæ*.

4. Patronymics in *ades* and *ides* shorten the penult; as, *Atlantiādes*, *Priāmīdes*.

Except those in *ides* which are formed from nouns in *eus* or *ēs* (ἄς); as, *Atrīdes*, from *Atrēus*; *Neoclīdes*, from *Neoclēs*; except, also, *Amphiārāides*, *Bēlīdes*, *Amīclīdes*, *Lycurgīdes*.

5. Patronymics and similar words in *ais*, *eis*, and *ois*, lengthen the penult; as,

*Achāis*, *Chrýsēis*, *Mīnōis*. Except *Phōcāis* and *Thēbāis*. The penult of *Nēreis* is common.

6. Words in *do* lengthen the penult; as,

*vādo*, *cēdo*, *dulcēdo*, *formīdo*, *rōdo*, *testūdo*. Except *cādo*, *divīdo*, *ēdo* (to eat), *comēdo*, *Macēdo*, *mōdo*, *sōlīdo*, *spādo*, *trēpīdo*. *Rudo* is common.

7. Words in *idus* shorten the penult; those in *udus* lengthen it; as,

*callīdus*, *herbidus*, *limpīdus*, *livīdus*, *perfīdus*; *crūdus*, *lūdus*, *nūdus*, *sūdus*, *ūdus*. Except *Idus*, *fīdus*, *infīdus*, *nīdus*, *sīdus*.

8. Nouns in *ga* and *go* lengthen the penult; as,

*sāga*, *collēga*, *aurīga*, *rūga*; *īmāgo*, *cālīgo*, *arūgo*. Except *cālīga*, *ossifrāga*, *tōga*, *plāga*, (a region, or a net), *fūga* and its compounds, *stēga*, *eclōga*, *ēgo*, *harpāgo*, *ligo*.

9. Words in *le*, *les*, and *lis*, lengthen the penult; as,

*crīnāle*, *mantēle*, *ancile*; *āles*, *mīles*, *prōles*; *annālis*, *crūdēlis*, *cīvilis*, *cūrūlis*.—Except *māle*;—verbals in *ilis* and *bilis*; as, *āgilis*, *āmābilis*;—adjectives in *atilis*; as, *umbrātīlis*;—and also, *indōles*, *sōbōles*; *pērisccēlis*, *dapsīlis*, *grācīlis*, *hūmīlis*, *pārīlis*, *simīlis*, *stērīlis*, *mūgīlis*, *strīgīlis*.

10. Words in *elus*, *ela*, *elum*, lengthen the penult; as,

*phāsēlus*, *quērēla*, *prēlum*. Except *gēlus*, *gēlum*, *scēlus*.

11. Diminutives in *olus*, *ola*, *olum*, *ulus*, *ula*, *ulum*, also words in

*ilus*, and those in *ulus*, *ula*, and *ulum*, of more than two syllables, shorten the penult; as,

*urceolus*, *filicula*, *lectulus*, *ratuuncula*, *corculum*, *pabulum*; *rutilus*, *garrulus*, *fabula*. Except *asilus*.

12. Words in *ma* lengthen the penult; as,

*fama*, *poëma*, *rīma*, *plūma*. Except *anima*, *cōma*, *dēcūma*, *lacrima*, *victima*, *hāma*.

13. A vowel before final *men* or *mentum* is long; as,

*lēvāmen*, *grāmen*, *crimen*, *flūmen*, *jūmentum*, *ātrāmentum*. Except *tāmen*, *cōlūmen*, *Hymen*, *ēlementum*, and a few verbal nouns derived from verbs of the second and third conjugations; as, *ālimentum*, *dōcūmen* or *dōcumentum*, *ēmōlūmentum*, *mōnūmentum*, *rēgimen*, *spēcimen*, *tēgimen*, etc.

14. Words ending in *imus* shorten the penult; as,

*ānimus*, *dēcimus*, *finitimus*, *fortissimus*, *maximus*. Except *bīmus*, *līmus*, *mīmus*, *ōpīmus*, *quādrīmus*, *sīmus*, *trīmus*, and two superlatives, *imus* and *primus*.

NOTE. When an adjective ends in *umus* for *imus*, the quantity remains the same; as, *dēcūmus*, *optūmus*, *mazūmus*, for *dēcimus*, etc.

15. *A*, *e*, *o*, and *u*, before final *mus* and *mum*, are long; as,

*rāmus*, *rēmus*, *extrēmus*, *prōmus*, *dūmus*, *pōmum*, *vōlēmum*. Except *ātōmus*, *balsānum*, *cinnānum*, *dōmus*, *glōmus*, *hūmus*, *postūmus*, *thālāmus*, *tōmus*, *cālāmus*, *nēmus*.

16. (a.) Words in *na*, *ne*, *nī*, and *nīs*, lengthen the penult; as,

*lāna*, *ārēna*, *cārīna*, *mātrōna*, *lūna*, *māne*, *septēni*, *octōni*, *inānis*, *fīnis*, *immūnis*. Except *advēna*, *cottāna*, *ptisāna*, *mīna*, *gēna*, *bēne*, *sine*, *cānis*, *cīnis*, *jūvēnis*; and the following in *ina*,—*buccina*, *dōmīna*, *fiscina*, *fēmīna*, *fuscina*, *lāmīna*, *māchina*, *pāgina*, *pātina*, *sarcīna*, *tibicīna*, *trūtina*: and in plur. *ōpīnæ*, *mīnæ*, *nundīnæ*. So compounds of *gēno*; as, *indīgēna*.

(b.) Verbs in *ino* and *inor* shorten the penult; as,

*destīno*, *fascīno*, *inquīno*, *sīno*, *crīmīnor*. Except *festīno*, *propīno*, *sāgīno*, *ōpīnor*, and the compounds of *clīno*; as, *inclīno*, etc.

17. (a.) Adjectives in *inus*, when they express time, or indicate a material or an inanimate substance, shorten the penult; as,

*crastīnus*, *diūtīnus*, *pristīnus*, *pērendīnus*: *fāgīnus*, *crōcīnus*, *hyācīnthīnus*, *ādāmantīnus*, *crystallīnus*, *oleāgīnus*, *bombīcīnus*. Except *mātūtīnus*, *rēpentīnus*, *vespertīnus*.

(b.) Other adjectives and words in *inus* and in *inum* lengthen the penult; as,

*canīnus*, *bīnus*, *pēregrīnus*, *mārinus*, *clandestīnus*, *sūpīnus*: *līnum*. Except *ācīnus*, *āsīnus*, *coccīnus*, *cōmīnus*, *ēmīnus*, *cōphīnus*, *dōmīnus*, *fācīnus*, *fātīcīnus*, *prōtīnus*, *sīnus*, *terminus*, *gēmīnus*, *circīnus*, *mīnus*, *vātīcīnus*, *succīnum*, *fascīnum*.

18. *A*, *e*, *o*, and *u*, before final *nus* and *num*, are long; as,

*urbānus*, *sērēnus*, *patrōnus*, *prōnus*, *mūnus*, *tribūnus*, *fānum*, *vēnēnum*, *dōnum*. Except *ānus*, an old woman, *galbānus*, *mānus*, *ōceānus*, *plātānus*, *ēbēnus*, *gēnus*, *limīgēnus*, *pēnus*, *tēnus*, *Vēnus*, *ōnus*, *bōnus*, *sōnus*, *thrōnus*; *lāgānum*, *peucēdānum*, *pōpānum*, *tympānum*, *abrōtōnum*.

19. Words ending in *ba*, *bo*, *pa*, and *po*, shorten the penult; as,

*fāba*, *jūba*, *syllāba*; *bībo*, *cūbo*, *prōbo*; *ālāpa*, *lūpa*, *scāpha*; *crēpo*, *particīpo*. Except *glēba*, *scriba*, *būbo*, *glūbo*, *lībo*, *nūbo*, *scribo*, *sīpho*, *cēpa*, *cūpa*, *pāpa*, *pūpa*, *rīpa*, *scōpa*, *stūpa*; *cāpo*, *rēpo*, *stīpo*.



20. Words in *al*, *ar*, *are*, and *aris*, lengthen the penult; as,  
*tribūnal*, *vectigal*: *lūpānar*, *pulvīnar*; *altāre*, *lāqueāre*; *nāris*. Except *ānimal*,  
*cāpital*, *cūbital*, *tōrāl*, *jūbar*, *sālar*, *māre*, *bimāris*, *hīlāris*, *canthāris*, *cappāris*,  
*lcāris*.

21. Before final *ro* or *ror*, *a* and *e* are short; *i*, *o*, and *u*, are long; as,

*āro*, *pāro*, *fēro*, *gēro*, *sēro*, *cēlēro*, *tempēro*, *quēror*; *mīror*, *spīro*, *tīro*; *auctōro*,  
*ignōro*, *ōro*; *cūro*, *dūro*, *fīgūro*; *lāror*. Except *dēclāro*, *pēro*, *spēro*; *fōro*, *mō-*  
*ror*, *sōror*, *vōro*, *fūro*, *sātūro*; and derivatives from genitives increasing short;  
as, *augūror*, *dēcōro*, *mēmōro*, *murmūro*, etc.; from *augur*, *augūris*; *dēcus*, *dēcō-*  
*ris*, etc.

22. Before final *rus*, *ra*, *rum*, *e* is short; the other vowels are long; as,

*mērum*, *mērus*, *hēdēra*, *sērum*, *cēlērum*; *cārus*, *mīrus*, *mōrus*, *mūrus*, *gūrus*;  
*āra*, *spīra*, *ōra*, *nātūra*, *lōrum*.

Except, 1. *austērus*, *gālērus*, *plērus*, *prōcērus*, *sincērus*, *sērus*, *sēvērus*, *vērus*,  
*crātēra*, *cēra*, *pēra*, *panthēra*, *stātēra*.

Exc. 2. *barbārus*, *cammarus*, *cāmūrus*, *canthārus*, *chōrus*, *fōrus*, *hellēbōrus*,  
*nūrus*, *ōpīpārus*, *ōvipārus*, *phosphōrus*, *pīrus*, *sātīrus*, *scārus*, *spārus*, *tartārus*,  
*tōrus*, *zēphīrus*; *amphōra*, *ancōra*, *cithāra*, *hāra*, *līra*, *mōra*, *purpūra*, *philīra*,  
*pīra*, *sātīra*; *fōrum*, *gārum*, *pārum*, *suppārum*.

23. Adjectives in *osus* lengthen the penult; as,

*fūmōsus*, *vīnōsus*.

24. Nouns in *etas* and *itas* shorten the penult; as,

*pīetas*, *civitas*, *bōnitas*.

25. Adverbs in *tim* lengthen the penult, those in *iter* and *itus* shorten it; as,

*stātīm*, (constantly), *virītīm*, *tribūtīm*; *acriter*, *funditus*. Except *stātīm*, (im-  
mediately), *affātīm*.

26. (a.) Words in *ates*, *itis*, *otis*, and in *ata*, *eta*, *ota*, *uta*, lengthen the penult, as,

*vātes*, *pēnātes*, *vītis*, *mūtis*, *cāryōtis*, *lcāriōtis*, *pīrāta*, *mēta*, *poēta*, *ālūta*, *cīcūta*.  
Except *sītis*, *pōtis*, *drāpēta*, *nōta*, *rōta*.

(b.) Nouns in *ita* shorten the penult; as,

*āmīta*, *nāvīta*, *orbīta*, *sēmīta*. Except *pituīta*.

27. Nouns in *atum*, *itum*, *utum*, lengthen the penult; as,

*lūpātum*, *ācōnītum*, *vērūtum*. Except *dēfrūtum*, *pulpītum*, *pētōritum*, *lūtum*  
(mud), *compītum*.

28. Nouns and adjectives ending in *tus* lengthen the penult; as,

*barbātus*, *grātus*, *bōlētus*, *fācētus*, *crīnītus*, *pērītus*, *āgrōtus*, *tōtus*, *argūtus*, *hīr-*  
*sūtus*. Except *cātus*, *lātus*, (-ēris), *impētus*, *mētus*, *vēgētus*, *vētus*; *ānhēlitus*, *dīgī-*  
*tus*, *grātūitus*, *hālītus*, *hospītus*, *servītus*, *spīritus*; *antidōtus*, *nōtus*, *quōtus*, *tōtus*  
(so great); *arbūtus*, *pūtus*; *inclītus*; and derivatives from perfect participles  
having a short penult; as, *exercītus*, *hābītus*.

29. A penultimate vowel before *v* is long; as,

*clāva*, *ōlīva*, *dīves*, *nāvis*, *civis*, *pāpāver*, *pāvo*, *prīvo*, *ovum*, *prāvus*, *āstīvus*,  
*fūgītīvus*. Except *āvis*, *brēvis*, *grāvis*, *lēvis*, *ōvis*; *cāvo*, *grāvo*, *jūvo*, *lāvo*, *lēvo*,  
*ovo*; *āvus*, *cāvus*, *fāvus*, *nōvus*, *fāvor*, *pāvor*, *nōvem*.

30. Words ending in *dex*, *dix*, *mex*, *nix*, *lex*, *rex*, lengthen the penult; as,

*cōdex*, *jūdex*; *lōdix*, *rādix*; *cīmex*, *pūmex*; *jūnix*; *īlex*; *cārex*, *mūrex*.  
Except *cūlex*, *sīlex*, *rūmex*.

## II. ANTEPENULTS.

§ 292. 1. *I* is short in diminutives in *icūlus* and *icellus* (*a*, *um*), whether nouns or adjectives; as,

*collicūlus*, *dulcicūlus*, *craticūla*, *pellicūla*, *mollicellus*. Except words in which the preceding vowel is short; as, *cūticūla*, *cānicūla*: or in which *i* is long in the primitive; as, *cornicūla*, from *cornix*, *-icis*.

2. Numerals in *ginti*, *ginta*, *ēni*, and *esīmus*, lengthen the antepenult; as,

*vīginti*, *quādrāginta*, *trīcēni*, *quīnquāgēsīmus*.

3. *O* and *u* before final *lentu*s are short; as,

*vinōlentu*s, *fraudūlentu*s, *pulvērūlentu*s, *trūcūlentu*s.

4. A vowel before final *nea*, *neo*, *nia*, *nio*, *nīus*, *nium*, is long; as,

*ārānea*, *līnea*, *cāneo*, *mūnia*, *pūnio*, *Fāvōnius*, *patrīmōnium*. Except *castānea*, *tīnea*, *māneo*, *mīneo*, *mōneo*, *sēneo*, *tēneo*, *ignōmīnia*, *luscīnia*, *vēnia*, *lānio*, *vēnio*, *ingēnium*, *gēnīus*, *sēnio*, *sēnium*; words in *cinium*, as, *lēnōcīnium*; and derivatives in *onius*, when *o* in the root of the primitive is short; as, *Agāmēmnōnius*, from *Agāmēmnōn*, *-ōnis*.

5. Words ending in *areo*, *arius*, *arium*, *erium*, *orius*, *orium*, lengthen the antepenult; as,

*āreo*, *cibārius*, *plantārium*, *dictērium*, *censōrius*, *tentōrium*. Except *cāreo*, *vārius*, *dēsīdērium*, *impērium*, *māgīstērium*, *minīstērium*.

6. Adjectives in *atīcus*, *atīlis*, lengthen the antepenult; as,

*āquātīcus*, *plumātīlis*. Except some Greek words in *atīcus*; as, *grammātīcus*.

7. *I* before final *tūdo* is short; as,

*altitūdo*, *longitūdo*.

8. Verbals in *bīlis* lengthen *a* but shorten *i* in the antepenult; as,

*āmābīlis*, *mīrābīlis*; *crēdībīlis*, *terrībīlis*. In *hābīlis*, *b* belongs to the root.

9. *U* before *v* is short, (except in *Jūverna*); as,

*jūvēnis*, *jūvēnālis*, *jūvēnīlitas*, *flūvīus*, *dilūvīum*.

## III. PENULT OF PROPER NAMES.

§ 293. 1. Patrials and proper names of more than two syllables, found in the poets with the following terminations, shorten the penult:—

ba,	de,	o, <sup>6</sup>	ges,	dus, <sup>13</sup>	ena, <sup>19</sup>	arus,	atus, <sup>22</sup>
ca, <sup>1</sup>	le, <sup>4</sup>	on, <sup>7</sup>	les,	eus, <sup>14</sup>	anes,	erus, <sup>21</sup>	itus, <sup>23</sup>
la, <sup>2</sup>	pe, <sup>5</sup>	os, <sup>8</sup>	lis, <sup>10</sup>	gus, <sup>15</sup>	enes,	yus,	otus. <sup>24</sup>
be,	re,	er, <sup>9</sup>	bus,	lus, <sup>16</sup>	aris,	asus,	
ce, <sup>3</sup>	al,	mas,	cus, <sup>11</sup>	mus, <sup>17</sup>	yris,	osus,	
che,	il,	ras,	chus, <sup>12</sup>	phus, <sup>18</sup>	asis, <sup>20</sup>	usus,	



*Exceptions.*

<sup>1</sup>Mārica, Nāsica.—<sup>2</sup>Erīphyla, Messāla, Philōmēla, Suādēla.—<sup>3</sup>Bērēnice.—<sup>4</sup>Erīphyle, Neōbule, Pērīmēle.—<sup>5</sup>Eurōpe, Sīnōpe.—<sup>6</sup>Carthāgo, Cūpāvo, Cūpīdo, Origo, Theāno.—<sup>7</sup>Alēmon, Anthēdon, Chalcēdon, Iāson, Philēmon, Pōlypēmon, Sarpēdon, Thermōdon.—<sup>8</sup>Cercyros, Pēpārēthos, Pharsālos, Sērīphos.—<sup>9</sup>Mēleāger.—<sup>10</sup>Bessālis, Eumēlis, Jūvēnālis, Martiālis, Phāsēlis, Stymphālis.—<sup>11</sup>Bēnācus, Caicus, Grānicus, Nūmicus, Trivicus.—<sup>12</sup>Ophiūchus.—<sup>13</sup>Abūdus.—<sup>14</sup>Cāphāreus, Enīpeus, Prōmētheus, Phōrōneus, Salmōneus, Oileus.—<sup>15</sup>Cēthēgus.—<sup>16</sup>*Names in -clus, in -olus (except Æolus, Naubōlus), in -bulus, (except Bibūlus) Eumēlus, Gætūlus, Iūlus, Massylus, Orbēlus, Pharsālus, Sardānāpālus, Stymphālus.*—<sup>17</sup>*Some in -dēmus and -phēmus; as, Acādēmus, Pōlyphēmus.*—<sup>18</sup>Serīphus.—<sup>19</sup>Alcmēna, Athēnē, Cāmēna, Fidēna, Messēna, Mūrēna, Mŷcēnē.—<sup>20</sup>Amāsīs.—<sup>21</sup>Hōmērus, Ibērus.—<sup>22</sup>Arātus, Cērātus, Torquātus.—<sup>23</sup>Hērāclitus, Herināphrōditus.—<sup>24</sup>Būthrōtus.

2. Proper names of more than two syllables, found in the poets with the following terminations, *lengthen* the penult:—

ana, <sup>1</sup>	sa,	num, <sup>7</sup>	tas, <sup>12</sup>	urus,	etus, <sup>16</sup>
ina, <sup>2</sup>	ta, <sup>4</sup>	tum, <sup>9</sup>	des, <sup>9</sup>	pus, <sup>13</sup>	esus, <sup>15</sup>
ona, <sup>3</sup>	tæ, <sup>5</sup>	or, <sup>8</sup>	tes, <sup>10</sup>	irus,	isus,
yna,	ene, <sup>6</sup>	nas,	tis, <sup>11</sup>	orus, <sup>14</sup>	ysus,
					utus, <sup>17</sup>
					ytus, <sup>17</sup>
					vus.

*Exceptions.*

<sup>1</sup>Sēquāna.—<sup>2</sup>Mūtina, Prōserpina, Ruspina, Sarsina.—<sup>3</sup>Axōna, Matrōna.—<sup>4</sup>Dalmāta, Prōchŷta, Sarmāta, Lāpitha.—<sup>5</sup>Gālātē, Jaxāmētē, Massāgētē, Mācētē, Saurōmātē.—<sup>6</sup>Clŷmēne, Hēlēne, Melpōmēne, Nyctimēne.—<sup>7</sup>Arīminum, Drēpānum.—<sup>8</sup>Nūmītor.—<sup>9</sup>Miltiādes, Pylādes, Sōtādes, Thūcŷdīdes; *patronymics in -des, (§ 291, 4,) and plurals in -ades.*—<sup>10</sup>Antiphātes, Chārites, Eurybātes, Ichnōbātes, Euergetēs, Massāgetēs, *and all names in -crates.*—<sup>11</sup>Dercētis.—<sup>12</sup>Apīdānus, Apōnus, Cārānus, Chrŷsōgōnus, Ciminus, Clŷmēnus, Concānus, Dardānus, Diādūmēnus, Eārinus, Eridānus, Fūcinus, Hēlēnus, Libānus, Mōrini, Mŷcōnus, Nebrōphōnus, Olēnus, Pēriclŷmēnus, Rhōdānus, Chārites, Santōnus, Sēquāni, Stēphānus, Tēlēgōnus, Terminus, *and names in -gonus and -xenus.*—<sup>13</sup>Œdīpus.—<sup>14</sup>Pācorus, Bospōrus, *and names in -chorus and -phorus; as, Stēsichōrus, Phosphōrus.*—<sup>15</sup>Ephēsus, Vogēsus, Vōlēsus.—<sup>16</sup>Iāpētus, Tāygētus, Vēnētus.—<sup>17</sup>Ēpytus, Anŷtus, Eurŷtus, Hippōlytus.

3. The penultimate vowel of the following proper names, and adjectives derived from proper names, though followed by a vowel, is long. See § 283, I. Exc. 6.

Enēas, Æthion, Achēlōus, Achillēus, Alcyōnēus, Alexandrīa, Alōeus, Alpheus, Amīnēus, Amphīarāus, Amphīgēnia, Amphion, Amŷthāon, Arion, Anchīsēus, Atlantēus, Antiōchia, Biōnēus, Cēsīrēa, Cālaurēa, Calliōpēa, Cassiōpēa, Cleanthēas, Cŷdōnēus, Cŷmōdōcēa, Cŷthērēa, Dārūs (-ēus), Dēidāmīa, Didŷmāon, Diōmēdēus, Dolichāon, Echion, Elēus, Endŷmiōnēus, Enŷo, Eōus, Erēbēus, Erechthēus, Gālātēa, Gigantēus, Hērāclēa (-ēus), Hippōdāmīa, Hŷpērion, Ilithŷia, Imāon, Iōlāus, Iphīgēnia, Ixion, Lāōdāmīa, Lātōus, Lesbōus, Lycāon, Māchāon, Mausōlēum, Mēdēa, Menēlāus, Mēthion, Myrtōus, Ophion, Orion, Orithŷia, Orphēus, Pallantēum (-us), Pandion, Paphagēa, Pēnēus, Penthēsīlēa, Phōbēus, Poppēa, Prōtēsīlāus, Pyrēnēus, Sardēus, Thālīa.

NOTE. *Eus* in the termination of Greek proper names, is commonly a diphthong; as, *Alceus, Ceneus, Orpheus, Peleus, Perseus, Proteus, Theseus, Tydeus*, which are dissyllables; *Briareus, Enipeus, Macareus, Typhoeus*, which are trisyllables, *Idomeneus*, etc. Cf. § 283, Exc. 6, Note 2. But in those which in Greek are written *εως* (*eios*), *eus* forms two syllables; as, *Alpheus*. So also in adjectives in *eus*, whether of Greek or Latin origin; as, *Erēbēus, Erechthēus, Orphēus; aureus, ligneus*.

## QUANTITY OF FINAL SYLLABLES.

## I. VOWELS.

## MONOSYLLABLES.

§ 294. (a.) All monosyllables, except enclitics, ending in a vowel, are long; as,

*ā, āh, dā, stā, ē, dē, mē, tē, sē, nē, rē, i, fī, hī, quī, nī, sī, O or ōh, dō, prō, prōh, quō, stō, tū.*

## POLYSYLLABLES.

*A final.*

1. *A* final, in words declined, is short; as, *mūsă, templă, căpî-tă, Tȳdeă*. Thus,

*Mūsă mīhi causas mēmōră; quo nūmīne læso.... Virg. A. 1, 8.*

Exc. *A* final is long in the ablative of the first declension, and in the vocative of Greek nouns in *as* and *es*; as,

*Mūsă, fundă; O Ænēă, O Pallă, O Anchisă.*

2. *A* final, in words not declined, is long; as, *ămă, frustră, anteă, ergă, intră*. Thus,

*Extră fortūnam est quidquid dōnătur āmīcis. Mart. Epig. 5, 42, 7.*

Exc. *A* final is short in *eiă, ită, quiă*, and in *pătă*, when used adverbially, in the sense of 'for example.' It is sometimes short in the preposition *contra*, and in numerals ending in *ginta*; as, *trīginta*, etc. In *postea*, it is common.

*A* final is also short in the names of Greek letters; as, *alphă, bêtă*, etc., and in *tărantără*, the imitated sound of the trumpet.

*E final.*

§ 295. *E* final, in words of two or more syllables, is short; as, *nătě, patrě, ipsě, currě, rěgěrě, nempě, antě*. Thus,

*Incĭpě, parvě puer, risu cognoscěrě mătrem. Virg. E. 4, 60.*

REMARK. The enclitics *-que, -ne, -ve, -ce, -te, -pte*, etc., as they are not used alone, have *e* short, according to the rule; as, *něquě, hūjuscě, suaptě*. Cf. § 294, (a.)

Exc. 1. *E* final is long in nouns of the first and fifth declensions; as,

*Calliōpě, Tȳdĭdě, fĭdě*. So also in the compounds of *rě* and *dĭě*; as, *quārě, hōdĭě, prĭdĭě, postrĭdĭě, quōtĭdĭě*, and in the ablative *fămě*, originally of the fifth declension.

Exc. 2. *E* final is long in Greek vocatives from nouns in *-es*, of the third declension; as, *Achillě, Hippōmēně*; and in Greek neuters plural; as, *cētě, mēlě, pēlāgě, Tempě*.

Exc. 3. In the second conjugation, *e* final is long in the second person singular of the imperative active; as, *dōcě, mōně*;—but it is sometimes short in *căve, văle*, and *vĭde*.



Exc. 4. *E* final is long in adverbs formed from adjectives of the second declension; as,

*plácide*, *pulchrē*, *valdē* for *vālidē*, *maximē*; but it is short in *bēnē*, *mālē*, *infernē*, and *supernē*.

Exc. 5. *Fērē*, *fermē*, and *ōhē*, have the final *e* long.

### I final.

§ 296. *I* final is long; as, *dōminī*, *fīlī*, *classī*, *dōcērī*, *sī*. Thus,

*Quid dōminī faciēnt, audent cum tālia fūres.* Virg. E. 3, 16.

Exc. 1. (a.) *I* final is common in *mīhi*, *tibi*, *sibi*, *ibi*, and *ubi*.

(b.) In *ubique* and commonly in *ibidem* it is long, but in *ubivis* and *ubinam* it is short.—(c.) In *nisi*, *quāsi*, and *cui*, when a dissyllable, *i* final is common, but usually short. In *utinam* and *utique*, and rarely, also, in *uti*, it is short.

Exc. 2. *I* final is short in the dative singular of Greek nouns of the third declension, which increase in the genitive; as, *Pallādī*; *Mīnōidī*, *Tēthjī*.

Exc. 3. *I* final is short in the vocative of Greek nouns in *-is*; as, *Alexī*, *Daphnī*, *Pārī*. But it is long in vocatives from Greek nouns in *-is*, (*us*) *-entos*; as, *Sīmōi*, *Pjrrōi*.

Exc. 4. *I* final is short in Greek datives and ablatives plural in *-si*, or, before a vowel, *-sin*; as, *Dryāsī*, *hērōisi*, *Trōāsīn*.

### O final.

§ 297. *O* final, in words of two or more syllables, is common; as, *virgō*, *āmō*, *quandō*. Thus,

*Ergō mētū cāpita Scylla est inimica pāterno.* Virg. Cir. 386.

*Ergō sollicitāe tu causa, pecūnia, vitāe es!* Prop. 3, 5, 1.

Exc. 1. *O* final is long in the dative and ablative singular; as, *dōminō*, *regnō*, *bonō*, *suō*, *illō*, *eō*.

Exc. 2. *O* final is long in ablatives used as adverbs; as, *certō*, *falsō*, *mēritō*, *vulgō*, *eō*, *quō*; and also in *omninō*, in *ergō*, 'for the sake of,' and in the interjection *iō*.

REMARK 1. The final *o* of verbs is almost always long in poets of the Augustan age.

REM. 2. In poets subsequent to the Augustan age, final *o* in verbs, in gerunds, and in the adverbs *ādeo*, *ideo*, *ergo*, *sēro*, *vēro*, *porro*, *retro*, *immo*, *idcirco*, *sūbito*, and *postrēmo*, is sometimes short.

Exc. 3. *O* final is short in *cito*, *illico*, *prōfecto*, and the compounds of *mōdo*; as, *dummōdō*, *postmōdō*, etc.; and in *ēgo* and *hōmo* it is more frequently short than long.

Exc. 4. *O* final in Greek nouns written with an omēga (ω) is long; as, *Clīō*, *Didō*, *Athō*, and *Andrōgeō*, (gen.)

### U final.

§ 298. 1. *U* final is long; as, *vultū*, *cornū*, *Panthū*, *dīctū*, *diū*. Thus,

*Vultū, quo cœlum tempestātesque sērēnat.* Virg. A. 1, 255.

Exc. *Indū* and *nēnū*, ancient forms of *in* and *non*, have *u* short. *U* is also short in terminations in *ūs* short, when *s* is removed by elision; as, *contentū*, for *contentūs*. See § 305, 2.

### Y final.

2. *Y* final is short; as, *Mōly*, *Tīphŷ*. Thus,

*Mōly* vōcant sup̄eri: nigrā rādīce tēnētur. *Ovid. M. 14, 292.*

Exc. *Y* in the dative *Tēthŷ*, being formed by contraction, is long. § 283, III.

## II. CONSONANTS.

### MONOSYLLABLES.

§ 299. 1. Monosyllabic *substantives* ending in a consonant are long; all other monosyllables ending in a consonant are short; as,

*sōl*, *vīr*, *fūr*, *jūs*, *splēn*, *vēr*, *fār*, *lār*, *Nār*, *pār*, *Sēr*, *fūr*, *fās*, *mās*, *rēs*, *pēs*, *Dis*, *glīs*, *līs*, *vīs*, *flōs*, *mōs*, *rōs*, *Trōs*, *ōs*, (*ōris*), *dōs*, *grūs*, *rūs*, *tūs*;—*nēc*, *īn*, *ān*, *āb*, *ād*, *quād*, *quīs*, *quōt*, *ēt*; as,

*Ipse docet quid āgam. Fās est ēt āb hoste dōcēri. Ovid. M. 4, 428.*

*Vēr ādeo frondi nēmōrum, vēr ūtile silvis. Virg. G. 2, 323.*

NOTE. The rules for the quantity of final syllables ending in a consonant imply that the consonant is single, and that it is preceded by a single vowel. If otherwise the syllable will be long by § 283, IV. and II.

Exc. 1. *Cōr*, *fēl*, *mēl*, *pōl*, *vīr*, *ōs* (gen. *ossis*), and probably *vas* (*vādīs*), are short.

Exc. 2. *En*, *nōn*, *quīn*, *sīn*, *crās*, *plūs*, *cūr*, and *pār*, are long: so also are particles and pronouns ending in *c*, except *nēc*, which is short, and the pronouns *hic* and *hoc*, in the nominative and accusative, which are common.

Exc. 3. Monosyllabic plural cases of pronouns and forms of verbs in *as*, *es*, and *is*, are long; as, *hās*, *quās*, *hōs*, *nōs*, *vōs*, *quōs*, *hīs*, *quīs*;—*dās*, *flēs*, *stēs*, *īs*, *fīs*, *sīs*, *vīs*; except *ēs* from *sum* which is short.

Exc. 4. The abridged imperatives retain the quantity of their root; as, *dīc*, *dūc*, from *dico*, *dūco*; *fāc*, *fēr*, from *fācio*, *fēro*.

### POLYSYLLABLES.

### D, L, N, R, T, final.

2. Final syllables ending in *d*, *l*, *n*, *r*, and *t*, are short; as, *illūd*, *consūl*, *carmēn*, *pātēr*, *cāpūt*. Thus,

*Obstūpuit simūl ipse, simūl percultus Achātes. Virg. A. 1, 513.*

*Nōmēn Arīōnium Sicūlas implēvērāt urbes. Ovid. F. 2, 93.*

*Dum lōquōr, horrōr, hābet; parsque est mēmīnisse dōlōris. Id. M. 9, 291.*

Exc. 1. *E* in *liēn* is long.

Exc. 2. In Greek nouns, nominatives in *n* (except those in *on*, written with an *omicron*), masculine or feminine accusatives in *an* or *en*, and genitives plural in *on*, lengthen the final syllable; as,

*Tuān*, *Orīōn*, *Enēān*, *Anchīsēn*, *Calliōpēn*; *ēpigrammātōn*.



Exc. 3. *Aēr*, *æthēr*, and nouns in *ēr* which form their genitive in *ērīs*, lengthen the final syllable; as, *cratēr*, *solēr*. So also *Ibēr*; but the compound *Celtiber* has sometimes in Martial its last syllable short.

REMARK. A final syllable ending in *t*, may be rendered long by a diphthong, by contraction, by syncope, or by position; as, *aut*, *ābit* for *ābiit*, *fūmāt*, for *fūmāvit*, *āmānt*. See § 283, II. III. IV., and § 162, 7, (d.)

### M final.

NOTE. Final *m* with the preceding vowel is almost always cut off, when the next word begins with a vowel. See *Echthipsis*, § 305, 2.

3. Final syllables ending in *m*, when it is not cut off, are short; as,

*Quam laudas, plūmā? cocto nūm ādest hōnor idem. Hor. S. 2, 2, 28.*

REMARK. Hence in composition the final syllables of *cum* and *circum* are short; as, *cōmēdo*, *circūmāgo*.

### C final.

4. Final syllables ending in *c* are long; as, *ālēc*, *illīc*, *istāc*, *illūc*. Thus,

*Illīc indocto prīmum se exērcuit arcu. Tib. 2, 1, 69.*

Exc. The final syllable of *dōnēc* is short; as,

*Dōnēc ēris fēlix, multos nūmērābis āmīcos. Ovid. Trist. 1, 9, 5.*

### AS, ES, and OS, final.

§ 300. Final syllables in *as*, *es*, and *os*, are long; as,

*mūsās, piētās, āmās, Ænēās, quiēs, sermōnēs, diēs, Pēnēlōpēs, dūcentiēs, mōnēs, hōnōs, vīrōs, dōminōs. Thus,*

*Hās autem terrās, Itālīque hanc lītōris ōram. Virg. A. 3, 396.*

*Si mōdo dēs illis cultus, simīlēsque pārātus. Ovid. M. 6, 454.*

Exc. 1. (a.) AS. *As* is short in *ānās*, in Greek nouns whose genitive ends in *ādīs* or *ādos*; as, *Arcās*, *Pallās*; and in Greek accusatives plural of the third declension; as, *hērōās*, *lampādās*.

(b.) *As* is short also in Latin nouns in *as*, *ādos*, formed like Greek patronymics; as, *Appiās*.

Exc. 2. ES. (a.) Final *es* is short in nouns and adjectives of the third declension which increase short in the genitive; as, *hospēs*, *līmēs*, *hēbēs*; gen. *hospītis*, etc.

(b.) But it is long in *ābiēs*, *āriēs*, *pāriēs*, *Cērēs*, and *pēs*, with its compounds *cornīpēs*, *sōnīpēs*, etc.

(c.) *Es*, in the present tense of *sum* and its compounds, and in the preposition *pēnēs*, is short.

(d.) *Es* is short in Greek neuters in *es*; as, *cācōēthēs*, and in Greek nominatives and vocatives plural from nouns of the third declension, which increase in the genitive; as, *Arcādēs*, *Trōēs*, *Amazōnēs*; from *Arcas*, *Arcādīs*, etc.

Exc. 3. OS. (a.) *Os* is short in *compōs*, *impōs*, and *ōs* (*ossis*), with its compound *exōs*.

(b.) *Os* is short in Greek nouns and cases written in the original with *omicron*; as (1) in all neuters; as, *chaōs*, *ēpōs*, *Argōs*; (2) in all nouns of the second declension; as, *Iliōs*, *Tyrōs*, *Dēlōs*; except those whose genitive is in *ō*, (Greek *ω*); as, *Athōs*, gen. *Athō*; (3) in genitives singular of the third declension; as, *Pallādōs*, *Tēthyōs*, from *Pallās* and *Tēthys*.

### IS, US, and YS, final.

§ 301. Final syllables in *is*, *us*, and *ys*, are short; as,

*turris*, *militis*, *mātis*, *āmātis*, *āmābis*, *māgis*; *pectūs*, *bōnūs*, *ējūs*, *āmāmūs*, *rursūs*, *tēnūs*; *Cāpys*, *Itys*. Thus,

Non *āpis* inde tūlit collectos sēdula flōres. *Ovid.* M. 13, 928.

Seriūs aut citiūs sēdem prōpērāmūs ad ūnam. *Id.* M. 10, 33.

At *Cāpys*, et quōrum mēlior sententia menti. *Virg.* A. 2, 35.

Exc. 1. IS. (a.) *Is* is long in plural cases; as,

*mūsīs*, *nōbis*; *omnīs*, *urbīs*, (for *omnēs*, *urbēs*); *quīs*, (for *quēs* or *quibus*). So also in the adverbs *grātīs*, *ingrātīs*, and *fōris*, which are in reality datives or ablatives plural.

Et liquīdi simūl ignis; ut *hīs* exordia primīs. *Virg.* A. 6, 33.

Quīs ante ōra patrum Trōjæ sub mōnibus altis. *Id.* A. 1, 95.

Non *omnīs* arbusta jūvant, hūmilesque mýricæ. *Id.* E. 4, 2.

Adde tōt ēgrēgias *urbīs*, ōpērumque lābōrem. *Id.* G. 2, 155.

(b.) *Is* is long in the nominative of nouns whose genitive ends in *itis*, *inis*, or *entis*; as, *Samnīs*, *Sālāmīs*, *Simoīs*.

(c.) *Is* is long in the second person singular of the present indicative active of the fourth conjugation; as,

*audīs*, *nescīs*. So also in the second persons, *fīs*, *īs*, *sīs*, *vīs*, *vēlīs*, and their compounds; as, *adsīs*, *possīs*, *quamvis*, *mālīs*, *nōlīs*, etc. Cf. § 299, 1, Exc. 3.

(d.) *Ris*, in the future perfect and perfect subjunctive, is common; as, *vidēris*.

Exc. 2. US. (a.) *Us* is long in nouns of the third declension which increase long, and in the genitive singular, and the nominative, accusative, and vocative plural of the fourth declension, (§ 89, Rem., and § 283, III.); as,

*tellūs*, *virtūs*, *incūs*;—*fructūs*. But *pālūs*, with the *us* short, occurs in Horace, Art. Poet. 65.

(b.) *Us* is long in Greek nouns written in the original with the diphthong *ous* (*ους*) whether in the nominative or genitive; as, nom. *Amāthūs*, *Opūs*, *Ædipūs*, *tripūs*, *Panthūs*; gen. *Didūs*, *Sapphūs*. But compounds of *pus* (*πους*), when of the second declension, have *us* short; as, *pōlypūs*.

NOTE. The last syllable of every verse, (except the anapæstic and the Ionic *a minōre*), may be either long or short at the option of the poet.

REMARK. By this is meant, that, although the measure require a long syllable, a short one may be used in its stead; and a long syllable may be used where a short one is required; as in the following verses, where the short syllable *ma* stands instead of a long one, and the long syllable *cu* instead of a short one:—

Sanguineūque mānu crēpītantia concūtīt armā. *Ovid.* M. 1, 143.

Non ēget Mauri jācūlis, nec arcū. *Hor.* Od. 1, 22, 2.



## VERSIFICATION.

## FEET.

§ 302. A foot is a combination of two or more syllables of a certain quantity.

Feet are either simple or compound. Simple feet consist of two or three syllables; compound feet of four.

## I. SIMPLE FEET.

## 1. Of two Syllables.

<i>Spondee</i> ,.....	two long, — —; as,.....	<i>fūndūnt.</i>
<i>Pyrrhic</i> ,.....	two short, — —; as,.....	<i>Dēūs.</i>
<i>Trochee</i> , or <i>choree</i> ,....	a long and a short, — —; as,.....	<i>ārmā.</i>
<i>Iambus</i> ,.....	a short and a long, — —; as,.....	<i>ērānt.</i>

## 2. Of three Syllables.

<i>Dactyl</i> ,.....	a long and two short, — — —; as,.....	<i>cōrpōrā.</i>
<i>Anapæst</i> ,.....	two short and a long, — — —; as,.....	<i>dōmīnī.</i>
<i>Tribrach</i> ,.....	three short, — — —; as,.....	<i>fācērē.</i>
<i>Molossus</i> ,.....	three long, — — —; as,.....	<i>cōntēndūnt.</i>
<i>Amphibrach</i> ,.....	a short, a long, and a short, — — —; as,.....	<i>āmārē.</i>
<i>Amphimæcrus</i> , or <i>Cretic</i> ,	a long, a short, and a long, — — —; as,.....	<i>cāstītās.</i>
<i>Bacchius</i> ,.....	a short and two long, — — —; as,.....	<i>Cātōnēs.</i>
<i>Antibacchius</i> ,.....	two long and a short, — — —; as,.....	<i>Rōmānūs.</i>

## II. COMPOUND FEET.

<i>Dispondeæ</i> ,.....	a double spondee, — — — —; as,.....	<i>cōnflīxērūnt.</i>
<i>Proceleusmatic</i> ,.....	a double Pyrrhic, — — — —; as,.....	<i>hōmīnībūs.</i>
<i>Ditrochee</i> ,.....	a double trochee, — — — —; as,.....	<i>cōmprōbāvīt.</i>
<i>Diïambus</i> ,.....	a double iambus, — — — —; as,.....	<i>āmāvērānt.</i>
<i>Greater Ionic</i> ,.....	a spondee and a Pyrrhic, — — — —; as,.....	<i>cōrrēximūs.</i>
<i>Smaller Ionic</i> ,.....	a Pyrrhic and a spondee, — — — —; as,.....	<i>prōpērābānt.</i>
<i>Choriambus</i> ,.....	a choree and an iambus, — — — —; as,.....	<i>tērrificānt.</i>
<i>Antispast</i> ,.....	an iambus and a choree, — — — —; as,.....	<i>ādhesissē.</i>
<i>First epitrit</i> ,.....	an iambus and a spondee, — — — —; as,.....	<i>āmāvērānt.</i>
<i>Second epitrit</i> ,.....	a trochee and a spondee, — — — —; as,.....	<i>cōndītōrēs.</i>
<i>Third epitrit</i> ,.....	a spondee and an iambus, — — — —; as,.....	<i>discōrdiās.</i>
<i>Fourth epitrit</i> ,.....	a spondee and a trochee, — — — —; as,.....	<i>āddūxistīs.</i>
<i>First pæon</i> ,.....	a trochee and a Pyrrhic, — — — —; as,.....	<i>tēmpōribūs.</i>
<i>Second pæon</i> ,.....	an iambus and a Pyrrhic, — — — —; as,.....	<i>pōtēntiā.</i>
<i>Third pæon</i> ,.....	a Pyrrhic and a trochee, — — — —; as,.....	<i>ānimātūs.</i>
<i>Fourth pæon</i> ,.....	a Pyrrhic and an iambus, — — — —; as,.....	<i>cēlērītās.</i>

REMARK. Those feet are called *isochronous*, which consist of equal times; as the spondee, the dactyl, the anapæst, and the proceleusmatic, one long time being considered equal to two short.

## METRE.

§ **303.** 1. *Metre* is an arrangement of syllables and feet according to certain rules.

2. In this general sense, it comprehends either an entire verse, a part of a verse, or any number of verses.

3. Metre is divided into *dactylic*, *anapæstic*, *iambic*, *trochaic*, *choriambic*, and *Ionic*. These names are derived from the original or fundamental foot employed in each.

4. A *metre* or *measure*, in a specific sense, is either a single foot, or a combination of two feet. In the dactylic, choriambic, and Ionic metres, a measure consists of one foot; in the other metres, of two feet. Two feet constituting a measure are sometimes called a *syzygy*.

## VERSES.

§ **304.** A *verse* is a certain number of feet, arranged in a regular order, and constituting a line of poetry.

1. Two verses are called a *distich*; a half verse, a *hemistich*.

2. Verses are of different kinds, denominated sometimes, like the different species of metre, from the foot which chiefly predominates in them; as, *dactylic*, *iambic*, etc.;—sometimes from the number of feet or metres which they contain; as, *sēnārius*, consisting of six feet; *octōnārius*, of eight feet; *mōnōmēter*, consisting of one measure; *dīmēter*, of two; *trimēter*, *tetramēter*, *pentamēter*, *hexamēter*;—sometimes from a celebrated author who used a particular species; as, *Sapphic*, *Anacreontic*, *Alcaic*, *Asclepiadic*, *Glyconic*, *Phalæcian*, *Sotadic*, *Archilochian*, *Alcmanian*, *Pherecratic*, *Aristophanic*, etc., from *Sappho*, *Anacreon*, *Alceus*, *Asclepiādes*, *Glycon*, *Phalæcus*, *Sotādes*, *Archilōchus*, *Alcman*, *Pherecrātes*, *Aristophānes*, etc.—and sometimes from the particular uses to which they were applied; as, the *prosodiac*, from its use in solemn processions, the *paræmiac*, from its frequent use in proverbs.

3. A verse, with respect to the metres which it contains, may be complete, deficient, or redundant.

(1.) A verse which is complete is called *acatalectic*.

(2.) A verse which is deficient, if it wants one syllable at the end, is called *catalectic*; if it wants a whole foot or half a metre, it is called *brachycatalectic*.

(3.) A verse which wants a syllable at the beginning, is called *acephalous*.

(4.) A verse which has a redundant syllable or foot, is called *hypercatalectic* or *hypermeter*.

4. Hence, the complete name of every verse consists of three terms—the first referring to the *species*, the second to the *number of metres*, and the third to the *ending*; as, the *dactylic trimeter catalectic*.



5. A verse or portion of a verse of any kind (measured from the beginning) which contains three half feet, or a foot and a half, is called a *trihēmimēris*; if it contains five half feet, or two feet and a half, it is called a *penthēmimēris*; if seven half feet, or three feet and a half, a *hepthēmimēris*; if nine half feet, or four feet and a half, an *ennehēmimēris*. A portion of a verse consisting of one whole metre and a half, is called a *hēmiodius*, as being the half of a *trimeter*.

NOTE. The respective situation of each foot in a verse is called its *place*.

6. SCANNING is the dividing of a verse into the feet of which it is composed.

REMARK. In order to scan correctly, it is necessary to know the quantity of each syllable, and also to understand the following poetic usages, which are sometimes called

## FIGURES OF PROSODY.

### SYNALÆPHA.

§ 305. 1. *Synalæpha* is the elision of a final vowel or diphthong in scanning, when the following word begins with a vowel.

Thus, *terra antiqua* is read *terr' antiqua*; *Dardānidæ infensi*, *Dardānid' infensi*; *vento huc*, *vent' huc*. So,

*Quidve mōror? si omnes ūno ordīne hābētis Achīvos. Virg. A. 2, 102.*

Which is scanned thus—

*Quidve mōror? s' omnes ūn' ordīn' hābētis Achīvos.*

(1.) The interjections *O*, *heu*, *ah*, *proh*, *væ*, *vah*, are not elided; as,

*O et de Lātiā, O et de gente Sābīnā. Ovid. M. 14, 832.*

REMARK. But *O*, though not elided, is sometimes made short; as,

*Te Cōrydon O Alexi; trāhit sua quemque vōluptas. Virg. E. 2, 65.*

(2.) Other long vowels and diphthongs sometimes remain unelided, in which case, when in the thesis of a foot, they are commonly made short; as,

*Victor āpud rāpīdum Sīmōēnta sūb Ilīō alto. Virg. A. 5, 261.*

*Anni tempore eo quī Etēsīæ esse fēruntur. Lucr. 6, 717.*

*Ter sunt cōnātī impōnere Pēliō Ossam. Virg. G. 1, 281.*

*Glauco et Pānōpæ, et Inō Mēlicertæ. Id. G. 1, 436.*

(3.) Rarely a short vowel, also, remains without elision; as,

*Et vēra incessu pātuit deā. Ille ūbi mātrem.... Virg. A. 1, 405.*

(4.) *Synalæpha* in a monosyllable occasionally occurs; as,

*Si ad vitūlam spectas, nihil est, quod pocūla laudes. Virg. E. 3, 48.*

For *synalæpha* at the end of a line, see *Synapheia*, § 307, 3.

### ECTHLIPSIS.

2. *Ecthlipsis* is the elision of a final *m* with the preceding vowel, when the following word begins with a vowel. Thus,

*O cūras hōmīnum, O quantum est in rēbus ināne! Pers. 1, 1.*

Which is thus scanned—

O cūras hōmin' O quant' est in rēbus ināne.

Monstrum horrendum, informe, ingens, cui lūmen ādemptum. *Virg. A. 3, 658.*

- (1.) This elision was sometimes omitted by the early poets; as,  
*Corpōrū officium est quōniam prēmēre omnia deorsum. Lucr. 1, 363.*

See § 299, 2.

- (2.) Final *s*, also, with the preceding vowel, is sometimes elided by the early poets before a vowel, and sometimes *s* alone before a consonant; as, *content' atque* (Enn.), for *contentus atque*; *omnibu' rēbus*. (*Lucr.*) So,

Tum lātērālī' dōlor, certissimū' nunciū' mortis. *Lucil.*

REMARK. This elision took place principally in short syllables.

For ecthipsis at the end of a line, see *Synapheia*, § 307, 3.

## SYNÆRESIS.

§ 306. 1. Synæresis is the contraction into one syllable of two vowels which are usually pronounced separately. Thus,

*Aureā percussum virgā, versumque vērēnis. Virg. A. 7, 190.*

*Eosdem habuit sēcum, quibus est ēlāta, cāpillos. Prop. 4, 7, 7.*

*Tityre, pascentes a flūmine reice cāpellas. Virg. E. 3, 96.*

REMARK 1. So *Phaëthon* is pronounced *Phæthon*; *alveo*, *alvo*; *Orphea*, *Orpha*; *deorsum*, *dorsum*.

- (1.) Synæresis is frequent in *ii*, *iidem*, *iisdem*, *dii*, *diis*, *dein*, *deinceps*, *deinde*, *deest*, *deērat*, *deēro*, *deērit*, *deesse*; as,

*Præcipitātur āquis, et āquis nox surgit ab iisdem. Ovid. M. 4, 92.*

*Sint Mæcēnātes; non deerunt, Flacce, Mārōnes. Mart. 8, 56, 5.*

REM. 2. *Cui* and *huic* are usually monosyllables.

- (2.) When two vowels in compound words are read as one syllable, the former may rather be considered as elided than as united with the latter; as, *e* in *anteambūlo*, *anteire*, *antēhac*, *dehinc*, *mehercūle*, etc., and *a* in *contraire*.

(3.) The syllable formed by the union of *i* or *u* followed by another vowel retains the quantity of the latter vowel, whether long or short; as, *ābiēte*, *āriēte*, *ābiēgnæ*, *pāriētibus*, *consiliūm*, *fortuitus*, *Nāsidiēnus*, *vindēmiātor*, *omniā*; *gēnuā*, *tēnuis*, *pītuīta*, *flūviōrum*, etc. In such examples, the *i* and *u* are pronounced like initial *y* and *w*; as, *ābyēte*, *pāryētibus*, *consilyum*, *fortwitus*, *Nāsidyēnus*, *omn-yā*, *tenwis*, *pītwita*, etc.; and, like consonants, they have, with another consonant, the power of lengthening a preceding short vowel, as in the above examples.

NOTE. In Statius, the word *tēnuīōre* occurs as a trisyllable, in which the three vowels, *uio*, are united in pronunciation; thus, *tēn-wiō-re*.

- (4.) Sometimes, after a synalœpha or ecthlipsis, two vowels suffer synæresis; as, *stellio et*, pronounced *stell-yet*: *consilium et*,—*consil-yet*.

(5.) If only one of the vowels is written, the contraction is called *crasis*; as, *dī*, *consilī*, for *dii*, *consilii*.

## DIÆRESIS.

2. *Diæresis* is the division of one syllable into two; as,

*aulāx*, *Trōia*, *sīlūa*, *sūādent*; for *aulæ*, *Troia* or *Troja*, *silva*, *suādent*. So, *sūesco* for *suesco*; *rēliqūis* for *rēliquus*; *ecqūis* for *ecquis*; *milūis* for *milvus*, etc., as,



Æthereum sensum, atque *aurāi* simplicis ignem. *Virg. A. 6. 747.*  
 Atque alios alii irrident, Veneremque *sūdent*. *Lucr. 4, 1153.*  
 Grammatici certant; et adhuc sub *iudice* lis est. *Hor. A. P. 78.*  
*Aurārum et silvæ* metu. *Id. O. 1, 23, 4.*

(1.) So in Greek words originally written with a diphthong (*u* or *u*); as, *elēgēia* for *ēlēgia*, *Bacchēiā* for *Bacchēa*, *Rhætēiūs* for *Rhætēus*, *Plēiās* for *Plīās*: and also in words of Latin origin; as, *Vēiūs* for *Veius*, *Aquilēiā* for *Aquileiā*.

REMARK. This figure is sometimes called *dialysis*.

## SYSTOLE.

§ 307. 1. *Systole* is the shortening of a syllable which is long by nature or by position; as,

*vidē'n* for *videsne*, in which *e* is naturally long; *sātī'n* for *sātisne*, in which *i* is long by position;—*hōdie* for *hōc die*; *multimōdis* for *multis mōdis*. So,

*Ducere multimōdis vōces, et flectere cantus. Lucr. 5, 1405.*

(1.) By the omission of *j* after *āb*, *ād*, *ōb*, *sūb*, and *rē*, in compound words, those prepositions retain their naturally short quantity, which would otherwise be made long by position; as, *ābīci*, *ādīcit*, *ōbīcis*, etc. Thus,

*Si quid nostra tuis ādīcit vexatio rēbus. Mart. 10, 82, 1.*

REMARK. In some compounds the short quantity of *ād* and *ōb* is preserved before a consonant by the elision of the *d* or *b* of the preposition, as in *āpērio*, *ōpērio*, *ōmitto*, etc.

(2.) The penult of the third person plural of certain perfects is said by some to be shortened by systole; as, *stētērunt*, *tūlērunt*, etc.; but others ascribe these irregularities to the errors of transcribers, or the carelessness of writers.

## DIASTOLE.

2. *Diastole* is the lengthening of a syllable which is naturally short.

(1.) It occurs most frequently in proper names and in compounds of *re*; as, *Prīāmides*, *rēligio*, etc. Thus,

*Hanc tibi Prīāmides mitto, Lēdæa, sālūtem. Ovid. H. 16, 1.*

*Rēligiōne patrum multos servāta per annos. Virg. A. 2, 715.*

(2.) Some editors double the consonant after the lengthened *re*; as, *relligio*.

(3.) Diastole is sometimes called *ectasis*.

## SYNAPHEIA.

3. *Synapheia* is such a connection of two consecutive verses, that the first syllable of the latter verse has an influence on the final syllable of that which precedes, either by position, synalœpha, or ecthlipsis. See §§ 283 and 305.

(1.) This figure is most frequent in anapæstic verse, and in the *Ionic a minōre*.

The following lines will illustrate its effect:—

*Præceptis silvas montesque fugit*  
*Citus Actæon. Sen.*

Here the *i* in the final syllable of *fugit*, which is naturally short, is made long by position before the following consonants, *tc*.

Omnia Mercūrio simīlis, vōcemque cōlōremque  
 Et crines flāvos.... *Virg. A. 4, 558.*  
 Dissīdens plēbi nūmēro beātōrum  
 Exīmit virtus. *Hor. O. 2, 2, 18.*

In the former of these examples, synapheia and synalœpha are combined, *que* being elided before *et* in the following line; in the latter there is a similar combination of synapheia and ecthipsis.

(2.) By synapheia, the parts of a compound word are sometimes divided between two verses; as,

.... si non offendēret ūnum-  
*Quemque* poētārum limæ lābor et mōra... *Hor. A. P. 290.*

(3.) In hexameter verse a redundant syllable at the end of a line elided before a vowel at the beginning of the next line, by causing the accent to fall on the second syllable of the concluding spondee, and connecting the two verses by synapheia, excites the expectation of something which is to follow, and often tends to magnify the object; as,

Quōs sup̄er- | -ātrā sī- | -lēx, jān- | -jām lāp- | -sūrā cā- | -dēntī- | -que  
 Imminet assimīlis. *Virg. A. 6, 602.*

REMARK. The poets often make use of other figures, also, which, however, are not peculiar to them. Such are *prosthēsis*, *āphærēsis*, *syncōpe*, *epenthēsis*, *apocōpe*, *paragōge*, *tmēsis*, *antithēsis*, and *metathēsis*. See § 322.

## ARIS AND THESIS.

§ 308. (1.) *Rhythm* is the alternate elevating and depressing of the voice at regular intervals in pronouncing the syllables of verse.

(2.) The elevation of the voice is called *arsis*, its depression *thesis*. These terms designate, also, the parts of a foot on which the elevation or depression falls.

1. The natural arsis is on the long syllable of a foot; and hence, in a foot composed wholly of long, or wholly of short syllables, when considered in itself, the place of the arsis is undetermined; but when such foot is substituted for the fundamental foot of a metre, its arsis is determined by that of the latter.

REMARK. Hence, a spondee, in trochaic or dactylic metre, has the arsis on the first syllable; but in iambic or anapæstic metre, it has it on the last.

2. The arsis is either equal in duration to the thesis, or twice as long.

Thus, in the dactyl, — ◡ ◡, and anapæst, ◡ ◡ —, it is equal; in the trochee, — ◡, and iambus, ◡ —, it is twice as long. This difference in the proportionate duration of the arsis and thesis constitutes the difference of rhythm. A foot is said to have the *descending* rhythm, when its arsis is at the beginning, and the *ascending*, when the thesis is at the beginning.

3. The stress of voice which falls upon the arsis of a foot, is called the *ictus*. When a long syllable in the arsis of a foot is resolved into two short ones, the ictus falls upon the former.

NOTE 1. Some suppose that the terms *arsis* and *thesis*, as used by the ancients, denoted respectively the rising and falling of the hand in beating time, and that the place of the thesis was the syllable which received the ictus.



NOTE 2. As the ancient pronunciation of Latin is not now understood, writers differ in regard to the mode of reading verse. According to some, the accent of each word should always be preserved; while others direct that the stress of voice should be laid on the arsis of the foot, and that no regard should be paid to the accent.

It is generally supposed that the final letters elided by synalœpha and ecthipsis, though omitted in scanning, were pronounced in reading verse.

### CÆSURA.

§ 309. *Cæsura* is the separation, by the ending of a word, of syllables rhythmically or metrically connected.

*Cæsura* is of three kinds:—1, of the *foot*; 2, of the *rhythm*; and 3, of the *verse*.

1. *Cæsura* of the foot occurs when a word ends before a foot is completed; as,

Silves- | -trem tenu- | -i Mu- | -sam medi- | -târis a- | -vênâ. *Virg. E. 1, 2.*

2. *Cæsura* of the rhythm is the separation of the arsis from the thesis by the ending of a word, as in the second, third, and fourth feet of the preceding verse.

REM 1. It hence appears that the *cæsura* of the rhythm is always a *cæsura* of the foot, as *e. g.* in the 2d, 3d, and 4th feet of the preceding verse; but, on the contrary, that the *cæsura* of the foot is not always a *cæsura* of the rhythm, as *e. g.* in the fifth foot of the same verse.

(1.) *Cæsura* of the rhythm allows a final syllable naturally short, to stand in the arsis of the foot instead of a long one, it being lengthened by the *ictus*; as,

Pëctôri- | -bûs inhî- | -âns spî- | -rântiâ | cõnsûlît | ëxta. *Virg. A. 4, 64.*

This occurs chiefly in hexameter verse.

REM. 2. *Cæsura* of the foot and of the verse do not of themselves lengthen a short syllable, but they often coincide with that of the rhythm.

3. *Cæsura* of the verse is such a division of a line into two parts, as affords to the voice a convenient pause or rest, without injury to the sense or harmony.

REM. 3. The *cæsura* of the verse is often called the *cæsural pause*. In several kinds of verse, its place is fixed; in others, it may fall in more than one place, and the choice is left to the poet. Of the former kind is the pentameter, of the latter the hexameter.

The proper place of the *cæsural pause* will be treated of, so far as shall be necessary, under each species of verse.

REM. 4. The effect of the *cæsura* is to connect the different words harmoniously together, and thus to give smoothness, grace, and sweetness, to the verse.

## DIFFERENT KINDS OF METRE.

### DACTYLIC METRE.

§ 310. I. A *hexameter* or heroic verse consists of six feet. Of these the fifth is a dactyl, the sixth a spondee, and each of the other four either a dactyl or a spondee; as,

Āt tūbā | tērrībī- | -lēm sōnī- | -tām prēcūl | ærē cā- | -nārō. *Virg. A. 9, 503.*  
 Intōn- | -sī crī- | -nēs lōn- | -gā cēr- | -vicē flū- | ēbānt. *Tibull. 3, 4, 27.*  
 Lūdērē | quæ vēl- | -lēm calā- | -mō pēr- | -mīsīt ā- | -grēstī. *Virg. E. 1, 10.*

1. The fifth foot is sometimes a spondee, and the verse in such case is called *spondaic*; as,

Cārā dē- | -ūm sōbō- | -lēs māg- | -nūm Jōvis | īnerē- | -mēntūm. *Virg. E. 4, 49.*

REMARK 1. In such verses, the fourth foot is commonly a dactyl, and the fifth should not close with the end of a word. Spondaic lines are thought to be especially adapted to the expression of grave and solemn subjects.

2. A light and rapid movement is produced by the frequent recurrence of dactyls; a slow and heavy one by that of spondees; as,

Quadrūpē- | -dantē pū- | -trēm sōnī- | -tū quātīt | ūngulā | cāmpum. *Virg. A. 8, 596.*  
 Illi īn- | -tēr sē- | -sē māg- | -nā vī | brāchiā tollunt. *Id. A. 8, 452.*

REM. 2. Variety in the use of dactyls and spondees in successive lines, has an agreeable effect. Hexameter verse commonly ends in a word of two or three syllables, and a monosyllable at the end of a line is generally ungraceful, but sometimes produces a good effect; as,

Stērnūtūr | ēxānī- | -mīsquē, trē- | -mēns prō- | -cūmbīt hū- | -mī bōs. *Virg. A. 5, 481.*  
 Pārtūrī- | -ūnt mōn- | -tēs nās- | -cētūr | rīdicū- | -lūs mūs. *Hor. A. P. 139.*

3. The beauty and harmony of hexameter verse depend much on due attention to the *cæsura*. (See § 309.) A line in which it is neglected is destitute of poetic beauty, and can hardly be distinguished from prose; as,

Rōmæ | mōēniā | tērrūt | īmpīgēr | Hānnibāl | ārmīs. *Enn.*

4. The *cæsural* pause most approved in heroic poetry is that which occurs after the *penthemimēris*, i. e. after the arsis in the third foot. This is particularly distinguished as the *heroic cæsura*. Thus,

Āt dōmūs | intērī- | -ōr || rē- | -gālī | splēndidā | lūxū. *Virg. A. 1, 637.*

5. Instead of the preceding, a *cæsura* in the thesis of the third foot, or after the arsis of the fourth, was also approved as heroic; as,

Īnfān- | -dūm rē- | -gīnā || jū- | -bēs rēnō- | -vārē dō- | -lōrem. *Virg. A. 2, 3.*  
 Īndē tō- | -rō pātēr | Ænē- | -ās || sic | ōrsūs āb | āltō. *Id. A. 2, 2.*

REM. 3. When the *cæsural* pause occurs, as in the latter example, after the *hepthemimēris*, i. e. after the arsis of the fourth foot, another but slighter one is often found in the second foot; as,

Primā tē- | -nēt, || plāū- | -sūquē vō- | -lāt || frēmī- | -tūquē sē- | -cūndo. *Virg. A. 5, 338.*

6. The *cæsura* after the third foot, dividing the verse into exactly equal parts, was least approved; as,

Cuī nōn | dictūs Hī- | -lās pūēr || ēt Lā- | -tōniā | Dēlos. *Virg. G. 3, 6.*

REM. 4. The *cæsural* pause between the fourth and fifth feet was considered as peculiarly adapted to pastoral poetry, particularly when the fourth foot was a dactyl, and was hence termed the *bucolic cæsura*; as,

Stānt vitū- | -li ēt tēnē- | -rīs mū- | -gītībūs || āērā | cōmplēnt. *Nemes.*

NOTE 1. The *cæsura* after the arsis is sometimes called the *masculine* or *syllabic cæsura*; that in the thesis, the *feminine* or *trochaic*, as a trochee immediately precedes. When a *cæsura* occurs in the fifth foot it is usually the *trochaic cæsura*, unless the foot is a spondee; as,

Frāxinūs | īn sil- | -vis pūl- | -chērrimā, | pīnūs īn | hōrtīs. *Virg. E. 7, 65.*

(a.) It is to be remarked that two successive trochaic *cæsuras* in the *second* and *third* feet are, in general, to be avoided, but they are sometimes employed to express irregular or impetuous motion; as,



Una Eu- | -rūsquē Nō- | -tūsquē rū- | -ūnt crē- | -bērquē prō- | -cēllis. *Virg. A. 1, 85.*

(b.) Successive trochaic cæsuras are, in like manner, to be avoided in the *third* and *fourth* feet, but are approved in the *first* and *second*, in the *fourth* and *fifth*, and in the *first, third* and *fifth*. See *Virg. A. 6, 651: 1, 94: and 6, 522.*

NOTE 2. In the principal cæsura of the verse poets frequently introduce a pause in the sense, which must be attended to in order to determine the place of the cæsural pause. For in the common place for the cæsura in the third foot there is often a cæsura of the foot; while, in the fourth foot, a still more marked division occurs. In this case, the latter is to be considered as the principal cæsura, and distinguished accordingly; as,

Bellī | ferrā- | -tōs pōs- | -tes, || pōr- | -tāsquē rē- | -frēgit. *Hor. S. 1, 4, 61.*

II. The *Priapēan* is usually accounted a species of hexameter. It is so constructed as to be divisible into two portions of three feet each, having generally a trochee in the first and fourth place, but often a spondee and rarely a dactyl; in the second, usually a dactyl; and an amphimacer and more rarely a dactyl in the third; as,

Ō cō- | -lōnīā | quæ cūpis || pōntē | lūdērē | lōngō. *Catull. 17, 1.*

It is, however, more properly considered as choriambic metre, consisting of alternate Glyconics and Pherecratics. See § 316, IV. V. Thus,

Ō cō- | -lōnīā, quæ | cūpis  
Pōntē | lūdērē lōn- | -go.

NOTE. A regular hexameter verse is termed *Priapēan*, when it is so constructed as to be divisible into two portions of three feet each; as,

Tērtiā | pārs pā- | -trī dātā || pārs dātā | tērtiā | mātī. *Catull. 62, 64.*

See above, 6.

### § 311. III. A pentameter verse consists of five feet.

REMARK 1. It is generally, however, divided, in scanning, into two hemistichs, the first consisting of two feet, either dactyls or spondees, followed by a long syllable; the last, of two dactyls, also followed by a long syllable; as,

Nātū- | -ræ sēquī- | -tūr || sēmīnā | quīsquē sū- | -æ. *Prop. 3, 7, 20.*  
Cārminī- | -būs vī- | -vēs || tēmpūs in | ōmnē mē- | -is. *Ovid.*

1. According to the more ancient and correct mode of scanning pentameter verse, it consists of five feet, of which the first and second may each be a dactyl or a spondee; the third is always a spondee; and the fourth and fifth are anapæsts; as,

Nātū- | -ræ sēquī- | -tūr || sēm- | -īnā quīs- | -quē sūæ.  
Cārminī- | -būs vī- | -vēs || tēm- | -pūs in ōm- | -nē mēis.

2. The cæsura, in pentameter verse, always occurs after the penhemimeris, i. e. at the close of the first hemistich. It very rarely lengthens a short syllable.

3. The pentameter rarely ends with a word of three syllables. In Ovid, it usually ends with a dissyllable.

REM. 2. This species of verse is seldom used, except in connection with hexameter, a line of each recurring alternately. This combination is called *elegiac* verse. Thus,

Flēbilis indignōs, Ēlēgēiā, sōlvē cāpillos.

Ah nimis ex vērō nūc tibi nōmēn ērit! *Ovid. Am. 3, 9, 3.*

§ 312. IV. The *tetrameter a priore*, or *Alcmanian dactylic tetrameter*, consists of the first four feet of a hexameter, of which the fourth is always a dactyl; as,

Gärrulä | pēr rā- | -mōs, āvis | ōbstrēpīt. *Sen. Œd.* 454.

V. The *tetrameter a posteriore*, or *spondaic tetrameter*, consists of the last four feet of a hexameter; as,

Ībīmūs, | Ō sōcī- | -ī, cōmī- | -tēsque. *Hor. Od.* 1, 7, 26.

REMARK. The penultimate foot in this, as in hexameter verse, may be a spondee, but in this case the preceding foot should be a dactyl; as,

Mēnsō- | -rēm cōhī- | -bēnt Ar- | -chýtā. *Hor. Od.* 1, 28, 2.

VI. The *dactylic trimeter* consists of the last three feet of a hexameter; as,

Grātō | Pýrrhā sūb | āntro. *Hor. Od.* 1, 5, 3.

REMARK. But this kind of verse is more properly included in choriambic metre. See § 316, V.

VII. The *trimeter catalectic Archilochian* consists of the first five half feet of a hexameter, but the first and second feet are commonly dactyls; as,

Pūlvīs ēt | ūmbrā sū- | -mus. *Hor. Od.* 4, 7, 16.

VIII. The *dactylic dimeter*, or *Adonic*, consists of two feet, a dactyl and a spondee; as,

Risīt Ā- | -pōllo. *Hor. Od.* 1, 10, 12.

IX. The *Æolic pentameter* consists of four dactyls preceded by a spondee, a trochee, or an iambus. Thus

— — | — — — | — — — | — — — | — — —  
 — — | — — — | — — — | — — — | — — —  
 — — | — — — | — — — | — — — | — — —

X. The *Phalæcian pentameter* consists of a dactylic penthimimeris and a dactylic dimeter; as,

Visē- | -bāt gēlī- | -dā || sidērā | brūmæ. *Boëthius.*

REMARK. A trochee is sometimes found in the first place and an iambus in the first and second places.

XI. The *Tetrameter Meiurus*, or *Faliscan* consists of the last four feet of a hexameter, except that the last foot is an iambus instead of a spondee; as,

Ūt nōvā | frūgē grā- | -vis Cērēs | ēat. *Boëthius.*

XII. The *Tetrameter Catalectic* consists of the tetrameter a priore wanting the latter half of the concluding dactyl; as,

Ōmne hōmī- | -nūm gēnūs | in tēr- | -ris. *Boëthius.*

#### ANAPÆSTIC METRE.

§ 313. I. The *anapæstic monomēter* consists of two anapæsts; as,

Ulūlās- | -sē cānēs *Sen.*



II. The *anapæstic dimeter* consists of two measures, or four anapæsts; as,

Phārētrāe- | -quē grāvēs | dātē sǣ- | -vǣ fērō.... *Sen.*

REMARK 1. The first foot in each measure of anapæstic metre was very often changed to a dactyl or a spondee, and the second foot often to a spondee, and, in a few instances, to a dactyl.

REM. 2. Anapæstic verses are generally so constructed that each measure ends with a word, so that they may be written and read in lines of one, two, or more measures.

IAMBIC METRE.

§ 314. I. 1. The *iambic trimeter*, or *senarius*, consists of three iambic measures, or six iambic feet ; as,

Phāsē- | -lūs il- | -lē, || quēm | vīdē- | -tīs hōs- | -pītēs.... *Catull.* 4. 1.

2. The cæsure commonly occurs in the third but sometimes in the fourth foot.

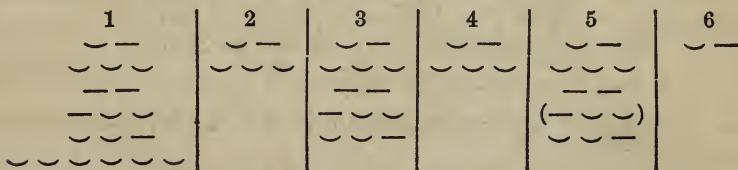
3. The pure iambic measure was seldom used by the Latin poets, but to vary the rhythm spondees were introduced into the first, third, and fifth places. In every foot, also, except the last, which was always an iambus, a long syllable was often changed into two short ones, so that an anapæst or a dactyl was used for a spondee, and a tribrach for an iambus, but the use of the dactyl in the fifth place was very rare; as,

Quō, quō | scēlēs- | -tī rūī- | -tīs? āūt | cūr dēx- | -tērīs.... *Hor. Epod. 7, 1.*

Ālītī- | -būs āt- | -quē cānī- | -būs hōmī- | -cīdam Hēc- | -tōrēm.... *Id.* Epod. 17, 12.

4. Sometimes, also, a proceleusmatic, or double pyrrhic, was used in the first place for a spondee. The writers of comedy, satire, and fable, admitted the spondee and its equivalents (the dactyl and anapæst) into the second and fourth places, as well as the first, third, and fifth.

5. The following, therefore, is the scale of the Iambic Trimeter:—



6. In the construction of the Iambic Trimeter an accent should fall on the second syllable of either the third foot or both the second and fourth feet; as,

Ibīs | Lībūr- | -nīs *in-* | tēr āl- | -tā nā- | -vīum | .

Utrūm- | -nē jūs- | -sī pēr- | -sēquē'- | -mūr ō- | -tīum. |

II. The *scazon*, or *choliambus* (lame iambic), is the iambic trimeter, with a spondee in the sixth foot, and generally an iambus in the fifth; as,

Cūr in | thēā- | -trūm, Cătō | sēvē- | -rē, vē- | -nīstī?

An idē- | ō tăn- | -tūm vën- | -ērās, | ūt ēx- | -īrēs? *Mart. Ep. 1, 1, 3.*

This species of verse is also called *Hipponactic trimeter*, from its inventor, **HIPPONAX**.

III. The *iambic tetrameter* or *quadrātus*, called also from the number of its feet *octonarius*, a measure used by the comic poets, consists of four iambic measures, subject to the same variations as the iambic trimeter (I.); as,

Nūc hic | diēs | āliām | vītam āf- || -fērt, ālī- | -ōs mō- | -rēs pōs- | -tūlat. *Ter. A.* 1, 2, 18.

REMARK. The cæsura regularly follows the second measure.

IV. The *iambic tetrameter catalectic* or *Hipponactic*, is the iambic tetrameter, wanting the last syllable, and having always an iambus in the seventh place, but admitting in the other places the same variations as the trimeter and tetrameter; as,

Dēprēn- | -sā nā- | -vīs in | mārī, | vēsā- | -nīēn- | -tē vēn- | -to. *Catull.* 25, 13.

V. The *iambic trimeter catalectic* or *Archilochian*, is the iambic trimeter (I.), wanting the final syllable. Like the common iambic trimeter, it admits a spondee into the first and third places, but not into the fifth; as,

Vēcā- | -tūs āt- | -quē nōn | vēcā- | -tūs āū- | -dit. *Hor. Od.* 2, 18, 40.

Trāhūnt- | -quē sic- | -cās mäch- | -inæ | cārī- | -nas. *Id. Od.* 1, 4, 2.

VI. The *iambic dimeter* consists of two iambic measures, with the same variations as the iambic trimeter (I.); as,

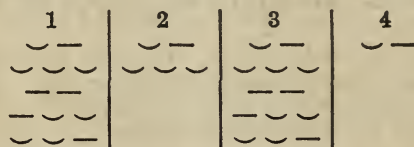
Fōrtī | sēquē- | -mūr pēc- | -tōre. *Hor. Epod.* 1, 14.

Cānīdī- | -ā trāc- | -tāvīt | dāpēs. *Id. Epod.* 3, 8.

Vīdē- | -rē prōpē- | -rāntēs | dōmum. *Id. Epod.* 3, 62.

REMARK. The iambic dimeter is also called the *Archilochian dimeter*.

The following is its scale:—



VII. The *iambic dimeter hypermeter*, called also *Archilochian*, is the iambic dimeter, with an additional syllable at the end; as,

Rēdē- | -gīt in | vērōs | tīmō- | -rēs. *Hor. Od.* 1, 37, 15.

REMARK. Horace always makes the third foot a spondee.

VIII. The *iambic dimeter acephalous* is the iambic dimeter, wanting the first syllable; as,

Nōn | ēbūr | nēque āū- | -rēum.... *Hor. Od.* 2, 18, 1.

REMARK. This kind of verse is sometimes scanned as a catalectic trochaic dimeter. See § 315, IV.

IX. The *iambic dimeter catalectic*, or *Anacreontic*, is the iambic dimeter, wanting the final syllable, and having always an iambus in the third foot; as,

Ut tī- | grīs ōr- | -bā gnā- | -tis. *Sen. Med.* 863.

X. The *Galliambus* consists of two iambic dimeters catalectic, the last of which wants the final syllable.

REMARK 1. It was so denominated from the *Galli* or priests of Cybele, by whom it was used.



REM. 2. In the first foot of each dimeter the anapæst was generally preferred to the spondee. The catalectic syllable at the end of the first dimeter is long, and the second foot of the second dimeter is commonly a tribrach; as,

Sūpēr āl- | -tā vēc- | -tūs A- | -tys || cēlēri | rātē mā- | -ria. *Catull*, 63, 1.

REM. 3. The cæsura uniformly occurs at the end of the first dimeter.

## TROCHAIC METRE.

§ 315. 1. Trochaic verses bear a near affinity to iambics. The addition or retrenchment of a syllable at the beginning of a pure iambic verse, renders it pure trochaic, and the addition or retrenchment of a syllable at the beginning of a pure trochaic line, renders it pure iambic, with the deficiency or redundancy of a syllable in each case at the end of the verse.

I. The *trochaic tetrameter catalectic* consists of seven feet, followed by a catalectic syllable. In the first five places and very rarely in the sixth, it admits a tribrach, but in the seventh a trochee only. In the *even* places, besides the tribrach, it admits also a spondee, a dactyl, an anapæst, and sometimes a proceleusmatic; as,

Jūssūs | ēst īn | ērmīs | irē : || pūrūs | irē | jūssūs | ēst. *Auct. P. Vēn.*

Rōmū | lāās | ipsā | fēcīt || cūm Sā- | -bīnīs | nūpti- | -ās. *Id.*

Dānāī | dēs, cō- | -itē; | vēstrās || hīc dī- | -ēs quæ- | -rīt mā- | -nūs. *Sen.*

The following is its scale:—

1	2	3	4	5	6	7	8
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

REMARK 1. The *pure* trochaic verse was rarely used, and the dactyl very rarely occurs in the fourth place. The cæsural pause uniformly occurs after the fourth foot, thus dividing the verse into a complete dimeter and a catalectic dimeter. The comic writers introduced the spondee and its equivalent feet into the odd places.

REM. 2. The complete trochaic tetrameter or *octonarius* properly consists of eight feet, all trochees, subject, however, to the same variations as the catalectic tetrameter; as,

Īpsē | sūmmīs | sāxīs | fixūs | āspē- | -rīs, ē- | -vīscē- | -rātūs. *Enn.*

II. The *Sapphic* verse, invented by the poetess Sappho, consists of five feet—the first a trochee, the second a spondee, the third a dactyl, and the fourth and fifth trochees; as,

Intē- | -gēr vī- | -tæ, || scēlē- | -risquē | pūrūs. *Hor. Od.* 1, 22, 1.

1. Sappho, and, after her example, Catullus, sometimes made the second foot a trochee.

2. Those Sapphics are most harmonious which have the cæsura after the fifth semi-foot.

NOTE 1. In the composition of the Sapphic stanza, a word is sometimes divided between the end of the third Sapphic, and the beginning of the Adonic which follows; as,

Lābī- | -tūr rī- | -pā Jōvē | nōn prō- | -bānte ux-  
ōriūs | āmnīs. *Hor. Od.* 1, 2, 19.

It has been thought by some that such lines should be considered as one Sapphic verse of seven feet, the fifth foot being either a spondee or a trochee.

NOTE 2. This verse is sometimes scanned as epichoriambic, having an epitrite in the first place, a choriambus in the second, and ending with an iambic sisygy catalectic; thus,

Intĕgēr vī- | -tē, scēlērīs- | -quē pūrūs.

III. The *Phalæcian* verse consists of five feet—a spondee, a dactyl, and three trochees; as,

Nōn ēst | vīvērē, | sēd vā- | -lērē | vītā. *Mart.*

REMARK 1. Instead of a spondee as the first foot, Catullus sometimes uses a trochee or an iambus. This writer also sometimes uses a spondee in the second place.

REM. 2. The *Phalæcian* verse is sometimes called *hendecasyllabic*, as consisting of eleven syllables; but that name does not belong to it exclusively.

IV. The *trochaic dimeter catalectic* consists of three feet, properly all trochees, and a catalectic syllable, but admitting also in the second place a spondee or a dactyl; as,

Nōn ē | -būr nē- | -que āūrē- | -um. *Hor. Od. 2, 18, 1.*  
Lēnīs | āc mōdī- | -cūm flū- | -ēns  
Aūrā, | nēc vēr- | -gēns lā- | -tus. *Sen. Œd. 887.*

NOTE. This measure is the same as the acephalous iambic dimeter (see § 314, VIII.), and it is not important whether it be regarded as iambic or trochaic.

## CHORIAMBIC METRE.

§ 316. (a.) In a pure choriambic verse each metre except the last is a choriambus, and the last an Iambic sisygy.

NOTE. A spondee and iambus, i. e. a third epitrite, are sometimes used in place of the Iambic sisygy.

(b.) An *epichoriambic* verse is composed of one or more choriambi with some other foot, especially a ditrochee or a second epitrite, joined with it.

I. The *choriambic pentameter* consists of a spondee, three choriambi, and an iambus; as,

Tū nē | quæstērīs, | scīrē nēfās, | quēm mīhī, quēm tībī. *Hor. Od. 1, 11, 1.*

II. The *choriambic tetrameter* consists of three choriambi, or feet of equal length, and a Bacchius; as,

Omnē nēmūs | cūm flūvīīs, | ōmnē cānāt | prōfūndum. *Claud.*

2. In this verse Horace substituted a spondee for the iambus contained in the first choriambus; as,

Tē dēōs ō- | -rō, Sŷbārīn | cūr prōpērēs | āmāndō. *Hor. Od. 1, 8, 2.*

3. Some scan this verse as an epichoriambic tetrameter catalectic, beginning with the second epitrite.

III. 1. The *Asclepiadic tetrameter* (invented by the poet Asclepiades) consists of a spondee, two choriambi, and an iambus; as,

Mēcē- | -nās, ātāvīs || ēdītē rēg- | -ibus. *Hor. Od. 1, 1, 1.*



2. This form is invariably observed by Horace; but other poets sometimes, though rarely, make the first foot a dactyl.

3. The cæsural pause occurs at the end of the first choriambus.

4. This measure is sometimes scanned as a dactylic pentameter catalectic. See § 311, III. Thus,

Mæcē- | -nās, ātā- | vīs || ēdītē | rēgībūs.

IV. 1. The *choriambic trimeter*, or *Glyconic* (invented by the poet Glyco), consists of a spondee, a choriambus, and an iambus; as,

Sic tē | divā pōtēns | Cypri... Hor. Od. 1, 3, 1.

2. The first foot is sometimes an iambus or a trochee.

3. When the first foot is a spondee, the verse might be scanned as a dactylic trimeter. Thus,

Sic tē | divā pō- | -tēns Cypri.

V. 1. The *choriambic trimeter catalectic*, or *Pherecratic* (so called from the poet Pherecrates), is the Glyconic deprived of its final syllable, and consists of a spondee, a choriambus, and a catalectic syllable; as,

Grātō, | Pýrrhā, sūb ān- | -trō. Hor. Od. 1, 5, 3.

2. The first foot was sometimes a trochee or an anapest, rarely an iambus.

3. When the first foot is a spondee, this measure might be scanned as a dactylic trimeter. See § 312, VI.

4. The Pherecratic subjoined to the Glyconic produces the Priapean verse. See § 310, II.

VI. 1. The *choriambic dimeter* consists of a choriambus and a Bacchius; as,

Lýdřā dīc | pēr ōmnēs. Hor. Od. 1, 8, 1.

2. This verse is by some called the choriambic dimeter catalectic. Cf. § 316, (a.)

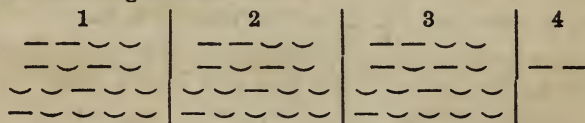
## IONIC METRE.

§ 317. I. The *Ionic a majore*, or *Sotadic*, (from the poet Sotades), consists of three greater Ionics and a spondee.

1. The Ionic feet, however, are often changed into ditrochees, and either of the two long syllables in those feet into two short ones; as,

Hās, cūm gēmī- | -nā cōmpēdē, | dēdicāt cā- | -tēnās,  
Sātūrnē, tī- | -bī Zōilūs, | ānnūlōs prī- | -ōrēs. Mart.

2. Hence the following is its scale:—



NOTE. The final syllable, by § 301, note, may be short.

II. 1. The *Ionic a minore* consists generally of verses of three or four feet, which are all smaller Ionics; as,

Pūēr ālēs, | tībī tēlās, | ōpērōsā- | -quē Minērvā... Hor. Od. 3, 12, 4.

2. In this verse, as in the anapaestic, no place is assigned to the pause; because, since the metres, if rightly constructed, end with a word, the effect of a pause will be produced at the end of each metre.

## COMPOUND METRES.

§ 318. Compound metre is the union of two species of metre in the same verse.

I. The *dactylico-iambic* metre or *Elegiambus* consists of a dactylic penthemimēris (§ 312, VII.), followed by an iambic dimeter (§ 314, VI.); as,

Scribērē | vērsicū- | -lōs || āmō- | -rē pār- | -cūlūm | grāvī. *Hor. Epod. 11, 2.*

II. The *iambico-dactylic* metre or *Iambelegus* consists of the same members as the preceding, but in a reversed order; as,

Nīvēs- | -quē dē- | -dūcūnt | Jōvēm : || nūnc mārē, | nūnc silū- | -æ. *Hor. Epod. 13, 2.*

NOTE. The members composing this and the preceding species of verse are often written in separate verses.

III. The *greater Alcaic* consists of an iambic penthemimeris, i. e. of two iambic feet and a long catalectic syllable, followed by a chor-iambus, and an iambus; as,

Vidēs | ūt āl- | -tā || stēt nīvē cān- | -dīdum. *Hor. Od. 1, 9, 1.*

REMARK 1. The first foot is often a spondee.

REM. 2. The cæsure uniformly occurs after the catalectic syllable.

REM. 3. This verse is sometimes so scanned as to make the last two feet dactyls.

IV. The *dactylico-trochaic* or *Archilochian heptameter*, consists of the dactylic tetrameter *a priore* (§ 312), followed by three trochees; as,

Sōlvitūr | ācrīs hī- | -ēms grā- | -tā vicē || vēris | ēt Fā- | -vōnt. *Hor. Od. 1, 4, 1.*

REMARK. The cæsure occurs between the two members.

V. The *dactylico-trochaic tetrameter* or *lesser Alcaic*, consists of two dactyls, followed by two trochees, i. e. of a dactylic dimeter followed by a trochaic monometer; as,

Lēvīā | pērsōnū- || -ērē | sāxā. *Hor. Od. 1, 17, 12.*

## COMBINATION OF VERSES IN POEMS.

§ 319. 1. A poem may consist either of one kind of verse only or of a combination of two or more kinds.

2. A poem in which only one kind of verse is employed, is called *carmen monocōlon*; that which has two kinds, *dicōlon*; that which has three kinds, *tricōlon*.

3. When the poem returns, after the second line, to the same verse with which it began, it is called *distrōphon*; when after the third line, *tristrōphon*; and when after the fourth, *tetrastrōphon*.

4. The several verses which occur before the poem returns to the kind of verse with which it began, constitute a *stanza* or *strophe*.

5. A poem consisting of two kinds of verse, when the stanza contains two verses, is called *dicōlon distrōphon*, (see § 320, 3); when it contains three, *dicō-*



*lon tristrōphon*, (Auson. Profess. 21); when four, *dicōlon tetrastrōphon*, (§ 320, 2); and when five, *dicōlon pentastrōphon*.

6. A poem consisting of three kinds of verse, when the stanza contains three verses, is called *tricōlon tristrōphon*, (§ 320, 15); when four, *tricōlon tetrastrōphon*, (§ 320, 1).

### HORATIAN METRES.

§ 320. The different species of metre used by Horace in his lyric compositions are twenty. The various forms in which he has employed them, either separate or in conjunction, are nineteen, arranged, according to the order of preference given to them by the poet, in the following

### SYNOPSIS.

1. Two greater Alcaics (§ 318, III.), one Archilochian iambic dimeter. hypermeter (§ 314, VII.), and one lesser Alcaic (§ 318, v.); as,

Vidēs, ūt altā stēt nīvē cāndīdum  
Sōractē, nēc jām sūstīnēant ōnūs  
Silvæ labōrāntēs, gēlūquē  
Flūminā cōnstītērīnt ācūto. (Lib. 1, 9.)

REMARK. This is called the Horatian stanza, because it seems to have been a favorite with Horace, being used in thirty-seven of his odes.

2. Three Sapphics (§ 315, II.) and one Adonic (§ 312, VIII.); as,

Jām sātīs tērrīs nīvis ātquē diræ  
Grāndīnis misīt pātēr, ēt, rūbēntē  
Dēxtērā sacrās jacūlātūs arcēs,  
Tērrūit ūrbem. (Lib. 1, 2.)

3. One Glyconic (§ 316, IV.) and one Asclepiadic (§ 316, III.); as,

Sic tē Divā pōtēns Cypri,  
Sic frātēs Hēlénæ, lūcidā sidēra... (Lib. 1, 3.)

4. One iambic trimeter (§ 314, I.) and one iambic dimeter (§ 314, VI.); as,

Ibīs Libūrnīs intēr altā nāvium,  
Amicē, prōpūgnācula. (Epod. 1.)

5. Three Asclepiadics (§ 316, III.) and one Glyconic (§ 316, IV.); as,

Scribēris Vārīō fōrtīs, ēt hōstium  
Victōr, Mæōnīī cārmīnis alīti,  
Quām rēm cūmqūē fērōx nāvībūs aut ēquis  
Milēs, tē dūcē, gēssērit. (Lib. 1, 6.)

6. Two Asclepiadics (§ 316, III.), one Pherecratic (§ 316, v.), and one Glyconic (§ 316, IV.); as,

Diānām, tēnērē, dicītē virgīnes:  
Intōnsūm, pūērī, dicītē Cynthium,  
Lātōnāmquē sup̄rēmo  
Dilēctām pēnitūs Jōvi. (Lib. 1, 21.)

7. The Asclepiadic (§ 316, III.) alone; as,

Mæcēnās ātāvis ēditē rēgibus. (Lib. 1, 1.)

8. One dactylic hexameter (§ 310, I.) and one dactylic tetrameter *a posteriøre* (§ 312, V.) ; as,

Laudabunt alii clārām Rhōdōn, aut Mitylēnen,  
Aut Ephēsūm, bīmārisvē Cōrīnthis... (Lib. 1, 7.)

9. The choriambic pentameter (§ 316, I.) alone ; as,

Tū nē quāsiēris, scīrē nēfās, quēm mīhī, quēm tibi... (Lib. 1, 11.)

10. One dactylic hexameter (§ 310, I.) and one iambic dimeter (§ 314, VI.) ; as,

Nox ērāt, et cōlō fūlgēbāt lūnā sērēno  
Inter mīnōrā sīdēra. (Epod. 15.)

11. The iambic trimeter (§ 314, I.) containing spondees ; as,

Jām, jam effīcāci dō mānūs sciēntiæ. (Epod. 17.)

12. One choriambic dimeter (§ 316, VI.) and one choriambic tetrameter (§ 316, II.) with a variation ; as,

Lydīā, dic, pēr omnes  
Tē Dēos ōrō, Sŷbārīn cūr prōpērās āmāndo... (Lib. 1, 8.)

13. One dactylic hexameter (§ 310, I.) and one iambic trimeter without spondees (§ 314, I.) ; as,

Āltērā jam tērītūr bellis cīvilībūs ætas;  
Sūs et ipsā Rōmā virībūs rūit. (Epod. 16.)

14. One dactylic hexameter (§ 310, I.) and one dactylic penthemimeris (§ 312, VII.) ; as,

Diffūgērē nivēs : rēdēunt jam grāmīnā cāmpīs,  
Ārbōribūsquē cōmæ. (Lib. 4, 7.)

15. One iambic trimeter (§ 314, I.), one dactylic trimeter catalectic (§ 312, VII.), and one iambic dimeter (§ 314, VI.) ; as,

Pettī, nīhil mē, sicūt āntēā, jūvat  
Scribērē vērscūlos,  
Amōrē pērcūlūm grāvī. (Epoa. 11.)

NOTE. The second and third lines are often written as one verse. See § 318, 1.

16. One dactylic hexameter (§ 310, I.), one iambic dimeter (§ 314, VI.), and one dactylic penthemimeris (§ 312, VII.) ; as,

Hōrīdā tēmpēstās cōlūm cōntrāxit; et īmbres  
Nivēsquē dēdūcūnt Jōvem :  
Nūc mārē, nūc sīlūā... (Epod. 13.)

NOTE. The second and third lines of this stanza, also, are often written as one verse. See § 318, II.

17. One Archilochian heptameter (§ 318, IV.) and one iambic trimeter catalectic (§ 314, V.) ; as,

Sōlvītūr ācrīs hīēms grātā vicē vērīs et Fāvōnī,  
Trāhūntquē siccās māchīnæ cārīnas. (Lib. 1, 4.)

18. One iambic dimeter acephalous (§ 314, VIII.) and one iambic trimeter catalectic (§ 314, V.) ; as,

Nōn ēbūr nēque āurēum  
Mēā rēnidēt īn dōmō lēcūnar. (Lib. 2, 18.)

19. The Ionic *a minōre* (§ 317, II.) alone ; as,

Mīsērārūm ēst nēque āmōrī dārē lūdūm, nēque dūlcī... (Lib. 3, 12.)



§ 321. A METRICAL KEY TO THE ODES OF HORACE.

*Containing, in alphabetic order, the first words of each, with a reference to the numbers in the preceding Synopsis, where the metre is explained.*

Æli, vetusto.....	No. 1	Mollis inertia.....	No. 10
Æquam memento.....	1	Montium custos.....	2
Albi, ne doleas.....	5	Motum ex Metello.....	1
Altëra jam teritur.....	13	Musis amicus.....	1
Angustam, amice.....	1	Natis in usum.....	1
At, O deorum.....	4	Ne forte credas.....	1
Audivëre, Lyce.....	6	Ne sit ancillæ.....	2
Bacchum in remôtis.....	1	Nolis longa feræ.....	5
Beätus ille.....	4	Nondum subacta.....	1
Cœlo supīnas.....	1	Non ebur neque aureum.....	18
Cœlo tonantem.....	1	Non semper imbres.....	1
Cur me querëlis.....	1	Non usitâtâ.....	1
Delicta majörum.....	1	Non vides, quanto.....	2
Descende cœlo.....	1	Nox erat.....	10
Diānam, tenëræ.....	6	Nullam, Vare, sacrâ.....	9
Diffugëre nives.....	14	Nullus argento.....	2
Dive, quem proles.....	2	Nunc est bibendum.....	1
Divis orte bonis.....	5	O crudëlis adhuc.....	9
Donārem patëras.....	7	O diva, gratum.....	1
Donec gratus eram tibi.....	3	O fons Bandusis.....	6
Eheu! fugāces.....	1	O matre pulchrâ.....	1
Est mihi nonum.....	2	O nata mecum.....	1
Et ture et fidibus.....	3	O navis, refërrent.....	6
Exëgi monumentum.....	7	O sæpe mecum.....	1
Extrëmum Tanain.....	5	O Venus, regīna.....	2
Faune, nympharum.....	2	Odi profānum.....	1
Festo quid potius die.....	3	Otium Divos.....	2
Herculis ritu.....	2	Parcius junctas.....	2
Horrida tempestas.....	16	Parcus Deorum.....	1
Ibis Liburnis.....	4	Parentis olim.....	4
Icci, beatis.....	1	Pastor quum trahëret.....	5
Ille et nefasto.....	1	Percicos odi, puer.....	2
Impios parræ.....	2	Petti, nihil me.....	15
Inclūsam Danæen.....	5	Phœbe, silvarumque.....	2
Intactis opulentior.....	3	Phœbus volentem.....	1
Intëger vitæ.....	2	Pindarum quisquis.....	2
Intermissa, Venus, diu.....	3	Poscimur: si quid.....	2
Jam jam efficāci.....	11	Quæ cura Patrum.....	1
Jam pauca aratro.....	1	Qualem ministrum.....	1
Jam satis terris.....	2	Quando repostum.....	4
Jam veris comites.....	5	Quantum distet ab Inächo.....	3
Justum et tenācem.....	1	Quem tu, Melpomëne.....	3
Laudābunt alii.....	8	Quem virum aut heröa.....	2
Lupis et agnis.....	4	Quid bellicösus.....	1
Lydia, dic, per omnes.....	12	Quid dedicatum.....	1
Mæcenas atavis.....	7	Quid fles, Asterie.....	6
Malä solūta.....	4	Quid immerentes.....	4
Martiis cælebs.....	2	Quid obserätis.....	11
Mater sæva Cupidinum.....	3	Quid tibi vis.....	8
Mercüri, facunde.....	2	Quis desiderio.....	5
Mercüri, nam te.....	2	Quis multa gracilis.....	6
Miserarum est.....	19	Quo me, Bacche.....	3

Quo, quo, scelesti ruitis.....No. 4	Tu ne quæsiëris.....No. 9
Quum tu, Lydia..... 3	Tyrrhëna regum..... 1
Rectius vives..... 2	Ulla si juris..... 2
Rogâre longo..... 4	Uxor paupëris Ibÿci..... 3
Scribëris Vario..... 5	Velox amœnum..... 1
Septimi, Gades..... 2	Vides, ut altâ..... 1
Sic te Diva potens..... 3	Vile potâbis..... 2
Solvitur acris hiems .....17	Vitas hinnuleo ..... 6
Te maris et terræ..... 8	Vixi puellis..... 1

The following are the single metres used by Horace in his lyric compositions, viz :—

- |   |                              |
|---|------------------------------|
| 1. Dactylic Hexameter.                          | 11. Choriambic Pentameter.   |
| 2. Dactylic Tetrameter <i>a posteriôri</i> .    | 12. Choriambic Tetrameter.   |
| 3. Dactylic Trimeter Catalectic.                | 13. Asclepiadic Tetrameter.  |
| 4. Adonic.                                      | 14. Glyconic.                |
| 5. Trimeter Iambic.                             | 15. Pherecratic.             |
| 6. Iambic Trimeter Catalectic.                  | 16. Choriambic Dimeter.      |
| 7. Iambic Dimeter.                              | 17. Ionic <i>a minôre</i> .  |
| 8. Archilochian Iambic Dimeter Hy-<br>permeter. | 18. Greater Alcaic.          |
| 9. Iambic Dimeter Acephalous.                   | 19. Archilochian Heptameter. |
| 10. Sapphic.                                    | 20. Lesser Alcaic.           |



## APPENDIX.

### GRAMMATICAL FIGURES.

§ **322.** Certain deviations from the regular form and construction of words, are called *grammatical figures*. These may relate either to Orthography and Etymology, or to Syntax.

#### I. FIGURES OF ORTHOGRAPHY AND ETYMOLOGY.

These are distinguished by the general name of *metaplasms*.

1. *Prosthesis* is the prefixing of a letter or syllable to a word; as, *gnātus*, for *nātus*; *tētūli*, for *tūli*. These, however, are rather the ancient customary forms, from which those now in use were formed by *aphæresis*.

2. *Aphæresis* is the taking of a letter or syllable from the beginning of a word; as, *'st*, for *est*; *rābōnem*, for *arrābōnem*.

3. *Epenthesis* is the insertion of a letter or syllable in the middle of a word; as, *ālītūm*, for *ālitum*; *Māvors*, for *Mars*.

4. *Syncope* is the omission of a letter or syllable in the middle of a word; as, *deūm*, for *deōrum*; *meūm factūm*, for *meōrum factōrum*; *sæcla*, for *sæcūla*; *flesti*, for *flēvist*; *rēpostus*, for *rēpōsitus*; *aspris*, for *aspēris*.

5. *Crasis* is the contraction of two vowels into one; as, *cōgo*, for *cōāgo*; *nīl*, for *nihil*.

6. *Paragoge* is the addition of a letter or syllable to the end of a word; as, *med*, for *me*; *claudier*, for *claudi*.

7. *Apocope* is the omission of the final letter or syllable of a word; as, *mēn'*, for *mēne*; *Antōni*, for *Antōnii*.

8. *Antithesis* is the substitution of one letter for another; as, *olli*, for *illi*; *optūmus*, for *optimus*; *afficio*, for *adficio*. *O* is often thus used for *u*, especially after *v*; as, *voltus*, for *vultus*; *servom*, for *servum*. So after *qu*; as, *æquom*, for *æquum*.

9. *Metathesis* is the changing of the order of letters in a word; as, *pistris*, for *pristis*.

#### II. FIGURES OF SYNTAX.

**323.** The figures of Syntax are *ellipsis*, *pleonasm*, *enallage*, and *hyperbāton*.

1. (a.) *Ellipsis* is the omission of some word or words in a sentence; as,

*Aiunt*, scil. *hōmīnes*. *Dārīus Hystaspis*, scil. *filius*. *Cāno*, scil. *ēgo*. *Quid multa?* scil. *dicam*. *Ex quo*, scil. *tempore*. *Fērīna*, scil. *caro*.

(b.) *Ellipsis* includes *asyndeton*, *zeugma*, *syllipsis*, and *prolepsis*.

(1.) *Asyndeton* is the omission of the copulative conjunction; as, *abiit, excessit, ēvāsīt, ērūpīt* scil. *et*. *Cic*. This is called in pure Latin *dissolūtio*.

(2.) (a.) *Zeugma* is the uniting of two nouns or two infinitives to a verb, which, as to its meaning, is applicable to only one of them; as, *Pācem an bellum gērens*. (Sall.) where *gērens* is applicable to *bellum* only, while *pācem* requires *agēre*. *Semperne in sanguine, ferro, fūgā versābimur?* (Id.) where the verb does not properly apply to *ferro*.

(b.) *Nēgo* is often thus used with two propositions, one of which is affirmative; as, *Nēgant Cāsārem mansūrum, postūlātāque interpōsita esse*, for *dicuntque postūkātā...* Cic. See § 209, Note 4.

(c.) When an adjective or verb, referring to two or more nouns, agrees with one, and is understood with the rest, the construction is also sometimes called *zeugma*, but more commonly *syllipsis*; as, *Et gēnus, et virtus, nīsi cum re, vilior algā est*. Hor. *Cōper tibi salvus et hēdi*. Virg. *Quamvis ille nīger, quamvis tu candida esses*. Id.

(3.) *Syllipsis* is when an adjective or verb, belonging to two or more nouns of different genders, persons, or numbers, agrees with one rather than another; as, *Attōniti nōvītātē pāvent Baucis, tīmidusque Philēmon*. Ovid. *Prōcumbit ūterque prōnus hūmi*, i. e. *Deucālion et Pyrrha*. Id. *Sustūlimus mānus et ego et Balbus*. Cic. So, *Ipse cum frātre ādesse jussi sūmus*. Id. *Prōjectisque amīcūlo et litēris*. Curt. See §§ 205, R. 2, and 209, R. 12, (3.) and (7.)

(4.) *Prōlepsis* is when the parts, differing in number or person from the whole, are placed after it, the verb or adjective not being repeated; as, *Prīncipes utrīque pugnam cībant, ab Sābinis Mettius Curtius, ab Rōmānis Hostus Hostilius*. Liv. *Bōni quōniam convenimus ambo, tu cālāmos inflāre, ego dicere versus*. Virg.

2. (a.) *Pleonasm* is using a greater number of words than is necessary to express the meaning; as,

*Sic ōre lōcūta est*. Virg. *Qui māgis vēre vincēre quam diu impērāre mālīt*. Liv. *Nemo ūnus*. Cic. *Forte fortūnā*. Id. *Prūdēns sciens*. Ter.

(b.) Under *pleonasm* are included *parelcon*, *polysyndeton*, *hendiādys*, and *periphrāsis*.

(1.) *Pārelcon* is the addition of an unnecessary syllable or particle to pronouns, verbs, or adverbs; as, *ēgōmet, āgēdum, fortassean*. Such additions, however, usually modify the meaning in some degree.

(2.) *Pōlŷsyndeton* is a redundancy of conjunctions; as, *Una Eurusque Nōtusque ruunt crēberque prōcellis Africus*. Virg.

(3.) *Hendiādys* is the expression of an idea by two nouns connected by *et*, *-que*, or *atque*, instead of a noun and a limiting adjective or genitive; as, *Pātēris libāmus et auro, for aureis pātēris*. Virg. *Libro et silvestri sūbēre clausam, for libro sūbēris*. Id. *Cristis et auro*. Ovid. Met. 3, 32.

(4.) *Pēriphrāsis* or *circumlōcūtio* is a circuitous mode of expression; as, *Tēnēri fētus ovium, i. e. agni*. Virg.

3. (a.) *Enallāge* is a change of words, or a substitution of one gender, number, case, person, tense, mood, or voice of the same word for another.

(b.) *Enallāge* includes *antimeria*, *heterōsis*, *antiptōsis*, *synēsis*, and *anacoluthon*.

(1.) *Antimēria* is the use of one part of speech for another, or the abstract for the concrete; as, *Nostrum istud vīvēre triste, for nostra vita*. Pers. *Aliud cras*. Id. *Conjūgium vidēbit?* for *conjūgem*. Virg.

(2.) *Heterōsis* is the use of one form of noun, pronoun, verb, etc., for another; as, *Ego quōque una perco, quod mihi est cārius, for qui mihi sum cārior*. Ter.



*Rōmānus prælio victor*, for *Rōmāni victōres*. Liv. Many words are used by the poets in the plural instead of the singular; as, *colla, corda, ōra*, etc. See § 98. *Me truncus illapsus cērebro sustulērat*, for *sustulisset*. Hor. See § 259, R. 4.

(3.) *Antiptōsis* is the use of one case for another; as, *Cui nunc cognōmen Iūlo*, for *Iūlus*. Virg. § 204, R. 8. *Uxor invicti Jōvis esse nescis*, for *te esse uxōrem*. Hor. § 210, R. 6.

(4.) *Synēsis*, or *synthēsis*, is adapting the construction to the sense of a word, rather than to its gender or number; as, *Sūbeunt Tēgæa jūventus auxilio tardi*. Stat. *Concursus pōpuli mirantium quid rei est*. Liv. *Pars in crūcem acti*. Sall. *Ubi illic est scēlus, qui me perdidit?* Ter. *Id mea minime rēfert, qui sum nātū maximus*. Id. See § 205, R. 3, (1.) and (3.), and § 206, (12.)

(5.) *Anacolūthon* is a disagreement in construction between the latter and former part of a sentence; as, *Nam nos omnes, quibus est ālicunde āliquis objectus lābos, omne quod est intērea tempus, priusquam id rescitum est, lucro est*. Ter. In this example, the writer began as if he intended to say *lucro hābēmus*, and ended as if he had said *nōbis omnibus*, leaving *nos omnes* without its verb.

4. (a.) *Hýperbāton* is a transgression of the usual order of words or clauses.

(b.) *Hýperbāton* includes *ānastrōphe*, *hystēron prōtēron*, *hýpallāge*, *synchýsis*, *tmēsis*, and *pārenthēsis*.

(1.) *Anastrōphe* is an inversion of the order of two words; as, *Transtra per et rēmos, for per transtra*. Virg. *Collo dāre brāchia circum, for circumdāre*. Id. *Nox ērit āna sūper, for sūpērērit*. Ovid. *Et faciūt āre, for ārēfaciūt*. Lucr.

(2.) *Hystēron prōtēron* is reversing the natural order of the sense; as, *Mōriāmur, et in mēdia arma ruāmus*. Virg. *Vālet atque vivit*. Ter.

(3.) *Hýpallāge* is an interchange of constructions; as, *In nōva fert ānimus mūtātas dicēre formas corpōra*, for *corpōra mūtāta in nōvas formas*. Ovid. *Dāre classibus Austros*, for *dāre classes Austris*. Virg.

(4.) *Synchýsis* is a confused position of words; as, *Saxa vōcant Itāli, mēdiis quæ in fluctibus, āras, for quæ saxa in mēdiis fluctibus, Itāli vōcant āras*. Virg.

(5.) *Tmēsis* or *diacōpe* is the separation of the parts of a compound word; as, *Septem subjecta triōni gens*, for *septentriōni*. Virg. *Quæ me cumque vōcant terræ*. Id. *Per mihi, per, inquam, grātum fēcēris*. Cic.

(6.) *Pārenthēsis* or *dialýsis* is the insertion of a word or words in a sentence interrupting the natural connection; as, *Titýre dum rēdeo*, (*brēvis est via*), *pasce cāpēllas*. Virg.

REMARK. To the above may be added *archaism* and *Hellenism*, which belong both to the figures of etymology and to those of syntax.

(1.) *Archaism* is the use of ancient forms or constructions; as, *aulāx*, for *aulæ*; *sēnāti*, for *sēnātūs*; *fuat*, for *sit*; *prōhibesso*, for *prōhibuēro*; *impetrassēre*, for *impetrātūrum esse*; *fārīer*, for *fārī*; *nēnu*, for *non*; *endo*, for *in*;—*Opēram abūtitur*, for *ōpērā*. Ter. *Quid tibi hanc cūrātio est rem?* Plaut.

(2.) *Hellenism* is the use of Greek forms or constructions; as, *Hēlēne*, for *Hēlēna*; *Antíphon*, for *Antípho*; *aurās* (gen.), for *auræ*; *Pallādos*, *Pallāda*, for *Pallādis*, *Pallādem*; *Trōāsīn*, *Trōādas*, for *Trōādibus*, *Trōādes*;—*Abstīnēto irārum*. Hor. *Tempus dēsistēre pugnæ*. Virg.

§ 324. (1.) To the grammatical figures may not improperly be subjoined certain others, which are often referred to in philological works, and which are called

## TROPES AND FIGURES OF RHETORIC.

(2.) A rhetorical *figure* is a mode of expression different from the direct and simple way of expressing the same sense. The turning of a *word* from its original and customary meaning, is called a *trope*.

1. (a.) A *metaphor* is the transferring of a word from the object to which it properly belongs, and applying it to another, to which that object has some analogy; as, *Ridet ager*, The field smiles. Virg. *Ætas aurea*, The golden age. Ovid. *Naufragia fortunæ*, The wreck of fortune. Cic. *Mentis oculi*, The eyes of the mind. Id. *Virtus animum gloriæ stimulis concitat*. The harshness of a metaphor is often softened by means of *quasi*, *tamquam*, *quidam*, or *ut ita dicam*; as, *In unâ philôsophiâ quâsi tâbernaculum vitæ suæ collocarunt*. Id. *Opimum quoddam et tamquam âdipatæ dictiônis gënus*. Id.

(b.) *Câtachrësis* or *âbusio* is a bold or harsh metaphor; as, *Vir grëgis ipse cäper*. Virg. *Eurus per Siculas equitavit undas*. Hor.

2. *Metonymy* is substituting the name of an object for that of another to which it has a certain relation; as the cause for the effect, the container for what is contained, the property for the substance, the sign for the thing signified, and their contraries; the parts of the body for certain affections; the possessor for the thing possessed; place and time for the persons or things which they comprise, etc.; as, *Mortales*, for *hómïnes*. Virg. *Amor duri Martis*, i. e. *belli*. Id. *Fruges Cërërem appellamus, vinum autem Libërum*. Cic. *Cüpio vigiliam meam tibi tradere*, i. e. *meam cüram*. Id. *Pallida mors*. Hor. *Hausit patëram*, i. e. *vinum*. Virg. *Vina cörönant*, i. e. *patëram*. Id. *Necte ternos cölöres*, i. e. *tria fila diversis cölöris*. Id. *Cédant arma tögæ*, i. e. *bellum paci*. Cic. *Sæcula mitescent*, i. e. *hómïnes in sæculis*. Virg. *Vivat Pácuvius vel Nestóra tötum*. Juv. *Doctrinâ Græcia nos supërabat*, for *Græci supërabant*. Cic. *Pägi centum Suevörum ad ripas Rhëni consëdërant*, for *pägörum incölæ*. Cæs. *Tempöra amicörum*, for *res adversæ*. Cic. *Claudius lege prædiätörri venälis pependit*, for *Claudii prædium*. Suet. *Vici ad Jänum mediüm sëdentes*, for *Jäni vicum*. Cic.

3. *Synecdöche* is putting a whole for a part, a genus for a species, a singular for a plural, and their contraries; also the material for the thing made of it; a definite for an indefinite number, etc.; as, *Fontem fërëbant*. Id. *Tectum*, for *dömus*. Id. *Armato milite complent*, for *armatis militibus*. Id. *Ferrum*, for *glädius*. Id. *Qui Cörinthiis öpëribus âbundant*, i. e. *väs*. Cic. *Urbem*, *urbem*, *mi Rûfe*, *cöle*, i. e. *Römam*. Cic. *Centum puer artium*, i. e. *multarum*.

4. *Irony* is the intentional use of words which express a sense contrary to that which the writer or speaker means to convey; as, *Salve bone vir, curasti probe*. Ter. *Egrëgiam vëro laudem, et spölia ampla rëfertis, tüque, puerque tuus*. Virg.

5. *Hýperböle* is the magnifying or diminishing of a thing beyond the truth; as, *Ipse arduus, altäque pulsat sidëra*. Virg. *Ociör Euro*. Id.

6. *Mëtälepsis* is the including of several tropes in one word; as, *Post äliquot äristas*. Virg. Here *aristas* is put for *messes*, and this for *annos*.

7. (a.) *Allegory* is a consistent series of metaphors, designed to illustrate one subject by another; as, *O nâvis, rëfërënt in märe te növi fluctus*. Hor.

(b.) An obscure allegory or riddle is called an *ænigma*; as, *Dic, quibus in terris tres pöteat cæli spätium non amplius ulnas*. Virg.

8. *Antönömäsia* is using a proper noun for a common one, and the contrary; as, *Irus et est subito, qui mōdo Crësus erat*, for *pauper* and *dives*. Ovid. So, by periphrasis, *pötör Rhödänî*, for *Gallus*. Hor. *Eversor Carthäginis*, for *Scipio*. Quint. *Elöquentiæ princeps*, for *Cicero*. Id. *Týdides*, for *Diömëdes*. Virg.

9. *Lütötes* is a mode of expressing something by denying the contrary; as, *Non laudo, I blame*. Ter. *Non innoxia verba*. Virg.

10. *Antiphräsïs* is using a word in a sense opposite to its proper meaning; as, *Auri sacra fämes*. Virg.

11. *Euphemism* is the use of softened language to express what is offensive or distressing; as, *Sì quid accidisset Cæsari*, i. e. *sì mortuus esset*. Vell.

12. *Antänackläsis* or *punning* is the use of the same word in different senses; as, *Quis nëget Ænëa nätum de stirpe Nërönem? Sustulit hic mätrem, sustulit ille patrem*. Epigr. *Amäri jucundum est, si cürëtur ne quid insit ämari*. Cic.



13. *Anāphōra* or *ēpānāphōra* is the repetition of a word at the beginning of successive clauses; as, *Nihilne te nocturnum præsidiū pālātii, nihil urbis vigiliae, nihil timor pōpuli*, etc. Cic. *Te, dulcis conjux, te, sōlo in litōre sēcum, te, vēniente die, te, dēcēdente, cānēbat*. Virg.

14. *Epistrōphe* is the repetition of a word at the end of successive clauses; as, *Pēnos pōpulus Rōmānus justitiā vicit, armis vicit, libērālitātē vicit*. Cic. In pure Latin this figure is called *conversio*.

15. *Symplōce* is the repetition of a word at the beginning, and of another at the end, of successive clauses, and hence it includes the anaphōra and the epistrōphe; as, *Quis lēgem tulit? Rullus: Quis māiorem pōpuli partem suffragiis privāvit? Rullus: Quis cōmitiis præfuit? Idem Rullus*. Cic.

16. *Epānālepsis* is a repetition of the same word or sentence after intervening words or clauses. See Virg. *Geor.* II. 4—7.

17. *Anādīplōsis* is the use of the same word at the end of one clause, and the beginning of another; as, *Sēquitur pulcherrimus Astur, Astur ēquo fidens*. Virg. *A.* 10, 180. *Nunc etiam audes in hōrum conspectum vēnīre, vēnīre audes in hōrum conspectum?* Cic. This is sometimes called *ēpānastrōphe*.

18. *Epānādīplōsis* is the use of the same word both at the beginning and end of a sentence; as, *Crescit amor nummi, quantum ipsa pēcūnia crescit*. Juv.

19. *Epānādos* or *rēgressio* is the repetition of the same words in an inverted order; as, *Crūdēlis māter māgis, an puer imprōbus ille? Imprōbus ille puer, crūdēlis tu quōque, māter*. Virg.

20. *Epizeuxis* is a repetition of the same word for the sake of emphasis; as, *Excitāte, excitāte eum ab infēris*. Cic. *Ah Cōrydon, Cōrydon, quæ te dēmētia cēpit?* Virg. *Ibimus, ibimus, utrumque præcēdes*. Hor.

21. *Climax* is a gradual amplification by means of a continued anadiplosis, each successive clause beginning with the conclusion of that which precedes it; as, *Quæ reliqua spes manet libertātis, si illis et quod libet, licet; et quod licet, possunt; et quod possunt, audent; et quod audent, vobis molestum non est?* Cic. This, in pure Latin, is called *grādātio*.

22. *Incrēmētum* is an amplification without a strict climax; as, *Fācinus est, vinciri civem Rōmānum; scēlus, verbērāri; prōpe parrīcidium, necāri; quid dīcam in crūcem tolli?* Cic.

23. *Pōlyptōton* is the repetition of a word in different cases, genders, numbers, tenses, etc.; as, *Jam clipeus clipeis, umbōne rēpellitur umbo; ense minax ensis, pēde pes, et cuspīde cuspis*. Stat.

24. *Paregmēnon* is the use of several words of the same origin, in one sentence; as, *Abesse non pōtest, quin ejusdem hōminis sit, qui imprōbos prōbet, prōbos imprōbāre*. Cic. *Istam pugnam pugnābo*. Plaut.

25. *Pārōnōmāsia* is the use of words which resemble each other in sound; as, *Amor et melle et felle est fēcundissimus*. Plaut. *Civem bōnārū artium, bōnārū partium*. Cic. *Amantes sunt āmentes*. Ter. This figure is sometimes called *agnōmīnātiō*.

26. *Hōmæoprōphēron* or *alliteration* is the use in the same sentence of several words beginning with the same letter; as, *O Tite, tūte Tātī, tibi tanta, tyranne, tulisti*. Enn. *Neu patriæ vāldas in viscēra vertite vires*. Virg.

27. *Antithēsis* is the placing of different or opposite words or sentiments in contrast; as, *Hujus orātīōnis difficilīus est exitum quam principium invēnīre*. Cic. *Cæsar bēnēficiis ac mūnīficiā magnus habēbātur; integritātē vitæ*. Cato. Sall.

28. *Oxymōron* unites words of contrary significations, thus producing a seeming contradiction; as, *Concordia discors*. Hor. *Quum tacent, clāmant*. Cic.

29. *Synōnīmia* is the use of different words or expressions having the same import; as, *Non fēram, non patiā, non sinam*. Cic. *Prōmittō, rēcīpio, spondēo*. Id.

30. *Pārābōla* or *Simile* is the comparison of one thing with another; as, *Rēpente te, tamquam serpens e lātībūlis, ōcūlis ēminentibus, inflāto collo, tūmīdis cervicibus, intūlisti.* Cic.

31. *Erōtēsis* is an earnest question, and often implies a strong affirmation of the contrary; as, *Crēditis āvectos hostes?* Virg. *Heu! quæ me æquōra possunt accipere?* Id.

32. *Epānorthōsis* or *Correctio* is the recalling of a word, in order to place a stronger or more significant one in its stead; as, *Filiū unicūm ādōlescentūlū hābeo: ah! quid dixi? me hābere? Imo hābui.* Ter.

33. *Apōsiōpēsis*, *Rētīcentia*, or *Interruptio*, is leaving a sentence unfinished in consequence of some emotion of the mind; as, *Quos ēgo—sed mōtos vrestat compōnere fluctus.* Virg.

34. *Prōsōpōpēia* or *personification* represents inanimate things as acting or speaking, and persons dead or absent as alive and present; as, *Quæ (patria) tēcum, Cātīlina, sic agūt.* Cic. *Virtus sūmūt aut pōnūt sēcūres.* Hor.

35. *Apostrōphe* is a turning off from the regular course of the subject, to address some person or thing; as, *Vi pōtītur; quid non mortālīa pectōra cōgis, auri sacra fāmes!* Virg.

36. *Pārāleipsis* is a pretended omission of something, in order to render it more observed. See Cic. Cat. 1, 6, 14.

37. *Epiphōnēma* or *Acclāmatio* is an exclamation or grave reflection on something said before; as, *Tantæ mōlis erat Rōmānam condere gentem.* Virg.

38. *Ecphōnēsis* or *Exclāmatio* shows some violent emotion of the mind; as, *O tempōra! O mōres!*

39. *Apōria*, *Diāpōrēsis*, or *Dūbitatio*, expresses a doubt in regard to what is to be said or done; as, *Quos accēdam, aut quos appellem?* Sall.

40. *Prōlepsis* is the anticipation of an objection before it is made, or of an event before it occurs; as, *Vērū anceps pugnæ fuērat fortūna. Fuisset: Quem mētui mōritūra?* Virg.

§ 325. To the figures of rhetoric may be subjoined the following terms, used to designate defects or blemishes in style:—

1. *Barbarism* is either the use of a foreign word, or a violation of the rules of orthography, etymology, or prosody; as, *rīgōrōsus*, for *rīgīdus* or *sēvērus*; *dommīnus*, for *dōmīnus*; *davi*, for *dēdī*.

2. *Solecism* is a violation of the rules of syntax; as, *Vēnus pulcher; vos invīdēmus.*

3. *Neoterism* is the use of words or phrases introduced by authors living subsequently to the best ages of Latinity; as, *murdrum*, a murder; *constābulārius*, a constable.

4. *Tautology* is a repetition of the same meaning in different words; as, *Jam vos āciem, et prōelia, et hostem poscītis.* Sil.

5. *Amphibōlia* is the use of equivocal words or constructions; as, *Gallus*, a Gaul, or a cock. *Aio te, Æācīda, Rōmānos vincere posse.* Quint.

6. *Idiotism* is a construction peculiar to one or more languages: thus, the ablative after comparatives is a Latinism. When a peculiarity of one language is imitated in another, this is also called *idiotism*. Thus, *Mitte mihi verbum*, instead of *Fac me certiōrem*, is an Anglicism.



## ROMAN MODE OF RECKONING.

### I. OF TIME.

#### 1. *The Roman Day.*

§ 326. (1.) With the Romans, as with us, the day was either *civil* or *natural*. Their civil day, like ours, extended from midnight to midnight. The natural day continued from sunrise to sunset, as, on the other hand, the night extended from sunset to sunrise. The natural day and night were each divided into twelve equal parts or *hours*, which were consequently of different length, according to the varying length of the days and nights in the successive seasons of the year. It was only at the equinox that the diurnal and nocturnal hours of the Romans were equal to each other, as each was then equal to the twenty-fourth part of the civil day.

(2.) In the Roman camp the night was further divided into four watches (*vigiliæ*), consisting each of three Roman hours, the second and fourth watches ending respectively at midnight and at sunrise.

#### 2. *The Roman Month and Year.*

(1.) The calendar of the Romans, as rectified by Julius Cæsar, agreed with our own in the number of months, and of the days in each, according to the following table:—

Jānuārius . 31 days.	Maius . . 31 days.	September 30 days.
Februārius 28 or 29.	Jūnius. . 30 “	Octōber . . 31 “
Martius. . . 31 days.	Quintilis 31 “	Nōvember 30 “
Aprīlis . . . 30 “	Sextilis . 31 “	Dēcember 31 “

In early times the Roman year began with March, and the names *Quintilis*, *Sextilis*, *September*, etc., indicated the distance of those months from the commencement of the year. *Quintilis* and *Sextilis* were afterwards called *Jūlius* and *Augustus* in honor of the first two emperors. The Romans, instead of reckoning in an uninterrupted series from the first to the last day of a month, had in each month three points or periods from which their days were counted—the *Calends*, the *Nones*, and the *Ides*. The *Calends* (*Cālendæ*), were always the *first* day of the month. The *Nones* (*Nōnæ*), were the *fifth*, and the *Ides* (*Idus*), the *thirteenth*; except in March, May, July, and October, when the *Nones* occurred on the *seventh* day, and the *Ides* on the *fifteenth*.

(2.) They always counted forward, from the day whose date was to be determined, to the next *Calends*, *Nones*, or *Ides*, and designated the day by its distance before such point. After the first day of the month, therefore, they began to reckon so many days before the *Nones*; after the *Nones*, so many days before the *Ides*; and after the *Ides*, so many before the *Calends*, of the next month.

Thus, the second of January was denoted by *quarto Nōnas Jānuārias*, or *Jānuāriū*, scil. *die ante*: the third, *tertio Nōnas*; the fourth, *pridie Nōnas*; and the fifth, *Nōnis*. The sixth was denoted by *octāvo Idus*; the seventh,

*septimo Idus*; and so on to the thirteenth, on which the Ides fell. The fourteenth was denoted by *undevigésimo Calendas Februarias*, or *Februarii*; and so on to the end of the month.

(3.) The day preceding the Calends, Nones, and Ides, was termed *pridie Calendas*, etc., scil. *ante*: in designating the other days, both the day of the Calends, etc., and that whose date was to be determined, were reckoned; hence the second day before the Calends, etc., was called *tertio*, the third *quarto*, etc.

(4.) To reduce the Roman calendar to our own, therefore, when the day is between the Calends and the Nones or between the Nones and the Ides, it is necessary to take one from the number denoting the distance of the given day from the Nones or the Ides, and to subtract the remainder from the number of the day on which the Nones or Ides fell in the given month.

Thus, to determine the day equivalent to *IV. Nonas Januarias*, we take 1 from 4, and subtract the remainder, 3, from 5, the day on which the Nones of January fell (i. e.  $4-1=3$ , and  $5-3=2$ ): this gives 2, or the second of January, for the day in question. So *VI. Idus Aprilis*: the Ides of April falling upon the 13th, we take ( $6-1$ , i. e.) 5 from 13, which leaves 8 (i. e.  $6-1=5$ , and  $13-5=8$ ): the expression, therefore, denotes the 8th of April.

(a.) In reckoning the days before the Calends, as they are not the last day of the current month, but the first of the following, it is necessary to subtract two from the number denoting the distance of the given day from the Calends of the following month, and to take the remainder from the number of days in the month.

Thus, *XV. Cal. Quintiles* is  $15-2=13$ , and  $30-13=17$ , i. e. the Roman date *XV. Cal. Quint.* is equivalent to the 17th of June.

(b.) To reduce our calendar to the Roman, the preceding method is to be reversed. Thus when the given day is between the Calends and the Nones or between the Nones and the Ides, (unless it be the day before the Nones or the Ides), we are to *add* one to the number denoting the day of the month, according to our reckoning, on which the Nones or Ides fell. But if the day is after the Ides, (unless it be the last day of the month), we must add *two* to the number of days in the month, and then subtract the number denoting the day of the month as expressed in our reckoning. The remainder will be the day before the Nones, Ides or Calends.

Thus to find the Roman date corresponding to the third of April, we have  $5+1-3=3$ ; the required date, therefore, is *III. Non. Apr.*—To find the proper Roman expression for our tenth of December we have  $13+1-10=4$ ; the date, therefore, is *IV. Id. Dec.*—The Roman expression for the 22d of August, in pursuance of the above rule, is found thus,  $31+2-22=11$ , and the date is *XI. Cal. Sept.*

(5.) In leap year, both the 24th and 25th of February were called the sixth before the Calends of March. The 24th was called *dies bisextus*, and the year itself *annus bisextus*, bissextile or leap year.

(a.) The day after the Calends, etc., was sometimes called *postridie calendas*, etc.

(b.) The names of the months are properly adjectives, though often used as nouns, *mensis* being understood.



(6.) The correspondence of our calendar with that of the Romans is exhibited in the following

TABLE.

<i>Days of our months.</i>	MAR. MAI. JUL. OCT.	JAN. AUG. DEC.	APR. JUN. SEPT. NOV.	FEBR.
1	Calendæ.	Calendæ.	Calendæ.	Calendæ.
2	VI. Nonas.	IV. Nonas.	IV. Nonas.	IV. Nonas.
3	V. "	III. "	III. "	III. "
4	IV. "	Pridie "	Pridie "	Pridie "
5	III. "	Nonæ.	Nonæ.	Nonæ.
6	Pridie Non.	VIII. Idus.	VIII. Idus.	VIII. Idus.
7	Nonæ.	VII. "	VII. "	VII. "
8	VIII. Idus.	VI. "	VI. "	VI. "
9	VII. "	V. "	V. "	V. "
10	VI. "	IV. "	IV. "	IV. "
11	V. "	III. "	III. "	III. "
12	IV. "	Pridie "	Pridie "	Pridie "
13	III. "	Idus.	Idus.	Idus.
14	Pridie Id.	XIX. Cal.	XVIII. Cal.	XVI. Cal.
15	Idus.	XVIII. "	XVII. "	XV. "
16	XVII. Cal.	XVII. "	XVI. "	XIV. "
17	XVI. "	XVI. "	XV. "	XIII. "
18	XV. "	XV. "	XIV. "	XII. "
19	XIV. "	XIV. "	XIII. "	XI. "
20	XIII. "	XIII. "	XII. "	X. "
21	XII. "	XII. "	XI. "	IX. "
22	XI. "	XI. "	X. "	VIII. "
23	X. "	X. "	IX. "	VII. "
24	IX. "	IX. "	VIII. "	VI. "
25	VIII. "	VIII. "	VII. "	V. "
26	VII. "	VII. "	VI. "	IV. "
27	VI. "	VI. "	V. "	III. "
28	V. "	V. "	IV. "	Pridie " Mar
29	IV. "	IV. "	III. "	
30	III. "	III. "	Pridie Cal.	
31	Pridie Cal.	Pridie Cal.		

(7.) In leap-year the last seven days of February were reckoned thus:—

- |                                   |                              |
|-----------------------------------|------------------------------|
| 23. VII. <i>Calendas Martias.</i> | 27. IV. <i>Cal. Mart.</i>    |
| 24. <i>bisexto Cal. Mart.</i>     | 28. III. " "                 |
| 25. VI. <i>Cal. Mart.</i>         | 29. <i>pridie Cal. Mart.</i> |
| 26. V. " "                        |                              |

(a.) Hence in reducing a date of February in leap-year to the Roman date, for the first 23 days we proceed according to the preceding rule in 4, (b.), as if the month had only 28 days. The 24th is marked as *bisexto Cal. Mart.*, and to obtain the proper expression for the remaining five days we regard the month as having 29 days. Thus the 27th of February in leap-year is  $29+2-27=4$ , and the proper Roman expression is *IV. Cal. Mart.*

(b.) On the other hand, to reduce a Roman date of February in leap-year to our date we reverse the above process, and during the Nones and Ides and until the VII. *Calendas Martias* we reckon the month to have only 28 days:—*bisexto Cal. Mart.* is set down as the 24th, and for the remaining days designated as VI. V. IV. III. and *pridie Cal. Mart.* we reckon the month to have 29 days. Thus III. *Cal. Mart.* is  $3-2=1$ , and  $29-1=28$ , and the given day is equivalent to the 28th of February.

(8.) The Latins not only said *tertio*, *pridie*, etc., *Cilendas*, etc., but also *ante diem tertium*, etc., *Cilendas*, etc.; and the latter form in Cicero and Livy is far more common than the former, and is usually written thus, *a. d. III. Cal.*, etc.

(9.) The expression *ante diem* was used as an indeclinable noun, and is joined with *in* and *ex*; as, *Consul Látinas fêrias* in *ante diem tertium Idus Sex-tilis edixit*, The consul appointed the Latin festival for the third day before the Ides of August. Liv. *Supplicatio indicta est ex ante diem quintum Idus Octôbres*. Id. So, *Ad pridie Nônas Maías*. Cic.

(10.) The week of seven days (*hebdomas*), was not in use among the Romans under the republic, but was introduced under the emperors. The days of the week were then named from the planets; *dies Sôlis*, Sunday; *dies Lûnæ*, Monday; *dies Martis*, Tuesday; *dies Mercûrii*, Wednesday; *dies Jôvis*, Thursday; *dies Vênêris*, Friday; *dies Sâturni*, Saturday.

(11.) The term *nundinæ* (from *nôvem*—*dies*) denotes the regular market day at Rome when the country people came into the city; but it is not used for the purpose of denoting the period of eight days intervening between two successive market days.

(12.) The year at Rome was designated by the names of the consuls for that year. Thus Virgil was born, *M. Licinio Crasso et Cn. Pompeio Magno consulibus*, i. e. in the year of the consulship of Crassus and Pompey. But in Roman authors events are often dated from the year in which Rome was founded, which, according to Varro, was in the 753d year before the birth of Christ. This period was designated as *anno urbis conditæ*, and by abbreviation, *a. u. c.*, or simply *u. c.*, and sometimes by *a.* alone, before the numerals.

Thus the birth of Virgil was *a. u. c.* 684. To reduce such dates to our reckoning, if the given number is less than 754, we subtract it from the latter number, and the difference is the required year before Christ. The birth of Virgil therefore is 754—684=70 before Christ.—But if the number of the Roman year exceeds 753, we deduct 753 from the given number, and the remainder is the year after Christ. For example, the emperor Augustus died *a. u. c.* 767, and the corresponding year of our era is 767—753=14.

II. TABLES OF MONEY, WEIGHT, AND MEASURE.

OF THE AS.

§ 327. The Romans used this word (*As*) to denote, I. The copper coin, whose value (in the time of Cicero) was about one cent and a half of our money. II. The unit of weight (*libra*), or of measure (*jûgêrum*). III. Any unit or integer considered as divisible; as, of inheritances, interest, houses, etc.; whence *ex asse hêres*, one who inherits the whole. The multiples of the *As* are, *Dûpondius* (*duo pondo*; for the *As* originally weighed a pound), i. e. 2 Asses; *Sestertius* (*sesqui tertius*), i. e. 2½ Asses; *Tressis*, i. e. 3 Asses; *Quatrussis*, i. e. 4 Asses; and so on to *Centussis*, i. e. 100 Asses. The *As*, whatever unit it represented, was divided into twelve parts or *uncinæ*, and the different fractions received different names, as follows:

	Uncia.		Uncia
As.....	12	Quincunx .....	5
Deunx.....	11	Triens.....	4
Dextans .....	10	Quâdrans, or Têruncius.....	3
Dodrans .....	9	Sextans.....	2
Bes.....	8	Uncia.....	1
Septunx.....	7		
Sêmis .....	6	Sescuncia.....	1½



The *Uncia* was divided in the following manner:—

1 <i>Uncia</i> contained	2 <i>Sēmuncię</i> .
"	" 3 <i>Duellę</i> .
"	" 4 <i>Sicilici</i> .
"	" 6 <i>Sextŭlę</i> .
"	" 8 <i>Drachmę</i> .
"	" 24 <i>Scrŭpŭla</i> .
"	" 48 <i>Obŏli</i> .

### ROMAN COINS.

These were the *Tēruncius*, *Sembella*, and *As* or *Libella*, of copper; the *Sestertius*, *Quinārius* (or *Victŏriatus*), and *Dēnārius*, of silver; and the *Aureus*, of gold.

		\$	Cts.	M.
The <i>Tēruncius</i> .....		0	0	3.9
2 <i>Tēruncii</i> make 1 <i>Sembella</i> .....		0	0	7.8
2 <i>Sembellę</i> " 1 <i>As</i> or <i>Libella</i> .....		0	1	5.6
2½ <i>Asses</i> * " 1 <i>Sestertius</i> .....		0	3	9
2 <i>Sestertii</i> " 1 <i>Quinārius</i> .....		0	7	8
2 <i>Quinārii</i> " 1 <i>Dēnārius</i> .....		0	15	6
25 <i>Dēnārii</i> " 1 <i>Aureus</i> .....		3	90	0

\* Sometimes also (in copper) the *triens*, *sextans*, *uncia*, *sextŭla*, and *dŭpondius*.

### ROMAN COMPUTATION OF MONEY.

#### *Sestertii Nummi.*

	\$	Cts.	M.
<i>Sestertius</i> (or <i>nummus</i> ) .....	0	3	9
<i>Dēcem sestertii</i> .....	0	39	0
<i>Centum sestertii</i> .....	3	90	0
<i>Mille sestertii</i> (equal to a <i>sestertium</i> ) .....	39	0	0

#### *Sestertia.*

<i>Sestertium</i> (equal to <i>mille sestertii</i> ).....	39	0	0
<i>Dēcem sestertia</i> .....	390	0	0
<i>Centum, centum sestertia</i> , or <i>centum millia sestertiŭm</i> .....	3900	0	0
<i>Dēcies sestertiŭm</i> , or <i>dēcies centēna millia nummŭm</i> .....	39000	0	0
<i>Centies</i> , or <i>centies H. S.</i> .....	390000	0	0
<i>Millies H. S.</i> .....	3900000	0	0
<i>Millies centies H. S.</i> .....	4290000	0	0

N. B.—The marks denoting a *Sestertius nummus* are *IIS.*, *LLS.*, *HS.*, which are properly abbreviations for 2 1-2 *asses*. Observe, also, that when a line is placed over the numbers, *centēna millia* is understood, as in the case of the numeral adverbs; thus, *H. S.* *MC.* is *millies centies HS.*; whereas *HS. MC.* is only 1100 *Sestertii*.

### ROMAN CALCULATION OF INTEREST.

The Romans received interest on their loans monthly, their highest rate being one per cent. (*centesima*), a month, i. e. 12 per cent a year. As this was the highest rate, it was reckoned as the *as* or unit in reference to the lower rates, which were denominated, according to the usual division of the *as*, *sēmises*, *trientes*, *quādrantes*, etc., i. e. the half, third, fourth, etc., of the *as* or of 12 per cent. according to the following table:—

	Per cent. a year.
Asses ūsūræ or centēsīmæ.....	12
Sēmises ūsūræ.....	6
Trientes ūsūræ.....	4
Quadrantes ūsūræ.....	3
Sextantes ūsūræ.....	2
Unciæ ūsūræ.....	1
Quincunces ūsūræ.....	5
Septunces ūsūræ.....	7
Besses ūsūræ.....	8
Dodrantes ūsūræ.....	9
Dextantes ūsūræ.....	10
Deunces ūsūræ.....	11

## ROMAN WEIGHTS.

		Oz.	Dwts.	Gr.
	Silīqua.....	0	0	3.036
3	Silīquæ make 1 Obōlus.....	0	0	9.107
2	Obōli “ 1 Scrūpūlum....	0	0	18.214
3	Scrūpūla “ 1 Drachma.....	0	2	6.643
1½	Drachma “ 1 Sextūla.....	0	3	0.857
1½	Sextūla “ 1 Sicīlicus.....	0	4	13.286
1½	Sicīlicus “ 1 Duella.....	0	6	1.714
3	Duellæ “ 1 Uncia.....	0	18	5.143
12	Unciæ “ 1 Libra* (As) ...	10	18	13.714

\*The Libra was also divided, according to the fractions of the As, into Deunx, etc.

## ROMAN MEASURES FOR THINGS DRY.

			English Corn Measure.			
			Peck.	Gal.	Pint.	Sol. in.
	Līgūla.....		0	0	0 1-48	0.01
4	Līgūlæ make 1 Cyāthus.....		0	0	0 1-12	0.04
1½	Cyāthus “ 1 Acētābūlum....		0	0	0 1-8	0.06
4	Acētābūla “ 1 Hēmīna.....		0	0	0 1-2	0.24
2	Hēmīnæ “ 1 Sextārius.....		0	0	1	0.48
16	Sextārii “ 1 Modius.....		1	0	0	7.68

## ROMAN MEASURES FOR THINGS LIQUID.

			English Wine Measure.			
			Galls.	Pints.	Sol. in.	
	Līgūla.....		0	0 1-48	0.117	
4	Līgūlæ make 1 Cyāthus.....		0	0 1-12	0.469	
1½	Cyāthus “ 1 Acētābūlum.....		0	0 1-8	0.704	
2	Acētābūla “ 1 Quartārius.....		0	0 1-4	1.409	
2	Quartārii “ 1 Hēmīna.....		0	0 1-2	2.876	
2	Hēmīnæ “ 1 Sextārius*.....		0	1	5.636	
6	Sextārii “ 1 Congius.....		0	7	4.942	
4	Congii “ 1 Urna.....		3	4 1-2	5.33	
2	Urnæ “ 1 Amphōra (or Quadrantal).		7	1	10.66	
20	Amphōræ “ 1 Cūleus.....		143	3	11.095	

\*The Sextārius was also divided into twelve equal parts, called *cyāthi*, and therefore the *cālices* were denominated *sextantes*, *quadrantes*, *trientes*, according to the number of *cyāthi* which they contained.

N. B.—*Cādus*, *congīārius*, and *dōlium*, are the names of certain vessels, not measures, of capacity.



## ROMAN MEASURES OF LENGTH.

			English paces.	Feet.	Inch. Dec.
	Digitus transversus .....		0	0	0.725 1-4
1 1-5	Digitus make 1 Uncia.....		0	0	0.967
3	Unciæ " 1 Palmus minor....		0	0	2.901
4	Palmi minores " 1 Pes .....		0	0	11.604
1 1-4	Pes " 1 Palmipes.....		0	1	2.505
1 1-5	Palmipes " 1 Cūbitus.....		0	1	5.406
1 2-3	Cūbitus " 1 Grādus .....		0	2	5.01
2	Grādus " 1 Passus.....		0	4	10.02
125	Passus " 1 Stādium .....	120	4	4	4.5
8	Stādia " 1 Milliārium.....	967	0	0	

## ROMAN SQUARE MEASURES.

	Roman sq. feet.	English rods.	Sq. pls.	Sq. feet.
Jūgērūm (As) .....	28,800	2	18	250.05
Deunx.....	26,400	2	10	183.85
Dextans .....	24,000	2	02	117.64
Dodrans.....	21,600	1	34	51.42
Bes.....	19,200	1	25	257.46
Septunx .....	16,800	1	17	191.25
Sēmis.....	14,400	1	09	125.03
Quincunx.....	12,000	1	01	58.82
Triens .....	9,600	0	32	264.85
Quādrans .....	7,200	0	24	198.64
Sextans.....	4,800	0	16	132.43
Uncia.....	2,400	0	08	66.21

REMARK 1. The Romans reckoned their copper money by *asses*, their silver money by *sestertii*, and their gold money by *aurei* and sometimes by Attic *talents*.

REM. 2. The *as*, as the unit of money, was originally a pound of copper, but its weight was gradually diminished, until, in the later days of the republic, it amounted to only 1-24th of a pound.

REM. 3. (a.) The *dēnārius* was a silver coin, originally equal in value to ten *asses*, whence its name; but, after the weight of the *as* was reduced, the *dēnārius* was equal to eighteen *asses*.

(b.) The *sestertius*, or sesterce, was one fourth of the *dēnārius*, or two *asses* and a half (*sēmistertius*). The *sestertius* was called emphatically *nummus*, as in it all large sums were reckoned after the coining of silver money.

(c.) The *aureus* (a gold coin), in the time of the emperors, was equal to 25 *dēnarii*, or 100 sesterces.

REM. 4. In reckoning money, the Romans called any sum under 2000 sesterces so many *sestertii*; as, *decem sestertii*, ten sesterces; *centum sestertii*, a hundred sesterces.

REM. 5. Sums from 2000 sesterces (inclusive) to 1,000,000, they denoted either by *mille*, *millia*, with *sestertiūm* (gen. plur.), or by the plural of the neuter noun *sestertium*, which itself signified a *thousand* sesterces. Thus they said *quadrāginta millia sestertiūm*, or *quadrāginta sestertia*, to denote 40,000 sesterces. With the genitive *sestertiūm*, *millia* was sometimes omitted; as, *sestertiūm centum*, scil. *millia*, 100,000 sesterces.

REM. 6. To denote a million, or more, they used a combination; thus, *décies centēna millia sestertiūm*, 1,000,000 sesterces. The words *centēna millia*, however, were generally omitted; thus, *décies sestertiūm*, and sometimes merely *décies*. See § 118, 5. So, *centies*, 10 millions; *millies*, 100 millions.

REM. 7. Some suppose that *sestertium*, when thus joined with the numeral adverbs, is always the neuter noun in the nominative or accusative singular. The genitive and ablative of that noun are thus used; as, *Decies sestertii dote*, With a dowry of 1,000,000 sesterces. Tac. *Quinquāgies sestertio*, 5,000,000 sesterces. Id. But this usage does not occur in Cicero.

## ABBREVIATIONS.

§ 328. The following are the most common abbreviations of Latin words:—

A., <i>Aulus</i> .	M. T. C., <i>Marcus Tullius</i>	Q., or Qu., <i>Quintus</i> .
C., <i>Caius</i> , or <i>Gaius</i> .	<i>Cicero</i> .	Ser., <i>Servius</i> .
Cn., <i>Cnēus</i> .	M., <i>Mānius</i> .	S., or Sex., <i>Sextus</i> .
D., <i>Dēcimus</i> .	Mam., <i>Māmercus</i> .	Sp., <i>Spūrius</i> .
L., <i>Lūcius</i> .	N., <i>Nūmērius</i> .	T., <i>Titus</i> .
M., <i>Marcus</i> .	P., <i>Publius</i> .	Ti., or Tib., <i>Tibērius</i> .

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A. d., <i>ante diem</i> .	F., <i>Filius</i> ; as, M. F.,	Pont. Max., <i>pontifex</i>
A. U. C., <i>anno urbis con-</i>	<i>Marci filius</i> .	<i>maximus</i> .
<i>ditæ</i> .	Ictus, <i>jūrisconsultus</i> .	Pr., <i>prætor</i> .
Cal., or Kal., <i>Cālendæ</i> .	Id., <i>Idus</i> .	Proc., <i>prōconsul</i> .
Cos., <i>Consul</i> .	Imp., <i>impērātor</i> .	Resp., <i>respública</i> .
Coss., <i>Consūles</i> .	J. O. M., <i>Jōvi, optimo</i>	S., <i>sālūtem, sacrum, or</i>
D., <i>Divus</i> .	<i>maximo</i> .	<i>sēnātus</i> .
D. D., <i>dōno dedit</i> .	N., <i>nēpos</i> .	S. D. P., <i>sālūtem dicit</i>
D. D. D., <i>dat, dicat, dēdi-</i>	Non., <i>Nōnæ</i> .	<i>plūrimam</i> .
<i>cat, or dōno dicat, dē-</i>	P. C., <i>patres conscripti</i> .	S. P. Q. R., <i>Sēnātus pōpū-</i>
<i>dicat</i> .	Pl., <i>plēbis</i> .	<i>lusque Rōmānus</i> .
Des., <i>dēsīgnātus</i> .	Pop., <i>pōpūlus</i> .	S. C., <i>sēnātūs consultum</i> .
D. M., <i>diis mānibus</i> .	P. R., <i>pōpūlus Rōmānus</i> .	Tr., <i>tribūnus</i> .
Eq. Rom., <i>ēques Rōmānus</i> .		

To these may be added terms of reference; as, c., *cāput*, chapter; cf., *confer*, compare; l. c., *lōco citātō*; l. l., *lōco laudātō*, in the place quoted; v., *versus*, verse.

## DIFFERENT AGES OF ROMAN LITERATURE.

§ 329. 1. Of the Roman literature for the first five centuries after the foundation of the city, but few vestiges remain. The writers of the succeeding centuries have been arranged in four ages, in reference to the purity of the language in the period in which they flourished. These are called the *golden, silver, brazen, and iron ages*.

2. The golden age is reckoned from the time of Livius Andronicus, about A. U. C. 514, to the death of Augustus, A. U. C. 767, or A. D. 14, a period of a little more than 250 years. The writers of the early part of this age are valued rather on account of their antiquity, and in connection with the history of the language, than as models of style. It was not till the age of Cicero, that Roman literature reached its highest elevation. The era comprehending the generation immediately preceding, and that immediately succeeding, that of Cicero, as well as his own, is the period in which the most distinguished writers of Rome flourished; and their works are the standard of purity in the Latin language.



3. The silver age extended from the death of Augustus to the death of Trajan, A. D. 118, a period of 104 years. The writers of this age were inferior to those who had preceded them; yet several of them are worthy of commendation.

4. The brazen age comprised the interval from the death of Trajan to the time when Rome was taken by the Goths, A. D. 410. From the latter epoch commenced the iron age, during which the Latin language was much adulterated with foreign words, and its style and spirit essentially injured.

5. The body of Latin writings has been otherwise arranged by Dr. Freund, so as to be comprised in three main periods,—the *Ante-classical*, *Classical*, and *Post-classical*. The ante-classical extends from the oldest fragments of the language to Lucretius and Varro; the classical from Cicero and Cæsar to Tacitus, Suetonius, and the younger Pliny inclusive; the post-classical from that time to the fifth century of our era. The classical Latinity is subdivided into (a.) *Ciceronian*, (b.) *Augustan*, (c.) *post-Augustan*, and to the language of the fourth and fifth centuries he has given the title of *late Latin*.

## LATIN WRITERS IN THE DIFFERENT AGES.

(From the *Lexicon* of Facciolatus.)

### WRITERS OF THE GOLDEN AGE.

Livius Andronicus.	L. Cornelius Sisenna.	Q. Novius.
Lævius.	P. Nigidius Figulus.	C. Q. Atta.
C. Nævius.	C. Decius Laberius.	L. Cassius Hemina.
Stattus Cæcilius.	M. Verrius Flaccus.	Fenestella.
Q. Ennius.	Varro Attacinus.	Q. Claud. Quadrigarius.
M. Pacuvius.	Titinius.	Cælius Antipater.
L. Accius.	L. Pomponius.	Fabius Pictor.
C. Lucilius.	C. Sempronius Asellio.	Cn. Gellius.
Sex. Turpilius.	Cn. Matius.	L. Piso, and others.
L. Afranius.		

Of the works of the preceding writers, only a few fragments remain.

M. Porcius Cato.	Sex. Aurelius Propertius.	P. Ovidius Naso.
M. Accius Plautus.	C. Sallustius Crispus.	Q. Horatius Flaccus.
M. Terentius Afer.	M. Terentius Varro.	C. Pedo Albinovānus.
T. Lucretius Carus.	Albius Tibullus.	Gratius Faliscus.
C. Valerius Catullus.	P. Virgilius Maro.	Phædrus.
P. Syrus.	T. Livius.	C. Cornificius.
C. Julius Cæsar.	M. Manilius.	A. Hurlius, or Oppius.
C. Cornelius Nepos.	M. Vitruvius.	P. Cornelius Severus.
M. Tullius Cicero.		

To these may be added the following names of lawyers, whose opinions are found in the digests:—

Q. Mutius Scævola.	M. Antistius Labeo.	Masurius Sabinus.
Alfenus Varus.		

Of the writers of the golden age, the most distinguished are Terence, Catullus, Cæsar, Nepos, Cicero, Virgil, Horace, Ovid, T. Livy, and Sallust.

## WRITERS OF THE SILVER AGE.

A. Cornelius Celsus.	M. Annæus Lucānus.	M. Fabius Quintiliānus.
P. Velleius Patercūlus.	T. Petronius Arbiter.	Sex. Julius Frontinus.
L. Junius Moderātus	C. Plinius Secundus.	C. Cornelius Tacitus.
Columella.	C. Silius Italicus.	C. Plinius Cæcilius Se-
Pomponius Mela.	C. Valerius Flaccus.	cundus.
A. Persius Flaccus.	C. Julius Solinus.	L. Annæus Florus.
Q. Asconius Pedianus.	D. Junius Juvenālis.	C. Suetonius Tranquil-
M. Annæus Seneca.	P. Papinius Statius.	lus.
L. Annæus Seneca.	M. Valerius Martiālis.	

The age to which the following writers should be assigned is somewhat uncertain:—

Q. Curtius Rūfus.	Scribonius Largus.	L. Fenestella.
Valerius Prōbus.	Sulpitia.	Atteius Capito.

Of the writers of the silver age, the most distinguished are Celsus, Velleius, Columella, the Senecas, the Plinies, Juvenal, Quintilian, Tacitus, Suetonius, and Curtius.

## WRITERS OF THE BRAZEN AGE.

A. Gellius.	Vulcatius Gallicānus.	Ammiānus Marcel-
L. Apuleius.	Trebellius Pollio.	linus.
Q. Septimius Tertullia-	Flavius Vopiscus.	Vegetius Renātus.
nus.	Cælius Aureliānus.	Aurel. Theodōrus Macro-
Q. Serenus Sammonī-	Flavius Eutropius.	bicus.
cus.	Rhemnius Fannius.	Q. Aurelius Symmachus.
Censorinus.	Arnobius Afer.	D. Magnus Ausonius.
Thascius Cæcilius	L. Cælius Lactantius.	Paulinus Nolānus.
Cypriānus.	Ælius Donātus.	Sex. Aurelius Victor.
T. Julius Calpurnius.	C. Vettus Juvenus.	Aurel. Prudentius Clē-
M. Aurelius Nemesiānus.	Julius Firmicus.	mens.
Ælius Spartiānus.	Fab. Marius Victorinus.	Cl. Claudianus.
Julius Capitolinus.	Sex. Rūfus, or Rūfus	Marcellus Empiricus.
Ælius Lampridius.	Festus.	Falconia Prōba.

*Of an Age not entirely certain.*

Valerius Maximus.	Terentiānus Maurus.	Sospāter Charisius.
Justinus.	Minutius Fēlix.	Flavius Aviānus.

The opinions of the following lawyers are found in the digests:—

Licinius Proculus.	Herennius Modestinus.	Julius Paulus.
Neratius Priscus.	Salvius Juliānus.	Sex. Pomponius.
P. Juventius Celsus.	Caius.	Venuleius Saturninus.
Priscus Jabolēnus.	Callistrātus.	Ælius Marciānus.
Domitius Ulpiānus.	Æmilius Papiniānus.	Ælius Gallus, and others.

Of the writers of the brazen age, Justin, Terentianus, Victor, Lactantius, and Claudian, are most distinguished.

The age to which the following writers belong is uncertain. The style of some of them would entitle them to be ranked with the writers of the preceding ages, while that of others would place them even below those of the iron age.



Palladius Rutilius Taurus Æmiliānus.	Auctōres Priapeiōrum.	Interpres Darētis Phrygii, et Dictyos Cretensis.
Æmilius Mācer.	Catalecta Virgilii et Ovidii.	Scholiastæ Vetēres.
Messāla Corvīnus.	Auctor oratiōnis Sallustii in Cic. et Cicerōnis in Sall.; item illius <i>Antēquam iret in exsilium</i> .	Grammatici Antīqui.
Vibius Sequester.	Auctor Epistolæ ad Octavium.	Rhetōres Antīqui.
Julius Obséquens.	Auctor Panegyrici ad Pisōnem.	Medīci Antīqui.
L. Ampelius.	Declamatiōnes quæ tribuuntur Quintiliāno, Porcio Latrōni, Calpurnio Flacco.	Catalecta Petroniāna.
Apicius Cœlius.		Pervigilium Venēris.
Sex. Pompeius Festus.		Poematia et Epigrammata vetēra a Pithæo collecta.
Prōbus (auctor Notarum.)		Monumentum Ancyranum.
Fulgentius Planciādes.		Fasti Consulāres.
Hyginus.		Inscriptiōnes Vetēres.
C. Cæsar Germanicus.		
P. Victor.		
P. Vegetius.		

## WRITERS OF THE IRON AGE.

Cl. Rutilius Numatiānus.	Latīnus Pacātus.	Ruf. Festus Aviēnus.
Servius Honorātus.	Claudius Mamertīnus, et alii, quorum sunt Panegyrici vetēres.	Arātor.
D. Hieronȳmus.	Alcīmus Avītus.	M. Aurelius Cassidōrus.
D. Augustīnus.	Manl. Severīnus Boëthius.	Fl. Cresconius Corippus.
Sulpicius Sevērus.	Prisciānus.	Venantius Fortunātus.
Paulus Orosius.	Nonius Marcellus.	Isidōrus Hispalensis.
Cœlius Sedulius.	Justiniāni Institutiōnes et Codex.	Anonȳmus Ravennas.
Codex Theodosiānus.		Aldhelmus or Althelmus.
Martiānus Capella.		Paulus Diacōnus.
Claudiānus Mamertus.		
Sidonius Apollināris.		

# I N D E X .

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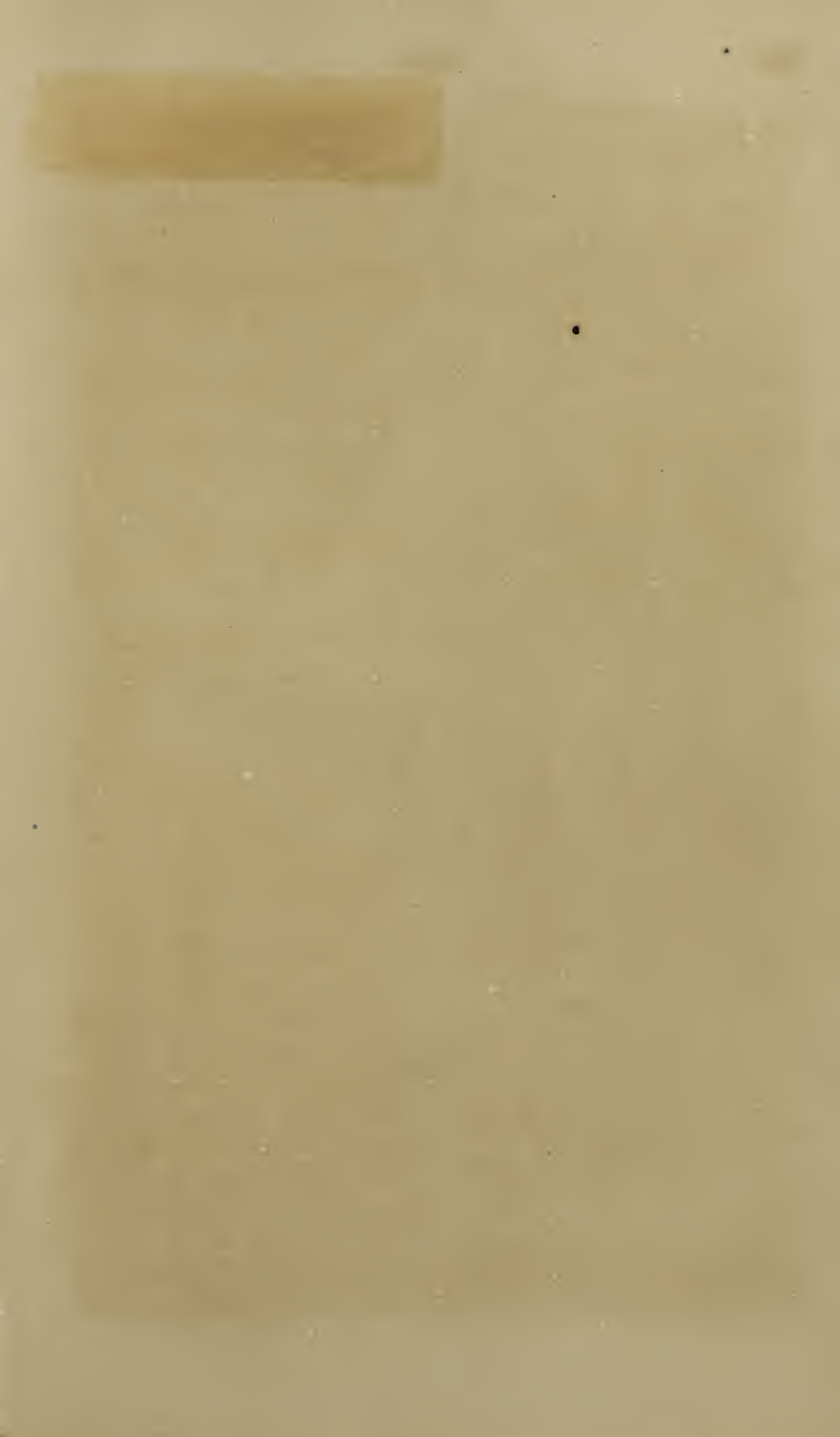
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